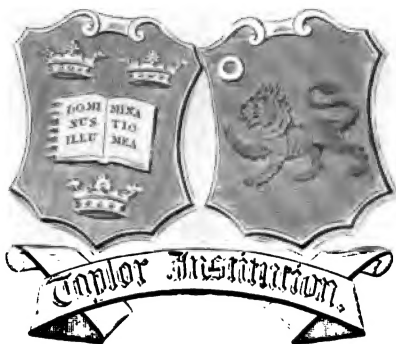


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# DICTIONARY OF THE PALI LANGUAGE.



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DICTIONARY  
OF THE  
PALI LANGUAGE.

BY  
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*Aham pi ganthakārattham patto vibudhagocaram.*—ALW. I. x.

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THESE PAGES I DEDICATE

TO MY FRIEND

REINHOLD ROST,

WHO FIRST INDUCED ME TO COMMENCE THE SERIOUS STUDY OF THE PALI LANGUAGE,  
AND TO WHOSE ENCOURAGEMENT AND HELP IT IS DUE THAT I PERSEVERED WITH IT  
AMID MANY DIFFICULTIES.

R. C. CHILDERS.



## PREFACE.

THE Pali language is one of the Prakrits, or Aryan vernaculars of ancient India.<sup>1</sup> It was spoken in the sixth century before Christ, and has therefore been a dead language for considerably over two thousand years. I see no reason to reject the Buddhist tradition that Pali was the dialect of Magadha,<sup>1</sup> and that it was the language in which Gautama Buddha preached.<sup>2</sup> Originally a mere provincial idiom, the Magadhese tongue was raised by the genius of a great reformer to the dignity of a classic language,<sup>3</sup> and is regarded by Buddhists with the same feelings of veneration with which a Jew of the present day looks upon the language of the Pentateuch. A language is generally what its literature makes it. Had Gautama never preached, it is unlikely that the Magadhese would have been distinguished from the many other vernaculars of Hindostan, except perhaps by an inherent grace and strength which make it a sort of Tuscan among the Prakrits. The existing Pali literature is of great extent and importance; it is valuable alike to the philologist, the historian, the student of folklore,

<sup>1</sup> The true or geographical name of the Pali language is *Māgadhi*, 'Magadhese language,' or *Magadhabhāṣā*, 'language of the Magadha people.' The word *pāli* in Sanskrit means 'line, row, series,' and by the South Buddhists is extended to mean the series of books which form the text of the Buddhist Scriptures. Thence it comes to mean the text of the scriptures as opposed to the commentaries, and at last any text, or even portion of a text, of either scriptures or commentaries. *Pālibhāṣā* therefore means 'language of the texts,' which of course is equivalent to saying '*Māgadhi* language.' The term *pāli* in the sense of sacred text is ancient enough, but the expression *Pālibhāṣā* is of modern introduction, and *Māgadhi* is the only name used in the old South Buddhist texts for the sacred language of Buddhism. The English use of the word *Pāli* is derived from the Sinhalese, who use it exactly as we do.

<sup>2</sup> This tradition is generally dismissed in a very summary manner, on the ground that Pali does not possess the phonetic characteristics of Vararuchi's *Māgadhi*. It is curious to see those who are so ready to discredit one tradition accept without examination another tradition resting on evidence not a tithe as good. For that Vararuchi's *Māgadhi* was really a Magadha vernacular is after all only a tradition like the Buddhist one. Considering the great interval that separates Gautama and Vararuchi, the discrepancy

may be explained in a way that will suggest itself to those who are familiar with the migrations of languages and the names of languages in historical times. Moreover the Magadha territory may have varied greatly in extent at different periods, and have included several dialects. One of the much-despised Buddhist traditions is that Ceylon was colonised from a district of Magadha called *Lāla*, which is evidently meant to be an outlying district, or at least not that in which Gautama preached. If then Pali and Sinhalese are both dialects of Magadha, we should expect them to resemble each other closely, while at the same time presenting dialectic differences. That this is actually the case I have shown in my 'Note on the Sinhalese Language,' in the *Journal of the Royal Asiatic Society* for 1874. So great are the straits to which those who deny the Magadhese origin of Pali are driven that Kern is compelled to declare Pali a literary manufacture. His argument that the Aśoka edicts are not Pali, and that therefore Pali cannot be *Māgadhi*, rests on the assumption that the edicts are *Māgadhi*.

<sup>3</sup> A parallel will be found in the elevation of the dialect of Western Arabia through the influence of the Kuran. Muhammad did for Arabic what Gautama did for Magadhese. See also p. xiii for the influence of Dante's *Divina Commedia* upon the Italian language.



and the student of comparative religion. A considerable portion of it is known to us in outline, but only the merest fraction has as yet been published textually. It may broadly be classed under three heads: first the Buddhist Scriptures, which are the oldest Buddhist writings extant; secondly the commentaries of Buddhaghosha, which date only from the fifth century A.D., but are based upon records of great antiquity; and thirdly, historical, grammatical and other works, varying in date from the second or third century to the present day.

The Buddhist Scriptures are called *Tripitaka*, "The Three Baskets or Treasuries," and are divided into *Vinaya*, *Sûtra* and *Abhidharma*, or Discipline, Doctrine<sup>1</sup> and Metaphysics. The *Vinaya Pitaka* contains the laws and regulations of the Buddhist priesthood, and forms a great code of monastic discipline; it is besides rich in history and folklore, and contributes innumerable details of the life and ministry of Gautama. The *Sûtra Pitaka* consists chiefly of sermons preached by Gautama, and in some instances by his apostles,<sup>2</sup> but it also contains other matter, as the *Jâtaka* tales, the *Niddesa* attributed to the apostle *Sâriputra*, and *Theragâthâ*, a collection of stanzas uttered on different occasions by eminent saints. In the *Abhidharma* we find metaphysics pressed into the service of religion: it introduces no new dogma, but discusses the various doctrines of Buddhism from a metaphysical point of view, employing a terminology of great wealth and precision.<sup>3</sup> The Three Baskets form a canon of Holy Writ, and are invested by the Buddhists with all the sanctity of a canon. They are revered as containing the Word of Buddha, and are the ultimate appeal on all questions of belief and conduct. Owing to their great extent, estimated at eleven times that of our own Bible, they are able to treat in great detail of all the relations of life, and the doctrine they contain is consistent throughout and set forth with clearness and logical accuracy.

Upon the important question of the origin of the Buddhist Canon much has been written, and the most conflicting opinions have been expressed. The time has hardly come for dogmatising on this subject, but the tendency of all recent discoveries is to confirm the Buddhist traditions, which assign to the Canon a venerable antiquity. The *Tripitaka* bears every mark of recension, and according to the Buddhist historians this recension dates from the 3rd General Council of Buddhism, held under the emperor Asoka in the year 309 before Christ.<sup>4</sup> But even this is said to be a mere revival

<sup>1</sup> This is a free rendering, but most of the *Sûtras* are expositions of doctrine (see art. *Suttam*).

<sup>2</sup> E.g. the *Sangiti Sûtra* was preached by *Sâriputra*.

<sup>3</sup> See the specimen under *Vijñāpam*. The Buddhist philosophy is of great interest, and has anticipated an immense deal of modern speculation. Curiously enough Buddhism, like the Kantian philosophy, has four great Problems; they are the First Cause (Karma), the Supernatural, the Origin of Matter, and the attributes of a Buddha (Man. B. 9). These four subjects Gautama declared to be unthinkable (*achintya*), and he forbade his

priests to dwell upon them, lest they should lose their reason.

<sup>4</sup> In arguing against the historical reality of the three Councils Kern observes that the name *Kālāśoka*, 'Chronological Asoka,' is in itself suspicious. But the Pali spelling with the Vedic *!* (see Dict.) proves that *Kāla* in this name means 'black' or 'dark-featured,' and so the argument falls to the ground. In answer to another argument of Kern's I may point out that it is not more wonderful that two *Asokas* should have held councils than that two *Constantines* should have held councils.

of the first recension which was made in B.C. 543, just after Gautama's death, when his words were fresh in the hearts and memories of his apostles.<sup>1</sup> These high pretensions have drawn down, as was inevitable, the ridicule of many Western scholars,<sup>2</sup> more than one of whom has held the Buddhist sacred books to be late compilations, scarcely even reflecting the teaching of Gautama. But the question has been placed on an entirely different footing since the discovery last year by General Cunningham of the Bharhut sculptures. These sculptures, which belong to the third century B.C., are illustrations in bas-relief of a great number of Buddhist scriptural subjects, and are accompanied by inscriptions in the Asoka character. Both illustrations and inscriptions are, so far as they have been identified, in perfect accord with the Buddhist Scriptures as we now have them, and in one instance a whole sentence, containing a remarkable expression, which is probably a *ἄπαξ λεγόμενον*, is quoted from the Vinaya Piṭaka.<sup>3</sup>

Next in importance to the Tripiṭaka books are the Commentaries of Buddhaghosha, the history of which is a singular one. When the great missionary Mahendra went to Ceylon in B.C. 307, he carried with him<sup>4</sup> not only the Tripiṭaka but the Arthakathā

<sup>1</sup> Mahavamsa states that the sacred books were handed down orally till the first century B.C., when they were committed to writing. This statement has been frequently pointed to as vitiating all the claims of the Tripiṭaka to real antiquity. In 1870 I wrote to the Sinhalese priest Subhūti to ask his views on this point, and received from him a letter dated Nov. 25th of that year, from which I translate the following reply: "There is no Sinhalese or Pali book which tells us anything different from what is said in Mahavamsa respecting the time at which they wrote the Tripiṭaka in books. But my own opinion is that though all the doctrines of Buddhism and of the Tripiṭaka began to be written and used in books in the time of king Vattagāmaṇi, it is not that the doctrines were not at all written before that time. It is said that in king Vattagāmaṇi's time all the sacred books were systematically written down, but it is said nowhere whatever that the doctrines had not been written at all before that period. We are told that at the first Council the pupils of the different Therāas undertook to preserve their respective Nikāyas by committing them to memory. They may have done so for the most part, but such as were unequal to the task must have written down the words in books, and used them both privately and even publicly. It is probable that in process of time every one found it was difficult to get on in this way, and then in Vattagāmaṇi's time they all assembled in consultation and publicly entered all the doctrines in books." Now the same difficulty exists with regard to the transmission of the Veda, and I will place side by side with the above extract a passage from Whitney's *Oriental and Linguistic Studies*, putting forward an hypothesis identical with Subhūti's: "Thus while oral tradition continued to be the esoteric practice, writing might still be resorted to esoterically; collections might be made and arranged, treatises composed, texts compared and studied, by the initiated, while the results were communicated to the schools by oral teaching, and memorized by the neophytes"

(p. 87). See also Böthlingk's short essay in vol. iii. of the *Mélanges Asiatiques*, where the same view is advanced.

<sup>2</sup> Vassilyeff says, "There can, it would seem, be no doubt that Cākyamuni actually existed, but what his actions were, and wherein his teaching consisted, these are questions in dealing with which we cannot rely upon the assertions of Buddhists" (*Buddhismus*, Germ. ed. p. 10). Elsewhere (p. 9) he says, "The Buddha appears less as a person than as a term or dogma." It would be unfair to press this unfortunate expression too far, but to those who are familiar with the Pali sacred books nothing is more striking than the intense personality of Gautama, as the way in which he impresses his individuality on every detail of his system. A masterly defence of the antiquity of the Buddhist canon will be found in Max Müller's Preface to Buddhaghosha's *Parables*, pp. x-xxiv.

<sup>3</sup> I allude to the bas-relief representing the purchase of the site of Jetavana and the presentation of the monastery to Buddha. The inscription is, JETAVANA ANĀDHAPEDIKO KOTISANTHATENA KETĀ, and a pavilion forming part of the bas-relief is inscribed GANDHAKUṬI. The Tripiṭaka account of the purchase and presentation of Jetavana is in the Chūla Vagga of the Vinaya. It is unfortunately not at present accessible to me, but a summary of it by Buddhaghosha will be found at p. 92 of Fausbøll's newly published first volume of the *Jātaka*, whence I extract the following passages,—*Tasmim samaye ANĀTHA-PINḌIKO gahapati . . . JETAVANAM KOTISANTHĀRENA aṭṭhārasahiraṇṇakoṭṭhi KIṆITVĀ navakammaṃ paṭṭhapesi, so majjhe Dasabalassa GANDHAKUṬIṃ kār-esi . . . Buddhapamukhassa saṅghassa dammāni ADĀSI*. For details see my letters in the *Academy* of Nov. 28, Dec. 5, and Dec. 12, 1874, and of May 1, 1876.

<sup>4</sup> Buddhaghosha uses the expression *ābhata*, which seems to imply that they were brought in writing, and this is confirmed by a Tīkā quoted by Vijeśinha, which uses the

or Commentaries,—a whole literature, exegetical and historical, which had grown up around the Tripitaka during the two centuries and a half that had elapsed since Gautama Buddha's death. After accomplishing his mission of converting the island to Buddhism, he proceeded to translate these commentaries from Pali into Sinhalese, and his Sinhalese version continued to exist in Ceylon for many centuries, while the Pali version disappeared. In the fifth century Mahendra's Sinhalese commentaries were retranslated into Pali by the famous divine Buddhaghosha, one of the most extraordinary men that Buddhism has produced, and this third version is the one we now possess, the Sinhalese original having in its turn disappeared.<sup>1</sup> Buddhaghosha did not confine himself to translating Mahendra, but incorporated other old Sinhalese chronicles existing in his time, and added immense contributions, chiefly exegetical, of his own. Much of the matter his commentaries contain is as old as the Tripitaka itself, while like the Tripitaka they are rich in history and folklore, and abound in narratives which shed a flood of light on the social and moral condition of ancient India.<sup>2</sup>

The remaining Pali literature is of very varying interest. The mere titles of the books ancient and modern which it embraces would fill many pages, and it will be sufficient here to mention a few of the more noteworthy. First in importance are the two famous histories *Dīpavamsa* and *Mahāvamsa*,<sup>3</sup> the discovery of which made the name of TURNOUR illustrious, and which are almost our only authentic sources for the history of India previous to the Christian era. Next in order of interest should undoubtedly be named the *Milinda Pañha*, or Questions of Menander. Whatever be the origin of this remarkable work, there can be no doubt of its great antiquity, for it exhibits a familiarity with Greek names and places, and records a religious discussion between the Buddhist divine Nāgasena and a 'Yona' king Milinda, who can be identified with certainty with the Bactrian king Menander.<sup>4</sup> The latter lived towards the end of the second century B.C., and is stated by the Greek historians to have ruled over part of Hindustan. Buddhaghosha's *Visuddhi Magga* or Path of Holiness is next deserving of mention. It may fairly be called an encyclopædia of Buddhist doctrine, and is a truly great work, written in terse and lucid language, and showing a marvellous grasp of the subject. The Pali grammatical literature is very extensive, and centres around the famous grammar of *Kachchāyana*, which is unquestionably the oldest Pali grammar we possess,

word *ānetvā* in the same connection (see Vjiesinha's article in the Journal of the Royal Asiatic Society, vol. v. n.s., p. 289, which contains the best information we have on the commentaries).

<sup>1</sup> The disappearance of the Sinhalese Commentaries appears to me to be easily accounted for. The Malabar princes who invaded Ceylon in the twelfth century, and more than one of whom temporarily obtained sovereignty over the island, were the most determined foes of Buddhism, and are stated to have systematically effected the destruction of all the sacred books they could lay hands on. Among these would be the Tripitaka books, the Pali Commentaries of

Buddhaghosha, and the Sinhalese Commentaries of Mahendra. The two first existed in Burmah, and were replaced, as history tells us, from that country, while the Sinhalese Commentaries existed only in Ceylon, and once destroyed could not be replaced. All we can hope is that here and there a manuscript may have escaped the destructive fury of the conquerors, and may yet come to light, like a new Codex Sinaiticus, in some secluded monastery.

<sup>2</sup> See art. *Affhakathā*.

<sup>3</sup> They belong to the fourth and fifth centuries of the Christian era.

<sup>4</sup> See art. *Yona*.

though its exact date cannot at present be even approximately fixed.<sup>1</sup> There are probably as many as sixty or seventy standard grammatical works in Pali, and minor ones even now from time to time issue from the native press in Ceylon and Burmah. Dictionaries in our sense of the term there are none, but in *Abhidhānappadīpikā* we have a vocabulary of nouns of the highest authority, compiled on the model of the Sanskrit Amarakośha by a learned Sinhalese priest of the twelfth century. The Pali *Tīkā*'s, which form quite a literature in themselves, are commentaries, chiefly exegetical, by different authors, and belonging to different periods. They are of unequal authority, but some of the more ancient ones contain an immense deal that is valuable. They comment not only upon the Tripitaka, but upon almost all the standard books, and the *Tīkā*'s on the commentaries of Buddhaghosha are often of great utility in clearing up obscure passages in those writings. The Pali books on such subjects as prosody, rhetoric and medicine are mostly very modern, and formed upon Sanskrit models. Among doctrinal works may be specially mentioned *Sārasaṅgaha*, a modern compilation very popular in Ceylon, and *Abhidhammatthasaṅgaha*,<sup>2</sup> a masterly analysis or compendium of the Abhidharma, by a modern Burmese scholar named Anuruddha Āchārya, whose work shows that the spirit of Buddhaghosha is by no means extinct among his successors in these latter days of Buddhism.

The Pali or southern version of the Buddhist Scriptures is the only genuine and original one.<sup>3</sup> To a great pioneer of science, BRIAN H. HODGSON,<sup>4</sup> is due the discovery

<sup>1</sup> Professor Eggeling has shown that some of Kachchāyana's rules are found almost verbatim in the Sanskrit grammar Kātantra, and his forthcoming edition of that work will probably throw much light upon the age of Kachchāyana.

<sup>2</sup> See art. *Viññāṇam*, p. 577 (a), note.

<sup>3</sup> In an interesting preface to his Pali Grammar, Minayeff says (Fr. ed., p. xlii) that "the early Buddhist literature, orally handed down, must have become modified according to the language of each country." He supports this view by quoting from the Vinaya Piṭaka a saying of Buddha that "the word of Buddha is to be understood by every one in his own dialect." Unfortunately the words thus translated have an exactly opposite meaning. The passage is a very important one, and Mr. Minayeff deserves the credit of having first brought it to light, see his *Prātimoksha Sūtra*, p. xlii. The following is the correct translation of the whole passage: "Two brothers (came to Gautama and said), 'Lord, at the present time there are monks who have taken orders from various tribes and castes and families, these distort the word of Buddha from its own proper dialect; suppose, Lord, that we render the word of Buddha into Sanskrit' (*chhandaso dīpema*)."  
Here the comment says, "*Chhandaso dīpema* means, Let us adopt the practice of recitation in the Sanskrit language (*Sakkatābhāṣā*), like the Vedas." Buddha replies, "Priests, the word of Buddha is not to be turned into Sanskrit, let him who so turns it be guilty of an offence: I command you, priests, to learn the word of Buddha in its own dialect." The comment adds, "Here its own dialect (*sakā nirutti*) means the MAGADHA VERNACULAR AS SPOKEN BY

BUDDHA" (see art. *Nirutti*). In proof of his statement that "the word of Buddha long remained oral and was transmitted from mouth to mouth to different countries not in one particular dialect, but in several dialects simultaneously," Minayeff places side by side a number of stanzas from Mahāvastu, a North Buddhist Sanskrit text, and corresponding stanzas from the Pali Canon. An examination however of the two texts makes it quite clear that the Mahāvastu stanzas are merely clumsy translations of the Pali ones, made at a very late period by men who in some instances did not understand the expressions they were translating. Thus unable to make anything of the purely Pali word *vanatha*, the translator turns *vanatham na kayirā*, "let him not be lustful," into *satatam na gacche* (!); again he adopts *ujjagatesu* unaltered, and the exigencies of metre force him to admit such a monstrosity as *chilavantasaya* (p. xxx). But the question was practically long ago set at rest when Burnouf in his '*Lotus de la Bonne Loi*' printed a number of parallel passages from North and South Buddhist texts (p. 860); with regard to which I have only to repeat what I have said under my art. *Paṭisambhiddā*, "No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit." See also the articles *Opapātiko*, *Rasaggasā*, *Sakkāyo*, *Ubbiṭṭapito*, *Phāsu*, *Upasātho*, *Pātimokkham*, *Idāhipādo*, *Upādiseeco*. At B. Lot. 307 we find the Pali *vedhita* 'shaken,' which is really from *vyath*, adopted by the North Buddhist translators unaltered, under the idea of its being from *vyadh*.

<sup>4</sup> Mr. Hodgson, who has lived to see a new edition of his *Essays* after a lapse of upwards of forty years since

in Nepal of an extensive Buddhist literature in the Sanskrit language, which at one time was generally considered to present Buddhism in its oldest form. This view is even now not without adherents of deserved reputation, but our increasing familiarity with South Buddhism is rapidly rendering universal the belief that the North Buddhist books have no claim to originality, but are partly translations or adaptations of the Pali sacred books, made several centuries after Gautama's time, and partly late outgrowths of Buddhism exhibiting that religion in an extraordinary state of corruption and travesty.

Pali scholarship is a science of comparatively recent origin, and is the joint creation of two illustrious scholars, a Frenchman and a Dane. BURNOUR has left us the splendid legacy of his 'Introduction à l'Histoire du Bouddhisme,' and of his 'Lotus de la Bonne Loi,' and FAUSBÖLL, still in the meridian of life, is even now crowning his great services to Pali scholarship by an edition of the entire Jātaka. Among the less eminent Palists the first place is due to the venerable LASSEN, and the next to SPIEGEL, who shares with Burnouf and Lassen the gratitude felt towards a pioneer. Nor must I omit to record the name of CLOUGH, for poor as his Pali Grammar appears to us now, we must remember that it bears the date 1824, and as a grammar remained unsuperseded for more than thirty years. And to come to more recent labourers, I would venture especially to mention the services of that distinguished scholar ALBRECHT WEBER, of SENART the first editor of *Kachchāyana*, and of the younger KUHN, the promise of whose early efforts has been amply fulfilled in his newly published treatise on Pali Grammar. The brilliant erudition of MAX MÜLLER has been devoted rather to Buddhism than to Pali philology, but in his 'Buddhaghosha's Parables' he has given a valuable contribution to this study, and one which I trust will not be his last.

If we compare Pali with classical Sanskrit, we find that about two-fifths of the vocabulary consist of words identical in form with their Sanskrit equivalents, as *nāga*, *Buddha*, *nidāna*. Nearly all the remaining words present a more or less late or corrupted form. The change is in some instances slight, as when *sūtra* becomes *sutta* or *Prajāpati* becomes *Pajāpati*; but there are extreme cases in which the change is so great that the identity is not at first sight apparent.<sup>1</sup> Words of the above two classes nearly exhaust the Pali vocabulary; but there remains a small though important residuum of forms distinctly older than classical Sanskrit, and found only in the oldest known Sanskrit, that of the Vedas.<sup>2</sup> Nay, I do not feel sure that Pali does not retain

their first appearance, may fairly be called the discoverer of Buddhist literature. His 'Notices of the Languages, Literature, and Religion of Nepal and Tibet' appeared in 1828, while Gogerly's essays began to appear in 1837, and Csoma Körösi's Analysis of the Dulva was printed in the Asiatic Researches for 1836.

<sup>1</sup> E.g. *heṭṭhā* = *adhasthāt*, *pārūpati* = *prāvarati*, *alla* = *ādra*, *tālisa* = *chatvāriṃśat*.

<sup>2</sup> The following are some of the Vedic forms in Pali. Infinitive in *-tave*, as *netave*, *kātave*, *hetave* (from *bhū*,

appearing at Jāt. p. 4, line 1, under the form *hetuye*). Ger. in *-tvāna*, as *katvāna*, *sutvāna*. The form *imassa*, the Vedic *imasya*, as the gen. and dat. from *ayam*. *Gonam*, gen. pl. from *go*, is Vedic, and so is *tiṇṇam* (*triṇām*), gen. pl. from *tayo*. *Vidū* is doubtless the Vedic *vidus*. In Pali *div*, "the sky" (see *Divo*), is masc. as in the Veda. Forms like *yamāmass*, *kaśmāss*, retain the Vedic *s*, which in classical Sanskrit is softened to *h* (see Dham. p. 110). The imperf. *akā* from *karoti* is the Vedic *akat*. Pali has the Vedic *ḷ*. *Kuham* is the

a few precious relics older than the most ancient Sanskrit, and only to be explained through the allied Indo-Germanic languages.<sup>1</sup>

It results from all this that Pali cannot be derived from Sanskrit; both, though most intimately connected, being independent corruptions of the lost Aryan speech which is their common parent; but that Pali is on the whole in a decidedly later stage than Sanskrit, and, to adopt a metaphor popularised by Max Müller, stands to it in the relation of a younger sister. If the proud boast that the Magadhese is the one primeval language fades in the light of comparative philology, Buddhists may console themselves with the thought that the teaching of Gautama confers upon it a greater lustre than it can derive from any fancied antiquity.<sup>2</sup>

The parallel between Italian in its relation to Latin and Pali in its relation to Sanskrit, is striking enough to deserve special notice. In the thirteenth century, the literary language of Italy, the language of culture and science, was Latin, which however had long died out as the spoken tongue of cultivated society, and was probably reserved for the drama, and for occasions of state and ceremony. The spoken language of Italy was to be found in a number of provincial dialects, each with its own characteristics, the Piedmontese harsh, the Neapolitan nasal, the Tuscan soft and flowing. These dialects had long been rising in importance as Latin declined, the birth-time of a new literary language was imminent. Then came Dante, and choosing for his immortal *Commedia* the finest and most cultivated of the vernaculars, raised it at once to the position of dignity which it still retains. Read Sanskrit for Latin, Magadhese for Tuscan, Gautama for Dante, and the Three Baskets for the *Divina Commedia*, and the parallel is complete. There is strong evidence that in Gautama's time Magadha was one of the most important centres of Hindu civilization, and it is far from improbable that its language was the most esteemed of the Prakrits, just as the Tuscan was the most esteemed of the Italian vernaculars. Like Italian, Pali is at once flowing and

Vedic kuha with added anuswāra (as in *chirassam*, *kudd-ghanam*, etc.). It is usual to say that Pali has preserved the Vedic instr. in -ebhis, but this is not really the case, as in all the conjugations we find in Pali that the instr. plural is assimilated to the abl. plural; and *buddhehi* both instr. and abl. is really the Sanskrit abl. plur. *buddhe-bhyas*.

<sup>1</sup> In the oldest Sanskrit we find the secondary (assimilated) form *guru*, but in Pali we have *garu*, to account for which we must go to Greek and Latin, where we find *ῥαρός* and *gravis* respectively (traces of the original *a* are found even in Sanskrit in the derivatives *gariyas*, *agaru*, etc.). Again, I cannot help thinking that in the Pali opt. *assa*, "let him be," we have a true archaic form, corresponding to the Greek *εἴη* for *ἐοίη*, and retaining the initial vowel of the root which is lost in the Sanskrit *syāt*. Again, how is the remarkable form *sabba-dhi*, "everywhere," to be explained? and is not the Pali and Prakrit *idha*, which we find in the Zend, an older form than the Sanskrit *iha*?

<sup>2</sup> The authorship of the well-known stanza asserting Pali to be the original language is still unknown. Turnour (Mah. xxvii) says it comes from Payoga Siddhi, a grammar of the fourteenth century; but this is a mistake, for on examining a MS. of that work I find that the stanza is merely referred to, the first pāda only being quoted. It may possibly be in Moggallāna Vyākaraṇa, a twelfth-century work, but I am inclined to think it is yet older. I venture to quote it here:

Sā Māgadhi mūlabhāsā narā yāy' ādikappikā  
Brahmāno o' assutālāpā sambuddhā cāpi bhāsare.

Which means, "The Magadhese is the original language, in which men of former ages, and Brahma angels, and those who have never heard speech, and supreme Buddhas speak" (*assutālāpā* = *assuta-ālāpā*, *yāyā* is instr.). Even Buddhaghosha (reminding one of Herodotus' story) says that a child brought up without hearing the human voice would instinctively speak Māgadhi (Alw. I. cvii).



sonorous: it is a characteristic of both languages that nearly every word ends in a vowel,<sup>1</sup> and that all harsh conjunctions are softened down by assimilation, elision or crasis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought.<sup>2</sup>

— We have seen that historically Pali was a vernacular or language of the people, and this is fully confirmed by internal evidence. A close examination of its grammar and vocabulary reveals all the distinctive peculiarities of a vernacular. At every turn we meet with words like *atraja* for Sanskrit *âtmaja*, *vîmamsâ* for *mîmâmsâ*,<sup>3</sup> *nisadâ* for *drishad*, *jalâbu* for *jarâyu*, *pârupana* for *prâvarana*, *makasa* for *masaka*, *aggini* for *agni*, *piñja* for *piccha*, *bhamu* for *bhrû*, *sumsumâra* for *sisumâra*,—vocalic racy of the soil, and dear to the comparative philologist. Again, the artificial regularity of Sanskrit sandhi finds no place in the free and easy prose of Magadha, and though sandhi is certainly used in Pali it is hardly more used than in Italian or English. Another well-known feature of a vernacular is the frequency of double forms, like *dvâdasa* and *bârasa* ‘twelve,’ *rasmi* and *ramsi* ‘ray,’ *pappoti* and *pâpuṇâti* ‘to obtain.’ Not uncommonly these divergencies are utilized to differentiate meaning, as in the case of *aññatra* and *aññattha*, the former meaning ‘except,’ and the latter ‘elsewhere,’ while their Sanskrit original *anyatra* has both meanings.<sup>4</sup> Words in common use sometimes even appear under three or more forms, as when *agni* becomes *aggi*, *aggini*, *gini*, or *svâna* becomes *sâna*, *soṇa*, *sîna*, *svâna* and *suvâna*.<sup>5</sup> But by far the most striking evidence of the vernacular character of Pali is its wealth of idiom and colloquial expression. Sanskrit is essentially a formal and scientific language: poetry and the drama, science, philosophy and exegesis, take up almost the whole of its literature, leaving but a small space for the light narrative and conversa-

<sup>1</sup> The principal exception in Pali is that a small proportion of words in every page end in *anuswâra*, which however is not a full consonant like *k* or *ḍ*, and is called by Kuhn a ‘nasal vowel.’

<sup>2</sup> Nothing can be grander in diction than the well-known passage of Tasso, “Chiamà gli abitator delle eterne ombre,” etc.; and compare with it the splendid lines, *yadâ have pâṭubhavanti dhammâ*, etc., or *paññâpâsâdam âruyha*, etc. (Dh. p. 6). It is strange that no one should have pointed out the remarkable similarity of the latter passage to Lucretius’ “suave mari magno.” I render it thus, “Climbing the terraced heights of wisdom, the wise man looks down upon the fools, serene he looks upon the toiling crowd, as one that stands upon a mountain looks down upon them that stand upon the plain.”

<sup>3</sup> Kern gives these two words as proofs of his theory that Pali is an artificial language; “It is obvious,” he says, “that they are clumsy fabrications” (dat sulke woorden gefabriceerd zijn, en wel op zeer onhandige wijze, springt in ’t oog.—Jaartelling der Zuidelijke Buddhisten, p. 16). The fact is that like the others I have mentioned they are extremely interesting provincial or rustic forms, vulgarisms

if you will, which could easily be paralleled from almost any language oriental or western. *Atraja* has passed through a form *âtnaja*, and *vîmamsâ* is a case of consonant dissimilation, like *takkola*, *kipilla*, *nalâta*, *nisadâ*, *vitakhekkhikâ*, *phâsulikâ*, *tikkhekkhâtî*, and many others. As to *appâbâdha*, it is clear (as Burnouf has shown) that the reading *apâb-* of the inscription is one of the instances in which a single consonant is made to do duty for a double one: *alpâbâdha* ‘well,’ is as good an adjective as *alpajña* ‘ignorant.’

<sup>4</sup> Other examples of differentiation are, *assa* ‘to him,’ and *imassa* ‘to this man;’ *ohassa* ‘festival,’ and *khasa* ‘moment’ (both = *kehapa*); *apâ* ‘command,’ and *aññâ* ‘knowledge’ (both = *âjña*); *attha* ‘thing,’ and *appa* ‘law-suit’ (both = *ârtha*); *sakkhata* ‘composed,’ and *sakkata* ‘Sanskrit;’ *vattati* ‘to be,’ and *vattati* ‘to behave;’ *pavatteti* ‘to set going,’ and *pavatteti* ‘to roll;’ *amuka* ‘this,’ and *aruka* ‘a certain;’ *paṭhasati* ‘to arise,’ and *paṭhasati* ‘to suffice,’ etc.

<sup>5</sup> Again, *chatuddasa*, *chuddasa*, *ohoddasa* = *chaturdaśa*; *supiḍa*, *supiḍa*, *hussa* = *anusāḥ*; *bhaviṣṣati*, *hessati*, *hehiti*, *(anu)bhessati*, *(pa)hessati* = *bhaviṣyati*.

tional writing which alone can make us acquainted with the inner life of an ancient people. But with Pali the case is entirely different. Here a very large proportion of the literature consists of stories of Gautama's ministry among the people, of narratives and dialogues of the most varied description, of sermons addressed to all classes of men, and abounding in homely yet forcible illustrations drawn from the incidents of everyday life. Whole strata of Hindu life and character are opened up and explored which are hardly more than touched by Sanskrit literature, and the colloquial idiom of ancient Hindustan is for the first time revealed to us.<sup>1</sup>

The change which Pali has undergone relatively to Sanskrit, though considerable, is almost wholly confined to the vocabulary. And here the parallel between Pali and Italian stops short, for the latter, owing chiefly to foreign influence, has passed into an entirely new grammatical stage; and even looking only at its vocabulary, it is decidedly in a more advanced stage of phonetic decay than Pali.<sup>2</sup> The losses which Pali has undergone are by no means inconsiderable. Its alphabet is deficient in the vowels *ri*, *ṛi*, *ḷi*, and *ḷi*, the diphthongs *ai* and *au*, and the consonants *ṣ*, *ś* and *visarga*. The dual is lost in both declension and conjugation,<sup>3</sup> and two of the tenses (the Periphrastic Future and the Benedictive) are wanting. Some of the verbal roots are unrepresented in Pali, of others only traces remain, and a host of verbal forms have disappeared. A large number of nouns are also lost, and such agencies as assimilation, vowel-shortening and

<sup>1</sup> Even a cursory inspection of this dictionary will reveal innumerable words, meanings and expressions unknown in Sanskrit. Among new words are: *saṅgaṇikā* 'association,' *paṇṇākkāra* 'a present,' *kittaka* 'how much,' *sampavaṇṇa* 'a friend,' *veṇaṇṇa* 'middle,' *vevaṇṇa* 'synonym,' *nikkujjita* 'overturned,' *aññadattā* 'certainly,' *kathikā* 'talk,' *sākaṇṇa* 'conversation,' *saṅgaṇṇa* 'company,' *anuddesa* 'intermediate direction,' *santaka* 'belonging,' *ottisāreti* 'to remind,' *sappāya* 'beneficial,' *ādrāṇṇa* 'that should be called to mind,' *pārami* 'perfection,' *sambhūta* 'many,' *odakanti* 'a deep pit,' *vevhaṇṇa* 'bullying,' *upadāṇa* 'half,' *samaṇṇi* 'possessed of,' *skāṇṇa* 'certainty,' and innumerable others. Sometimes a root or noun is combined with a different preposition, to convey the same meaning, as *adhi-ppāya* = *abhi-prāya*, *ni-ssaya* and *ni-ssita* = *ā-grāya* and *ā-grita*, *paṇi-pāṇi* = *pari-pāṇi*, *rājābhiraṇṇa* = *rājādhiraṇṇa*, *saṅgaṇṇikaroti* (sākaṇṇikaroti) = *sākaṇṇikaroti*, *nibbuddha* (niryuddha) = *niyuddha*, *nir-abbuda* = *nyarbuda* (ni-*arbuda*), *ni-gaṇṇa* = *nir-grantha*. Sometimes we have new derivatives of well-known roots, as *vachī* from *vach*, *ragā* from *raji*, *raṇṇa* from *ru*, *āṇṇa* from *āh*, *parittā* from *paritrā*, *virāṇṇa* from *viruh*; or of well-known nouns, adjectives, etc., as *veramaṇṇi*, *vāritta*, *pārami*, *orina*, *keṇṇa*, *paṇṇa*, *padipēya*, *aññāhatta*, *ottappa*, *vanatha*, *daratha*, *sabbadhi*, *dāsaṇṇa*. Among idioms and familiar expressions unknown in Sanskrit are: *nimittāṇa* *gaṇṇādi* 'to fall in love,' *aññāṇa na karoti* 'to make no sign,'

*obhāsaṇa karoti* 'to drop a hint,' *kheḷa ohalati* 'my mouth waters' (Trenckner), *mukhaṇa olokati* 'to be a respecter of persons,' *ujukam olokati* 'to look a person straight in the face,' *kāṭṭam muceati* 'the milk curdles,' *nipphittam bhāttam* 'dinner's ready,' *evāṇṇa nimantati* 'to invite a person to dinner for next day,' *kin te apāṇṇam* 'what's the matter with you?' *kiddisaṇa bhadda* 'how are you, madam?' *saṇṇa adhimucchati* 'to possess a man' (of an evil spirit). Sometimes the same word has a different meaning in Pali: thus *kāṇṇa* in S. means 'to desire,' in Pali to 'doubt,' *itaretara* in S. means 'mutual,' in Pali 'any whatever,' *peṇṇa* in S. means 'eaten,' in Pali (*ohhāṇa*) 'hungry,' the caus. fr. *adhivas* in S. means 'to cause to inhabit,' in Pali 'to consent,' *sāmagri* in S. means 'goods,' in Pali 'concord,' *kākaṇṇa* in S. means 'shallow,' in Pali 'brimfull,' *nikri* in S. means 'to illtreat,' in Pali 'to deceive,' *pradhānam* in S. means 'chief thing,' in Pali 'effort' (comp. also *paṇi-dhānam*); *avamṇi* in S. means 'to touch,' in Pali 'to revile,' *niyāma* in S. means 'restraint,' in Pali 'manner.' Sometimes a new meaning is added to the Sanskrit ones, as when *paṇṇa* means 'savoury,' as well as 'exalted,' or when *parigaṇṇādi* means 'to explore,' as well as 'to embrace,' or when *vikati* means 'sort,' as well as 'change,' or when *obhāsa* means 'hint,' as well as 'lustre,' or when *avamṇi* means 'to string' as well as 'to cover.'

<sup>2</sup> Grammarians have amused themselves by constructing long sentences to read either as Latin or Italian, and a specimen of this sort of exercise on the part of a Pali grammarian will be found at Alw. I. c.

<sup>3</sup> *Ubho* 'both' is I think the only unquestionable relic in Pali of the Sansk. dual; *pitaro* 'parents,' is a plural.



the elimination of one out of two or more conjunct consonants has brought about a real impoverishment of the vocabulary.<sup>1</sup> But all that Pali loses in one direction, it regains, and more than regains, in another. The dual and the two tenses are easily spared. If some roots are little used, others have sprung into unexpected importance. If many nouns are lost, their place is supplied by a greater number of new ones,<sup>2</sup> while false analogy has brought into existence new verbal forms that may almost be reckoned by thousands,<sup>3</sup> and latitude of phonetic change makes up for all the losses caused by assimilation and other causes.<sup>4</sup> The softening or breaking up of groups of consonants, the dropping of final consonants, the absence of rigid rules of sandhi, the absence of sounds like *ri*, *ṣ* and *au*,—all this gives to Pali a softness and flexibility for which we may gladly exchange the stately but harsh regularity of Sanskrit.

To the above brief sketch I have only to add that, with the exception of a very few imported Dravidian nouns like *chāṭṭi* and *chumbaṭa*, there is no foreign element in Pali.<sup>5</sup> It is on the whole in the same inflectional stage as Sanskrit, and everything in its vocabulary, grammar and syntax can be explained from the sister tongue.<sup>6</sup> But at the same time it exhibits a remarkable elasticity, a power of enriching itself by throwing out new forms; we may perhaps even detect in it adumbrations of a tendency to pass into a later phonetic stage. What Pali would have become had it run on unchecked in its course of decay and regeneration may be seen from the modern Sinhalese, which springs from an idiom closely allied to Pali, and has long passed into the analytical stage.<sup>7</sup> To a great extent Sinhalese may for practical purposes be viewed as a lineal descendant of Pali, and it has worked out a whole legion of grammatical forms the germs of which may often be detected in Pali, and which make it a rich, though as yet almost unexplored, philological mine.<sup>8</sup>

<sup>1</sup> Here are a few of the many examples of two or more different Sanskrit words assuming the same form in Pali. *Dosa*=*dvesha* and *doṣa*, *oṭṭha*=*uṣṭra* and *oṣṭha*, *ahoṣi* aor. from *hu* and from *bhū*, *diṭṭha*=*dviṣṭa* and *drisṭa*, *rukṭha*=*ṛikṣha* and *rūkha*, *aṭṭa*=*aṭṭa*, *artha* and *ārta*, *śhāyati*=*kshāyati* and *dhyāyati*, *achchha*=*achchha* and *ṛikṣha*, *vassati*=*varshati* and *vāsyate*, *ratana*=*ratna* and *ratni*, *muddikā*=*mudrikā* and *mridhvikā*, *kavi*=*kavi* and *kapi*, *jeyyo*=*jyāyas* and *jeya*, *dhusa*=*busa* and *bhriṣa*, *aññāta*=*ājñāta* and *ajñāta*, *patṭa*=*pattra*, *prāpta* and *pātra*, *sattiha*=*śāstra*, *ṣaṣṭra* and *sārtha*, *appamatta*=*alpamātra* and *apramatta*, *khipati* 'to sneeze' from *kshīṇ*, and *khipati* 'to throw' from *kship*.

<sup>2</sup> See examples at p. xv, note 1.

<sup>3</sup> Sometimes the older or regular form only is in use, as *gacchati*, *disati*, *dassati*, *bhavati* (or *hoti*). Sometimes the regular form is lost and its place supplied by an irregular one due to false analogy, as *pachissati* compared with *pakshyati*. But in innumerable cases regular and irregular forms co-exist, to the great enrichment of the language, as *dakkhati* and *passissati*, *dajjā* and *dadeyya*. How much poetry gains from double verbal forms may be seen from the use of *kayirā* and *kare* at Dh. v. 42, *jake* and *jaheyya* at v. 221, *jine* and *jeyya* at v. 103.

<sup>4</sup> See examples at p. xiv.

<sup>5</sup> These two words I have only met with in late texts.

<sup>6</sup> I must of course except an insignificant number of forms like those mentioned at p. xiii, note 1. I have been obliged to leave a considerable number of words unidentified in my dictionary, but as our knowledge increases the list will steadily diminish; and if some words should finally remain unidentified (which is extremely probable) we must remember the vernacular character of Pali, which would explain its possessing many undoubted Aryan words which have not crept into Sanskrit literature. Thus the Pali name for white ant, *upachikā*, which is almost certainly a derivative of *upachi*, does not occur in Sanskrit, because, I suppose, the white ant does not happen to be mentioned in Sanskrit literature. The same argument applies to words like *karavika*, *kachavara*, *ndlipaṭṭa*, *oḍḍeti*, *niyura*, *kakkārī*, *kakaṇṭaka*, *kaṭṭhisa*, *pulava*, *jalogi*, *kusi*, *kukkūha*, *kukuttāka*, and many others.

<sup>7</sup> See p. i, note 2.

<sup>8</sup> See my 'Note on the Sinhalese Language' in Journ. Roy. As. Soc. 1874. I shall not go into the subject further here, as I hope shortly to resume my 'Notes.' A careful study of Sinhalese affords a complete answer to the arguments of those who hold Pali to be a 'fabricated' language.

It now only remains for me to express my thanks to the friends who have lent me their help and encouragement in my studies, and first of all to Dr. Rost, to whom I have dedicated this work, and but for whom I should never have written a line. I am proud to be able to call myself the pupil and friend of that eminent Palist Mr. V. Fausböll. Towards another Dane, Mr. V. Trenckner, a ripe and graceful Pali scholar, I shall ever entertain feelings of gratitude and respect: from the perusal of no single work do I remember to have derived greater advantage at an early period of my studies than from his masterly edition of the first chapter of *Milinda Pañha*, the manuscript of which (still I regret to say unpublished) was in my hands for several months. I owe a debt of gratitude to my friend Mr. N. Trübner for his enterprise in undertaking the publication of my Dictionary at a time when its success was, to say the least, uncertain; and to my friend Mr. Stephen Austin for the ready zeal with which he has all along seconded my efforts to carry the work quickly and satisfactorily through the press. From three Sinhalese Buddhists I have received valuable contributions in the shape of letters replying to questions on points of scholarship and interpretation. They are, first the priest Dhammārāma of Yātrāmullê, whose premature death in January, 1872, deprived the Buddhist Church of one of its brightest ornaments; next the priest Subhūti of Vaskaduvê, well known to European Palists as the able editor of *Abhidhānappadīpikā*; and lastly the Mudliar L. Corneille Vijēsīnha, a scholar of much learning and originality. During the progress of this work I have received from almost all communities in Ceylon proofs of sympathy and appreciation, but from none more than the Buddhist clergy, a generous and enlightened body of men, towards whom I am under many and deep obligations.

R. C. CHILDERS.



## KEY TO TECHNICAL TERMS AND PROPER NAMES.

(I omit those terms which are identical in Sanskrit and Pali.)

Abhidharma = *Abhidhammo*.

Abhiññā = *Abhiññā*.

Aṇḍiksha = *Aṇḍiko*.

Aṇḍika = *Aṇḍiko*.

Ālambana = *Ārammaṇaṃ*.

Amṛita = *Amato*.

Arhat = *Arahā*.

Arhattva = *Arahattaṃ*.

Arthakathā = *Attakathā*.

Ārya = *Ariyo, Ayyo*.

Āryasatya = *Ariyasaccaṃ*.

Bhikṣu = *Bhikkhu*.

Bodhisattva = *Bodhisatto*.

Bodhyaṅga = *Bojjhaṅgo*.

Buddhaghosha = *Buddhaghosa*.

Cakrabāla = *Cakkavālaṃ*.

Čākyamuni = *Sakyamuni*.<sup>1</sup>

Čāriputra = *Sāriputto*.

Čāsana = *Sāsanaṃ*.

Chaitya = *Cetiyaṃ*.

Čikshāpāda = *Sikkhāpādaṃ*.

Čīla = *Sīlaṃ*.

Čramaṇa = *Samāṇo*.

Črāvaka = *Sāvako*.

Črotāpanna = *Sotāpanno*.

Čruti = *Suti*.

Dharma = *Dhammo*.

Dharmacakra = *Dhammacakkam*.

Dhyāna = *Jhānaṃ*.

Dṛiṣṭi = *Diṭṭhi*.

Garuḍa = *Garuḷo*.

Gautama = *Gotamo*.

Guru = *Garu*.

Jñāna = *Ñāṇaṃ*.

Kācyapa = *Kassapo*.

Kālāçoka = *Kāḷāso*.

Kalpa = *Kappo*.

Karma = *Kammaṃ*.

Karmasthāna = *Kammaṭṭhānaṃ*.

Karmavākya = *Kammavācā*.

Kleṣa = *Kilesa*.

Lakṣhaṇa = *Lakkhaṇaṃ*.

Madhyamadeça = *Majjhimadeso*.

Mahendra = *Mahindo*.

Mantra = *Mano*.

Mārga = *Maggo*.

Mleccha = *Milakkho*.

Naishkramya = *Nekkhammaṃ*.

Nakṣatra = *Nakkhattaṃ*.

Nirgrantha = *Nigaṇṭho*.

Nirvāṇa = *Nibbānaṃ*.

Nirvṛiti = *Nibbuti*.

Pradhāna = *Paḍhānaṃ*.

Prajñā = *Paññā*.

Prasenajit = *Pasenadi*.

Prātimokṣa = *Pātimokkha*.

Pratisamvid = *Paṭisambhiddā*.

Pratyeka = *Pacceko*.

Preta = *Peto*.

Prithagjana = *Puthujjano*.

Pudgala = *Puggalo*.

Puṇya = *Puñña*.

Ratna = *Ratanaṃ*.

Riddhi = *Iddhi*.

Ritu = *Utu*.

Saṃskāra = *Sanḥāro*.

Sañjñā = *Saññā*.

Sattva = *Satto*.

Skandha = *Khandho*.

Smṛiti = *Sati*.

Snātaka = *Nahātako*.

Sparça = *Phasso*.

Sthavira = *Thero*.

Stūpa = *Thūpo*.

Sūtra = *Suttaṃ*.

Tīrthya = *Titthiyo*.

Tripiṭaka = *Tiṭṭhakaṃ*.

Tṛishṇā = *Taṇhā*.

Varṇa = *Vaṇṇo*.

Vijñāna = *Viññāṇaṃ*.

Vimokṣa = *Vimokkha*.

Yavana = *Yono*.

<sup>1</sup> For the absurdity of speaking of Gautama Buddha as 'Čākyamuni' see art. *Sakiyo*.

## KEY TO SUBJECTS.

(These lists are far from exhaustive.)

Angels—*Brahmaloko, Devaloko, Devaputto, Devatá, Devo, Mahábrahmá, Máro, Opapátiko, Sakko, Sattaloko.*

Apostle—*Anubuddho, Mahásdvako.*

Brahmin—*Bráhmaṇo, Samaṇo.*

Buddha—*Bhagavá, Bodhi, Bodhisatto, Buddho, Gotamo, Kappo, Mahápuriso, Obháso, Páramitá, Sákiyo, Sayambhú, Sugato, Vádo, Vesárajjam.*

Buddhism—*Sásanam, Vibhajati.*

Buddhist Era—*Parinibbánam.*

Cardinal Truths—*Ariyasaccam.*

Caste—*Samano, Vanna.*

Charity—*Dánam, Mettá.*

Clergy—*Bhikkhu, Gano, Samano, Sangho, Thero.*

Cosmogony and Geography—*Cakkavádham, Himavá, Kappo, Lokadhátu, Loko, Mahádípo, Majjhima-deso, Meru, Okásaloko, Paribhaddam, Yono, Yugam.*

Creed—*Saranam.*

Devil—*Adhimuccati, Máro, end of art. Vinnánam.*

Ecstatic Meditation—*Árammanam, Jhánam, Kamamāññam, Kasīnam, Nirodho, Samádhi, Viseso.*

Faith—*Pasádo, Pasidati, Saddhá, Saranam.*

General Councils—*Saṅgaho, Saṅgiti.*

Heaven—*Brahmaloko, Devaloko, Saggo.*

Hell—*Apáyo, Narako, Nirayo.*

Heresy and False Doctrine—*Diṭṭhi, Pásando, Sámaññam, Silabbatam, Tittthiyo, Vibhavo (2), Vikkhepo.*

Hierarchy of Sentient Existence—*Bhavaggaṃ, Kámaloko, Nágo, Peto, Puggalo, Sattaloko, Sattávaso.*

Hindu Terms with new or altered meaning—*Brahmá, Bráhmaṇo, Máro, Nakátako, Purindado, Sakko (Indra), Taso, Upanisá, Valabhamukham, Vedagá, Yogakkhemo.*

Hymn—*Parittam, Uddanam.*

Impermanence—*Aniccátá, Anicco, Nibbánam (1st col.), Saṅkháro (p. 454, a), Yoniso.*

Laymen—*Upasako.*

Meditation—*Sati, Satipaṭṭhánam.*

Metaphysics—*Árammanam, Áyatanam, Dhátu, Gocaro, Indriyam, Khandho, Námarúpanam, Paṭṭhánam, Rúpanam, Saṅkháro, Vinnánam, Yamakam.*

Miracle—*Iddhi, Páñiháriyam.*

Monastic State and Discipline—*Dhutaggaṃ, Kamavádá, Mánattam, Nissaggiyo, Nissayo, Pabbajjá, Pamsukúliko, Párájiko, Pariveṇam, Páti-mokkham, Puggalo, Sámaññam, Saṅghádiseṣo, Saṅghakammam, Saṅgho, Upasampadá, Upasatho, Uppabbajati, Vasso, Viháro, Vinayo.*

Moral Merit—*Kammam, Kusalo.*

Moral Practice, Piety, Abnegation—*Aṭṭhaṅgiko, Dhammo, Nátho, Nekkhammam, Páramitá, Puñño, Sīlam.*

Nirváṇa—*Nibbánam, Nibbáti, Nibbuti, Nibbuto, Parinibbánam.*

Ordination—*Pabbajjá, Upasampadá.*

Origin of Evil—*Paṭiccasamuppádo.*

Parable—*Upamá.*

Pali Language—*Mágadho, Nirutti, Páli.*

Prayer—*Paṇidhi, Patthand.*

Predestination—*Upanissayo.*

Pride—*Vidhá.*

Prophecy—*Vyákaranam.*

Saints—*Arahá, Ariyo, Sávako.*

Salvation—*Nissaranam, Nittharanam, Saranam.*

Sanctification or Conversion—*Arahá, Arahattam, Maggo, Nibbánam (p. 268, b), Phalam, Puthujjano, Sakadágámi, Sámaññam, Samatho, Samyojanam, Upanissayo.*

Scriptures—*Abhidhammo, Nikáyo, Nirutti, Páli, Saṅgiti, Suttam, Tipiṭakam, Vinayo.*

Sin, Desire, Attachment—*Ápatti, Ásavo, Kámo, Kilesa, Máro, Micchattam, Nivaranam, Oggho, Samyojanam, Tanhá.*

Sunday—*Upasatho.*

Supererogation—*Patti.*

Transmigration—*Bhavo, Gati, Khandho, Paṭisaṇḍhi, Samsáro, Vaṭṭam (p. 557, b.).*

## ABBREVIATIONS.

abl. = ablative.  
 acc. = accusative.  
 adj. = adjective.  
 adv. = adverb.  
 aor. = aorist.  
 art. = article.  
 Ātm. = ātmane.  
 aṭṭh. = aṭṭhakathā.  
 caus. = causative.  
 comp. = compare.  
 comparat. = comparative.  
 cond. = conditional.  
 dat. = dative.  
 desid. = desiderative.  
 f. or fem. = feminine.  
 foll. = following.  
 fr. = from  
 freq. = frequentative.  
 fut. = future.

gen. = genitive.  
 ger. = gerund.  
 gram. = grammar.  
 Imper., Imperat. = Imperative.  
 imp. = imperfect.  
 Ind. Off. = India Office.  
 indecl. = indeclinable.  
 inf. = infinitive.  
 instr. = instrumental.  
 lit. = literally.  
 loc. = locative.  
 m. or masc. = masculine.  
 n. or neut. = neuter.  
 nom. = nominative.  
 num. = numeral.  
 opt. = optative.  
 Par. = parasmai.  
 part. = particle.  
 pass. = passive.

pers. = person.  
 p.f.p. = participle of the future  
 passive.  
 pl. or plur. = plural.  
 p.p.p. = participle of the perfect  
 passive.  
 p.pr. = participle present.  
 prep. = preposition.  
 pres. = present.  
 pret. = preterite.  
 q.v. = quod vide.  
 S. = Sutta, or when followed  
 by Devanāgarī characters =  
 Sanskrit.  
 Sansk. = Sanskrit.  
 sep. = separate, separately.  
 sing. = singular.  
 voc. = vocative.

Words ending in O are to be considered as masculine nouns, and words ending in AM as neuter nouns, unless it be otherwise stated.

Nouns, adjectives and participles are given in the nominative case, verbs in the third person singular of the present tense.

The Nāgarī words in brackets are the Sanskrit equivalents, the crude base being given in the case of nouns and adjectives, and the root in the case of verbs.

## AUTHORITIES QUOTED.

*The numeral following the name of the book refers to the page, except in the case of *Abhidhānappadīpikā*, where it refers to the stanza. Thus Dh. 12 means the 12th page of *Dhammapāda*, while Ab. 35 means the 35th stanza of *Abhidhānappadīpikā*.*

- Ab.—*Abhidhānappadīpikā*, edited by Waskaḍuwe Subhūti. Colombo, 1865.
- Alw. I.—An Introduction to Kachchāyana's Grammar of the Pāli language. By James D'Alwis. Colombo, 1863.
- Alw. N.—*Buddhist Nirvana*. By James D'Alwis. Colombo, 1861.
- Att.—*The Attanagalu-vansa*. By James D'Alwis. Colombo, 1866.
- Bāl.—*Bālāvatāro*. Colombo, 1869.
- B. Int.—*Introduction à l'Histoire du Bouddhisme Indien*. Par. E. Burnouf. Paris, 1844.
- B. Lot.—*Le Lotus de la Bonne Loi*. Par. E. Burnouf. Paris, 1852.
- Br. J. S.—*Brahma Jāla Sutta* (MS.).
- Br. J. S. A.—*Brahma Jāla Sutta Aṭṭhakathā* (MS.).
- Cl. Gr.—*A Compendious Pali Grammar*. By the Rev. Benjamin Clough. Colombo, 1824.
- Das.—*The Dasaratha-Jātaka*. Edited by V. Fausböll. Copenhagen, 1871.
- Dh.—*Dhammapadam*. Edited by V. Fausböll. Copenhagen, 1855.
- E. Mon.—*Eastern Monachism*. By R. Spence Hardy. London, 1860.
- F. Jāt.—*Five Jātakas*. Edited by V. Fausböll. Copenhagen, 1861.
- Gog. Ev.—*The Evidences and Doctrines of the Christian Religion*. By the Rev. D. Gogerly. Part I. On Buddhism. Colombo, 1862.
- Jāt.—*The Jātaka, together with its Commentary*. By V. Fausböll. London, 1875.
- Kh.—*Khuddakapāṭha*. Edited by R. C. Childers. Journal Roy. As. Soc., 1869.
- Kamm.—*Kammavākya*. Edited by F. Spiegel. Bonn, 1841.
- Kuhn, K. Sp.—*Kaccāyana Specimen*. Edited by E. Kuhn. Halle, 1869.
- Mah.—*The Mahawanso*. Edited by the Hon. George Turnour, Esq. Colombo, 1837.
- Mil. P.—*Milinda Pañha*.
- Par. S.—*Mahāparinibbāna Sutta* (MS.). [I hope to edit this text with its commentary in the course of next year, see the first 32 pages in the Journal Royal As. Soc. 1874, Part I].
- Par. S. A.—*Mahāparinibbāna Sutta Aṭṭhakathā* (MS.).
- Pāt.—*Prātimoksha Sūtra*. Edited by J. Minayeff. St. Petersburg, 1869.
- Ras.—*Anecdota Palica*. Rasavāhinī, Uraga Sutta. Edited by Dr. F. Spiegel. Leipzig, 1845.
- Ratth. S.—*Ratthapāla Sutta* (MS.).
- Sām. S.—*Sāmaññaphala Sutta* (MS.).
- Sām. S. A.—*Sāmaññaphala Sutta Aṭṭhakathā* (MS.).
- Saṅg. S.—*Saṅgīti Sutta* (MS.).
- Sen. K.—*Kaccāyanappakarāṇam*. Edited by Émile Senart. Journal Asiatique, Mars—Avril, 1871, and Mai—Juin, 1871. [Those who have the separate edition, in order to find a reference must deduct 202 from the figures given in this dictionary if the number be over 360, or 192 if under 360.]
- Sig. S.—*Sigālovāda Sutta* (MS.).
- Subh.—*Vaskaḍuve Subhūti Terunnānsé* (his letters to me are referred to).\*
- Ten J.—*Ten Jātakas*. Edited by V. Fausböll. Copenhagen, 1872.
- Vij.—*Vijesiha Mudliar* (his letters to me are referred to).\*
- Yātr.—*The late Yātrāmullé Dhammārāma Terunnānsé* (his letters to me are referred to).\*

\* In the second part of my dictionary (from p. 277) I have adopted the plan of acknowledging each separate contribution of these three correspondents by adding their names in brackets, so that the reader will be able to judge for himself exactly how far I am indebted to them. The contributions of Dhammārāma are few, owing to the early cessation of our correspondence; those of Subhūti are numerous and are scattered over the whole of the volume; those of Vijesiha are confined to the second part.

# THE PALI ALPHABET

AND THE MODE OF TRANSLITERATION USED IN THIS DICTIONARY.

अ a	आ á	इ i	ई í	उ u	ऊ ú	ए e	ओ o
क k	ख kh	ग g	घ gh	ङ ṅ			
च c	छ ch	ज j	झ jh	ञ ñ			
ट t	ठ th	ड d	ढ dh	ण ṇ			
त t	थ th	द d	ध dh	न n			
प p	फ ph	ब b	भ bh	म m			
य y	र r	ल l	व v				
स s	ह h	ळ l	ṁ m				

Pali has not, like Sanskrit, a character of its own, but in each of the countries in which it is the sacred language of the inhabitants, that is to say Ceylon, Birma, and Siam, it is written in the character of that country.\* Hence it is usual in Europe to print Pali texts in the Roman character, which possesses the advantages of clearness and simplicity, and, compared with the Devanāgarī, is inexpensive to print. The few attempts that have been made by European scholars to adopt the Devanāgarī for Pali printed texts have been decided failures, and it is unlikely that they will be repeated. The transliteration of Pali fortunately presents fewer difficulties than that of Sanskrit. The system I have used in the Dictionary is, with a few modifications, that of Fausböll.†

These letters are pronounced as in Sanskrit. At the present time anusvāra is pronounced in Ceylon and Birma exactly like the English and German ng in 'hang.' Thus अङ्ग is pronounced 'ahang,' not as in Sanskrit 'aham.' That this was the ancient Magadhese pronunciation is most probable, as the labial nasal at the end of a word has a strong tendency to pass into the guttural nasal, compare for instance the Latin *meum* with the French *mon*.

In the above scheme of transliteration it must be remembered that c is pronounced like our ch in 'church,' and ñ like the Spanish ñ, or the English ni in 'minion.' [In the Preface the ordinary English practice of rendering च by ch is followed.] The aspirated letters are strictly speaking double or conjunct letters, being pronounced like the simple letter immediately followed by h. So much is this the case that a Sanskrit th or dh is sometimes broken up in Pali into tah or dah, e.g. *ni-dahati* from *ni-dhā*, and in Sinhalese we have even such forms as *daham* = *dharmā*. It is a mistake to say that the lingual ṭ and ḍ are pronounced like our t and d; the fact is that our t is about midway between the Sanskrit त and ट, if anything approximating, in my judgment, rather to the former than the latter.

In this dictionary the circumflex over a long vowel is only used to express crasis, e.g. *dammiti* = *dammi iti*, *eddhāti* = *sādhu iti*, *nākaśi* = *na akāśi*. Elision is marked in the European way, as *eken' ūno* = *ekena ūno*. The hyphen is used to indicate the vowel hiatus, e.g. *vāka-usīrādi*, to avoid the misapprehension that might result from writing *vākausīrādi*.

\* It must, however, be remembered that these alphabets are all modifications of the Devanāgarī, and have the same parentage; I have used the Devanāgarī in the above table.

† Mr. Fausböll has lately become conscious of the mistake he made in adopting a sloping line to mark the long vowels, and in his last two works has exchanged it for the

horizontal line. This, however, does not improve matters, as the horizontal line is required for prosody, and it is now universally agreed that in transliterating Sanskrit (and consequently Pali) the sloping line should be reserved for accent, the horizontal for prosody, and the circumflex for long vowels.





# DICTIONARY OF THE PĀLI LANGUAGE.

## A

A-, and before a vowel AN-, a negative particle, used only as an inseparable prefix [अ and अण]. Compounded with nouns and adjectives: *A-puttāṃ puttāṃ iva dācarati*, he treats like a son one who is not his son (Alw. I. 15); *Acchāriyo a-rajakena vatthūnaṃ rāgo*, dyeing of cloth by one who is not a dyer is wonderful (Cl. Gr. 146); *A-kālo*, wrong time; *A-maggo*, wrong way; *A-dāḍḍena*, not by punishment; *An-abhirati*, dissatisfaction; *A-ppamādo*, diligence; *An-appako*, abundant; *A-putto*, sonless; *A-gaṇṇo*, light. With participles and the gerund: *An-icchāṃ*, not desiring; *A-susanto*, not hearing; *A-bhāsāmo*, not speaking; *A-ṭṭhito*, not standing; *Aññaṃ kiñci puññaṃ a-katvā*, having done no other good work (Dh. 99). With an infinitive: *An-dharitum* not to bring (Dh. 242). With a finite verb: *An-dgami*, he did not come (Mah. 40); *An-abhineyya*, should not bring (Pāt. 4). With adverbs: *A-sakiṃ*, repeatedly. With compound words: *Kiñci addakāmo*, unwilling to give anything (Dh. 89). Compounds are frequently formed by joining a noun, adjective, or participle to the same word with the negative *a* prefixed; *Maggāmaggaṃ kovido*, knowing the right and the wrong way (Dh. 72); *Piyāppiyāṃ*, viz. *piya + appiya*, pleasant and unpleasant (Dh. 38); *Katākatāṃ*, done and not done (Dh. 10). Compounds of this sort must be distinguished from such compounds as *phalāphalāni*, "various kinds of fruits" (F. Jāt. 4), *samvādasamvaro*, "great and small restraint."

Ā (*prep.*), Until; as far as [आ]. Ab. 1180. With abl. *Ā brahmalokaṃ*, as high as the Brahma

## ABB

heavens (Kuhn K.S. 23). Compounded with nouns: *Āpabbatāṃ khettaṃ*, a field reaching to the mountain (Cl. Gr. 87). Much used in combination with verbs and their derivatives.

ABABAM, One of the high numerals, representing 10,000,000<sup>11</sup>, or 1 followed by seventy-seven ciphers. Ab. 475; B. Lot. 855; Man. B. 6.

ABADDHAMUKHO (*adj.*), Foul-mouthed, scurrilous [अवह + मुख]. Ab. 735.

ABADDHO (*adj.*), Not bound; unmeaning, senseless [अ + बद्ध = बन्ध]. Ab. 126; Pāt. 89.

ĀBADDHO (*p.p.*), Fastened; joined; united, attached [आ + बद्ध = बन्ध]. Dh. 120. *Maṇḍale sakale asso ekābaddho adassi*, there appeared one continuous horse throughout the whole ring (Mah. 142).

ĀBĀDHIKO (*adj.*), Affected with illness, ill, sick [आवाध + हव]. Dh. 97, 434.

ĀBĀDHO, Illness, sickness, disease [आवाध]. Ab. 323; Dh. 25; Mah. 132.

ĀBAJJHATI (*pass.*), To be bound, fettered, held fast [आ + बध्यते = बन्ध]. Dh. 177.

ABALAM, Weakness [अ + बल]. Dh. 420.

ABALO (*adj.*), Weak [अ + बल]. Dh. 6. Fem. *abalā*, a woman (Ab. 230).

ABBAHATI, To take away, to remove [आ + बह् or बृह]. Aor. *abbahi* (Dh. 96). Ger. *abbuyha* (Dh. 255). P.p. *abbūha* (Dh. 96). *Kosito asin abb.*, to unsheath a sword.

ABBANO (*adj.*), Unwounded [अ + बल]. Dh. 23. See *Vaṇṇam*.

ABBATI, To go [अव]. Cl. P. Verbs, 8.

**ABBHĀCIKKHATI**, To accuse, to slander, to calumniate [अभि + आ + freq. क्त्वा]. *Mā bhāgavantam abbhācikkhi*, bring not an accusation against Buddha (Kamm. 31). *Tucchena param abbhācikkhanto*, bearing false witness against his neighbour, lit. accusing another without a cause (Dh. 394). Comp. *Abbhakkhānam*.

**ABBHĀGAMANAM**, Approaching, going to, visiting [अभ्यागमन]. Pāt. 95.

**ABBHAKAM**, Talc [अभक्]. Ab. 492.

**ABBHAKKHĀNAM**, Accusation, slander, calumny [अभ्याख्यान]. Ab. 116 explains this word to mean "a groundless charge, such as, You owe me a hundred pieces of money." Dh. 25; Kamm. 31. Comp. *Abbhācikkhati*.

**ABBHĀKUTIKO** (adj.), Unfrowning, genial [अ + भकुटि + क].

**ABBHAM**, and **ABBHO**, A cloud; the sky, air, atmosphere [अभ]. Ab. 45, 48; Dh. 31.

**ABBHĀNAM**, Rehabilitation of a priest who has undergone Parivāsa, or penance for an expiable offence [अभि + आचन]. Pāt. xl, 74. *Abbhāna* is a contraction of *abbhāyana*; compare *Moggallāna* for *Moggallāyana*.

**ABBHĀÑJANAM**, Anointing [अभि + अञ्जन].

**ABBHANTARAM**, Interval, interior; a certain measure [अभ्यन्तर]. Ab. 197, 771. *Abbhantaram te gahanam*, thy heart is choked with sin (Dh. 70). Loc. *abbhantare*, within (Dh. 424). *Nagarabbhantare pati*, alighted inside the city (Mah. 153). *Sattāhabbhantare*, within a week (Mah. 69). With gen. *Imesam sattānam abbhantare*, within these beings (Dh. 195).

**ABBHANTARO** (adj.), Internal, inner [अभ्यन्तर]. Mah. 154.

**ABBHANUMODANAM**, Rejoicing, thanksgiving, praise [अभि + अनु + मुद् + चन]. Ab. 836.

**ABBHĀSO**, Repetition, practice; reduplication [अभ्यास]. See also *Abhyāso*.

**ABBHATTHAM**, Setting, declining, perishing [अभि + अक्ष]. *Abbhattham gacchati*, to decline, to perish. Comp. *Attham*.

**ABBHETI**, To restore a priest who has been degraded for an offence [अभि + आ + ह]. Pāt. 68. Pot. *abbheyya* (Pāt. 6). P.f.p. *abbhetabbo* (Pāt. 74). P.p.p. *abbhito* (Pāt. 6). Comp. *Abbhānam*.

**ABBHOKĀSIKO** (adj.), Living in the open air, or in an open unsheltered space [आभ्यवकाशिक].

*Abbhokāsikaṅgam*, "precept enjoining a life in an open unsheltered space," one of the thirteen Dhutaṅgas (B. Int. 309; E. Mon. 134).

**ABBHOKĀSO**, The open air; an open space [अभि + अवकाश].

**ABBHOKKIRANAM**, Covering, bedecking [अभि + अव + किरण].

**ABBHUDIRITO** (p.p.p.), Uttered [अभि + उद् + ईरित = ईद्].

**ABBHUGGACCHATI**, To approach; to go to meet; to ascend, to go up [अभि + उद् + गम]. *Vehāsam abbhuggantod*, having risen into the air (Mah. 81).

**ABBHUGGATO** (p.p.p. last), Having approached; gone to meet; ascended [अभि + उद् + गत = गम]. Cl. Gr. 12; Kuhn K.S. 13.

**ABBUJJALANAM**, Spitting fire (a juggler's trick) [अभि + उद् + ज्वलन].

**ABBHUTADHAMMO**, and **-MMAM**, Mysterious or supernatural phenomenon or condition [अभ्युत् + धर्म]. This is the name of one of the nine āṅgas or divisions of the Buddhist scriptures. It is said by Buddhaghosa to include all discourses relating to wonderful and mysterious conditions, and beginning with the words, "Priests, these four wonderful and mysterious conditions are in Ānanda," and so forth:—*Cattāro 'me bhikkhave acchariyā abbhutā dhammā Ānande ti ādinayapavattā sabbe pi acchariyā abbhutadhammapaṭisaṁyuttā suttantā*. B. Int. 63; E. Mon. 172.

**ABBHUTO** (adj.), Hidden, mysterious; wonderful, portentous; astonished [अभ्युत्]. Ab. 736; Mah. 4, 108. *Abbhuto dhammo*, and *abbhutadhammo*, a wonder, portent, miracle. *Abbhutam vata bho*, a mysterious thing indeed. Neut. *abbhutam*, a wonder, a miracle (Mah. 117; Dh. 97).

**ABBHUTO**, The Marvellous (one of the Nāṭyārasas); a gambler's stake [अभ्युत्]. *Abbhutam karoti*, to lay a wager. Ab. 102, 532, 1023.

**ABBOCCHINNO** (adj.), Unbroken [अ + वि + अव + क्षिप्त = क्षिद्].

**ABBUDAM**, One of the high numerals, 10,000,000<sup>2</sup>, or 1 followed by fifty-six ciphers; a canker, stain, sore [अर्बुद्]. Ab. 475; B. Lot. 857.

**ABBUTO** (adj.), Undisciplined. Dh. 47. The etymology of this word presents some difficulty. Buddhaghosa refers it to *vrata* (see Dh. 379), and if he is right we must suppose the *a* has been changed to *u*, as in *sammuti* for *Sanakr. sammati*.

But Fausbøll, with great probability, considers it to be a + vṛita. Compare *subbuṭṭhi* = su + vṛishti.

ĀBHĀ (*f.*), Splendour, radiance, light [आभा].

Ab. 64; B. Lot. 836. *Rajadābho*, with a silver sheen (Mah. 68).

ABHABBATĀ (*f.*), Non-liability; inability [अभवत् + ता]. *Abhabbatā diṭṭhapadassa vuttā*, the inability to conceal a sin of one who has seen Nirvāṇa has been declared (Khud. 9).

ABHABBO (*adj.*), Not liable; unable [अ + भव = भू]. With dat. *Abhabbo parihāṇḍya*, not liable to fall away from holiness (Dh. 6). With inf. *Puriso sīlacchinno abhabbo jīvītum*, a man whose head is cut off is unable to live (Kamm. 9). *Abhabbuppatiko*, not liable to arise (Dh. 195). There are five *Abhabbatṭhānas* or "points of non-liability," viz. sins that an Arahā cannot commit, killing, stealing, etc.

ABHĀKARO, The sun [आभा + कर]. Ab. 63.

ĀBHARAṆAM, Ornament, decoration [आभरण]. Ab. 283; Dh. 233; Mah. 245.

ABHĀSANAM, Silence [अ + भाषण]. Ab. 429.

ĀBHASSARO (*adj.*), Shining, radiant [आ + भास्वर]. The *Ābhassarā devā*, or Radiant gods, are the inhabitants of one of the Brahma heavens (see *Brahmaloko*). Dh. 36; B. Intr. 611; Man. B. 26. *Ābhassaraloko*, the world or heaven of the Radiant gods (Dh. 353).

ABHĀTI, To shine [आ + भा]. Dh. 69.

ĀBHATO (*p.p.*), Brought, carried, conveyed [आ + भूत = भू]. Ab. 749; F. Jāt. 55; Mah. 89.

ABHAVO, Decrease, decay, misfortune [अ + भव].

ABHĀVO, Non-existence; absence [अ + भाव]. Ab. 1103. *Ātāpābhāvo*, absence of sunshine (Ab. 953). *Mahesiyā abhāvā*, from his not having a queen (Mah. 54). *Abhāvam gacchati*, to come to nothing, perish (Dh. 102).

ABHAYĀ (*f.*), The plant Terminalia Citrina [अ + भय]. Ab. 569.

ABHAYAM, Safety; protection from danger [अ + भय]. Mah. 3, 249; Dh. 56. *Abhayappatto*, secure (B. Lot. 403).

ABHAYO, (*adj.*), Fearless [अ + भय]. Dh. 46.

ABHIBHĀSATI, To speak to, address [अभि + भाष]. Kuhn K.S. 33.

ABHIBHĀSITO (*p.p.*), Illumined [अभि + भास]. Mah. 108.

ABHIBHAVANAM, Overcoming, vanquishing [अभिभवण]. Dh. 407.

ABHIBHAVATI, To overcome; to attain, to master; to surpass [अभि + भू]. Dh. 409. Ger. *abhibhuyya* (Dh. 58). Pass. *abhibhūyati* (Dh. 355).

ABHIBHAVO, Being overcome, defeat [अभिभव]. Dh. 286.

ABHIBHĀYATANAM, Place or region of the vanquisher [अभिभू + आयतन]. There are eight of these "regions," representing eight stages of knowledge attained by the devout Buddhist (B. Lot. 825).

ABHIBHŪ (*adj.*), Overcoming, mastering, vanquishing, surpassing [अभि + भू]. Cl. Gr. 33; Dh. 255.

ABHIBHŪTO (*p.p. abhibhavati*), Overcome, overpowered, subdued, vanquished [अभि + भूत = भू]. *Niddāya abhibhūto*, overpowered with sleep (Dh. 401). *Ghammābhibhūto*, overpowered by the heat (Mah. 3).

ABHICCHĀ (*f.*), Desire, longing [अभि + इच्छा].

ĀBHIDHAMMIKO (*adj.*), Connected with Abhidhamma; versed in or studying the Abhidhamma [अभि + धर्म + इक]. Cl. Gr. 91.

ABHIDHAMMO, and ABHIDHAMMA, Higher doctrine, transcendental doctrine, metaphysics [अभि + धर्म]. This is the name of the third great division of the Buddhist scriptures; it implies metaphysical as opposed to moral doctrine (dhamma). The *Abhidhammapiṭakam*, "basket of transcendental doctrine," is the third section of the Tipiṭaka, and consists of the following seven books: Dhammasaṅgaṇipakkaraṇam; Vibhaṅga-pakkaraṇam; Dhātukathāpakkaraṇam; Puggala-paṇṇātipakkaraṇam, or puggalapannātipakkaraṇam; Kathāvatthupakkaraṇam; Yamakappakkaraṇam; Paṭṭhānappakkaraṇam. B. Intr. 35, 437 and foll; E. Mon. 167, 170; Cl. Gr. 87.

ABHIDHĀNAM, Name, appellation; noun [अभिधान]. Ab. 114; Alw. I. viii.

ABHIDHĀNAPPADĪPIKĀ (*f.*), Lamp of nouns [अभिधान + प्रदीपिका]. This is the name of a well-known vocabulary of Pāli nouns, compiled on the model of Amarakosha by the grammarian Moggallāna at the end of the 12th century (Alw. I. vi. and foll.).

ABHIDHĀTABBO (*adj.*), That ought to be declared or named [अभि + धातव = धा].

ABHIDHEYYO (*adj.*), To be declared, pointed out, denoted, meant [अभिधेय = धा]. Neuter *abhidheyam*, name, appellation (Mah. 50). *Abhidheyalingiko*, adjective, viz. having the gender denoted by the noun it agrees with (Ab. 841). Ab. 785.

ABHIDHIYATI (*pass.*), To be declared, to be pointed out [अभि + धीयते = धा].

ABHIDOSO, Evening [अभिदोष]. Ab. 68.

ABHIGACCHATI, To go to, to approach [अभि + गच्छ]. Mah. 107.

ABHIGAMANAM, Approaching [अभिगमन]. *Paradārabhigamanam*, adultery.

ABHIGHĀTO, Striking, concussion [अभिघात]. Dh. 210.

ABHIGĪTO (*p.p.p.*), Sung or recited to [अभिगीत = गी]. *Buddhagāthābhigīto'mhi*, Buddha has recited a stanza to me (Gog. Ev. 28).

ABHIHANTI, To assail; to strike [अभि + हन्]. Ger. *abhihanitvā* (Dh. 279).

ABHIHARATI, To bring to; to acquire, to gain [अभि + ह्र]. Mah. 80; Dh. 298; Pāt. 78.

ABHIHĀRO, Bringing, offering [अभिहार]. Ab. 1128; Mah. 80; Pāt. 78.

ABHIHATO (*p.p.p. abhiharati*), Brought [अभि + हत = ह]. Mah. 87.

ABHIHITO (*p.p.p.*), Called, named; spoken, said [अभि + हित = धा]. Ab. 755; Alw. I. xiii.

ABHIJĀNĀTI, To know, to learn, to ascertain; to perceive; to admit, to acknowledge [अभि + ज्ञा]. *Abhiñāñhi cittaṭṭhāram*, ascertain his disposition (Mah. 246). *P.p.p. abhiññāto*. Ger. *abhiññāya* (Dh. 14, 30, 63), *abhiññā* (see separ.), *abhiññitvā* (Dh. 435).

ABHIJANO, Race, tribe, family [अभिजन]. Ab. 332.

ABHIJAPPANAM, Muttering spells, incantation [अभि + जप्पन].

ABHIJĀTI (*f.*), Origin, race, birth [अभि + जाति].

ABHIJĀTIKO (*adj.*), Belonging to origin or race [अभिजाति + क]. *Sukkābhijātiko*, of pure origin.

ABHIJĀTO (*p.p.p.*), Well-born, noble; learned, wise [अभिजात = जन]. Ab. 1074.

ABHIJJHĀ (*f.*), Covetousness [अभिज्झा]. Ab. 163.

ABHIJJHĀLŪ (*adj.*), Covetous [अभिज्झा + लु]. Cl. Gr. 93.

ABHIKĀMĪ (*adj.*), Desirous [अभि + कामिन]. Mah. 130.

ABHIKHYĀ (*f.*), Name; beauty, splendour, glitter [अभिख्या]. Ab. 1052.

ABHIKIRATI, To overwhelm, to cover [अभि + कृ]. With *i metri causa* (Dh. 5). Inf. *abhikiritum* (Dh. 182).

ABHIKKAMATI, To go forward, to advance, to approach [अभि + कम्]. Dh. 91.

ABHIKKAMO, Advancing, advance [अभिकम्]. Ab. 836; Dh. 318.

ABHIKKANTO (*p.p.p. abhikkamati*), Advanced; having approached [अभि + कान्त = कम्]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.p.*), Handsome, beautiful; excellent, good [अभि + कान्त = कम्]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.p.*), Withered; exhausted [अभि + कान्त = कम्]. Ab. 836.

ABHIKKHANAM (*adv.*), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 384. See also *Abhinham*.

ABHILABHATI, To obtain, receive [अभि + लभ].

ABHILAKKHITO (*p.p.p.*), Marked, characterized, distinguished [अभिलक्षित = लक्ष].

ABHILĀPO, Speaking to, talking [अभिलाप]. *Aññamaññābhilāpo*, conversation (Mah. 261).

ABHILĀSĪ (*adj.*), Desirous [अभिलाषिन]. Mah. 121.

ABHILĀSO, Desire [अभिलाष]. Ab. 163.

ABHILĀVO, Cutting, reaping [अभिलाव]. Ab. 770.

ABHILEPANAM, Smearing; pollution [अभि + लिप caus. + न]. Alw. I. 106.

ABHILITTO (*p.p.p.*), Smeared; stained, polluted [अभि + लिप्त = लिप]. Alw. I. 107.

ABHIMADDITO (*p.p.p.*), Crushed, trampled, overthrown [अभि + मर्दित = मृद्]. Mah. 50.

ABHIMĀṆGALAM, High festival, solemnity [अभि + मङ्गल]. Mah. 172; Dh. 246.

ABHIMĀNO, Pride; wisdom [अभिमान]. Ab. 800.

ABHIMATTHATI, To grind, to crush [अभि + मच्च]. Dh. 29, 330.

ABHIMUDĀ (*f.*), Joy [अभि + मुदा]. Ras. 7.

ABHIMUKHO (*adj.*), Facing towards, opposite [अभिमुख]. *Rohaṇābhimukho agā* went in the direction of R. (Mah. 130). *Purattimadisaḍbhimukho*, facing the East (Alw. I. xxi). *Te ubho abhimukhā ahesum*, they both met face to face. Loc. *abhimukhe*, opposite, in front of. With gen. *Tassa bhikkhuno ab.*, before the face of that priest (Dh. 195).

ABHIMUKHYAṂ, Front, direction towards [अभि-मुख]. Ab. 1178.

ABHINADATI, To roar [अभि + नद्]. Dh. 340.

ABHINĀDETI (*caus. last*), To fill with noise [अभि + नादयति = नद्]. *Abhinādeti daddaraṇ*, makes the mountain rebellow with his roar (F. Jāt. 47).

ABHINANDATI, To be pleased with, to approve of, to welcome, to rejoice at, to delight in [अभि + नद्]. Dh. 14, 39. *Te bhikkhū bhagavato bhāsitaṃ abhinandun*, those priests rejoiced at the words of Buddha (B. Lot. 434).

ABHINAVO (*adj.*), Quite new; new [अभिनव]. Ab. 713.

ABHINAYO, A dramatic representation [अभिनय]. Ab. 101.

ABHINETI, To bring to, conduct to [अभि + नी]. Pāt. 4.

ABHINHAṂ (*adv.*), Repeatedly [अभीष्णम्]. Ab. 1137; Dh. 229, 288; Ras. 33. See also *Abhikkhaṇ*.

ABHINIBBATTATI, To be re-born in another existence [अभि + निस् + वृत्].

ABHINIBBATTI (*f.*), Re-birth in another existence [अभि + निर्वृत्ति]. Dh. 226.

ABHINIBBATTO (*p.p.abhinibbattati*), Reborn in another existence [अभि + निस् + वृत्त = वृत्]. B. Lot. 542.

ABHINĪHARATI, To turn, to direct [अभि + निस् + ह]. B. Lot. 866; Mah. 214.

ABHINĪHĀRO, Earnest wish or aspiration [अभि + निस् + हार]. *Katābhinihāro*, having formed the resolution to become Buddha (Dh. 140, 267, 320, 344; Ras. 65).

ABHINIKKHAMANAṂ, Going out, departing; retiring from the world, giving up the world to devote oneself to an ascetic life [अभि + निष्क्रमण]. Dh. 345; Alw. I. 77.

ABHINIKKHAMATI, To go out, to depart [अभि + निस् + क्रम]. *Yuddhāya abhinikkhami*, went forth to battle (Mah. 217).

ABHINIKKHAMO, Going out; retiring from the world to devote oneself to an ascetic life [अभि + निष्क्रम]. B. Lot. 334; Dh. 180, 277.

ABHINILĪYATI, To hide oneself, to lie hid [अभि + नि + ली]. Mah. 203.

ABHINĪLO (*adj.*), Very black [अभि + नील]. B. Lot. 564.

ABHINIMANTETI, To invite; to present with [अभि + नि + मन्]. With instr. *Abhinimantēyyāma pi naṃ parikkhārehi*, we would induce him to accept priestly requisites.

ABHINIMMINAṂ, Creating (see next).

ABHINIMMINĀTI, and ABHINIMMĀTI, To create, to cause to appear by supernatural power [अभि + निस् + मा]. Ger. *abhinimminivā* (Dh. 143). Aor. *abhinimmi* (Dh. 315).

ABHINNĀMETI (*caus.*), To turn, to direct [अभि + निस् + मन्]. B. Lot. 866.

ABHINIPAJJATI, To lie down [अभि + नि + पद्]. Pāt. 13, 105.

ABHINIPPHĀDETI (*caus.*), To effect, to accomplish, to succeed [अभि + निस् + पद्]. *Civaraṃ abhinipphādeyya*, should succeed in obtaining the robe (Pāt. 9).

ABHINISĪDATI, To sit down [अभि + नि + सद्]. Pāt. 13, 105.

ABHINIVESO, Adhering to; inclination to [अभिनिवेश].

ABHINIVISATI, To settle down; to devote oneself to [अभि + नि + विश]. Pāt. 66; B. Lot. 338.

ABHIÑÑĀ (*f.*), Higher knowledge, transcendent or supernatural knowledge or faculty [अभिज्ञा]. There are five Abhiññās, or supernatural faculties possessed by Arahās: 1. *Iddhividhā* or *iddhippabbhedo*, 2. *Dibbasotā*, 3. *Parassa cetopariyañāṇaṃ*, or *paracittaviñāṇaṃ*, 4. *Pubbenivāsanussatiñāṇaṃ*, 5. *Dibbacakkhu*; "the different magical powers, the divine ear, knowledge of the thoughts of others, knowledge of former existences, the divine eye." There are also six Abhiññās (*chaḷabhiññā* or *cha abhiññāyo*), consisting of the five just enumerated, with the addition of *Āsava-kkhaṇḍakāraṇaṇaṃ*, the knowledge which causes the destruction of human passion. B. Intr. 295; Lotus 820 and foll.; E. Mon. 284; Dh. 182.

ABHIÑÑĀ (*ger.*), Having known, become cognisant of [अभिज्ञाय = ज्ञा]. This word is found in the frequently recurring phrase *sayāṃ abhiññā sacchikatvā*, "having himself known and seen face to face." Here abhiññā is a shortened form of the gerund abhiññāya. Burnouf compares "paṭisaṅkhā yoniso" for paṭisaṅkhāya yoniso. B. Lot. 468, 861; compare Dh. 415.

ABHINNAKO (*adj.*), Not schismatic, orthodox [अ + भिन्न = भिद् + क]. Alw. I. 65.

ABHIÑÑĀNAM, Sign, token [अभिज्ञान]. Ab. 55.  
ABHIÑÑĀTO (*p.p.* *abhiññāti*), Known; well-known, distinguished, remarkable [अभि + ज्ञात = ज्ञा]. Ab. 724.

ABHIÑÑĀYA, see *Abhiññāti*.

ABHIÑÑEYYO (*adj.*), That ought to be known, or that can be known [अभि + ज्ञेय = ज्ञा]. Dh. 415, 435.

ABHINNO (*adj.*), Undivided; not different, identical [अ + भिन्न = भिद्]. *Abhinnaṅgi*, of the same gender (Alw. I. vii.).

ABHIÑÑO (*adj.*), Knowing, conversant with [अभिज्ञ]. Ab. 720; Mah. 116.

ABHIPATTHETI, To desire, to long for, to pray for [अभि + प्र + चर्च]. Khud. 14. *P.p.* *abhipatthito*, wished for; desirable, charming (Mah. 55; Dh. 316).

ABHIPIĪLITO (*p.p.*), Oppressed, afflicted [अभिपीडित = पीड].

ABHIPUJETI, To offer, to present with [अभि + पूज]. With instr. *Abhipājetu rajjena*, let him invest (the Bo tree) with his kingdom (Mah. 116).

ABHIRĀDHETI (*caus.*), To content, to satisfy [अभि + राधयति = राध]. Dh. 149.

ABHIRĀJĀ (*m.*), A supreme king [अभि + राजन्]. *Rājābhiraṇḍā*, king of kings.

ABHIRAMATI, To delight in [अभि + रम]. With loc., *Kusalapathe 'bhiraṇḍeyya*, should delight in the path of righteousness (Mah. 144). Kamm. 11; Dh. 392.

ABHIRAMMO (*adj.*), Delightful [अभि + रम्य = रम]. Mah. 199.

ABHIRĀMO (*adj.*), Delightful [अभिराम]. Mah. 215.

ABHIRATI (*f.*), Delighting in, delight [अभिरति]. Dh. 16.

ABHIRATO (*p.p.* *abhiramati*), Delighting in, devoted to [अभिरत = रम]. Dh. 180.

ABHIRUCITO (*p.p.*), Pleasing, agreeable, liked [अभिरुचित = रुच]. *Attano abhirucitakāle*, at the time he liked best (Dh. 422). F. Jāt. 56.

ABHIRUHANAM, Ascending, mounting [अभि + वह् + णन्]. Dh. 155; Pāt. 14.

ABHIRUHATI, ABHIRŪHATI, and ABHIROHATI, To ascend, to mount [अभि + वह्]. *Rukkhā abh.*, to climb a tree (Dh. 155). *Nāvam abh.*, to go on board ship (B. Lot. 363). *Haṭṭhikā abh.*, to mount an elephant (Dh. 158). *Dhammā-*

*sanam abh.*, to ascend the pulpit (F. Jāt. 46). *Pabbatam abh.*, to ascend a mountain (Dh. 144). Pres. *abhiruhati* (Dh. 235), *abhirūhati* (Dh. 57). Ger. *abhiruḥya* (Dh. 158; Ras. 38), *abhirūhitvā* (Dh. 402), *abhiruhitvā* (Dh. 402; B. Lot. 363), *Abhiruḥhitvā* (Kuhn K. S. 25). *P.p.* *abhirūḥho* (Dh. 129).

ABHIRŪPO (*adj.*), Beautiful, handsome [अभिरूप]. B. Lot. 407; Dh. 395.

ABHIRUTAM, Sound [अभिरुत = रु].

ABHISADDAHANAM, Firm faith or belief (see next).

ABHISADDAHATI, To have firm faith, to believe fully [अभि + अत् + धा]. Alw. I. 107.

ABHISAJJATI, To be angry; to scold, to be angry [with अभि + सज्ज]. Opt. *abhisaje* (Dh. 72).

ĀBHISAMĀCĀRIKAM, Least duties, minor duties [अभि + समाचार + र्क]. Dh. 106. In a religious sense this term is applied to the lesser duties of the devotee, as the Sekhiya precepts, the Upajjhāyavatta, etc. (Ab. 431). *Abhisamācārikavattam* or *-sīlam*, the Ab. duties (Dh. 334). Pl. *abhisamācārikāni*, the Ab. precepts.

ABHISAMAYO, Penetration, comprehension, clear understanding [अभि + समय]. Dh. 134. See *Dhammābhīsamayo*.

ABHISAMBHUṆOTI, and -NĀTI, To obtain [अभि + सम् + भू]. B. Lot. 313.

ABHISAMBODHI (*f.*), Perfect understanding, infallible knowledge [अभि + सम् + बोधि]. B. Lot. 335.

ABHISAMBUDDHO (*p.p.* *sest*), Thoroughly understood, perfectly known; enlightened, knowing fully [अभि + सम् + बुध् = बुध्]. B. Lot. 403.

ABHISAMBUJJHATI, To gain perfect knowledge of [अभि + सम् + बुध्]. Aor. *abhisambujjhi* (B. Lot. 337). Part. pr. *abhisambudhāno* (Dh. 9). Ger. *abhisambujjhitvā* (Dh. 320).

ABHISAMETI, To penetrate, comprehend, gain a full knowledge of [अभि + सम् + ञा + इ]. Ger. *abhisamecca* (Khud. 15). *Abhisametvā*, one who has gained a full knowledge of the truth (Pāt. 75).

ABHISAMMATO (*p.p.*), Fully approved; honoured, prized [अभि + सम् + मत = मज्ज]. Mah. 173.

ABHISAMPARĀYO, Future state, futurity [अभि + संपराय]. Dh. 175.

ABHISAM̐YUTO (*p.p.p.*), Fitted out, equipped [अभि + सम् + युत = यु]. Mah. 217.

ABHISANDETI (*caus.*), To rain upon, to drench [अभि + खद्]. *Sukhena abh.*, to fill with joy. Comp. *Abhisanno*.

ABHISANDHI (*m.*), Intention [अभिसंधि]. Ab. 706.

ABHISAṆGO, Curse, imprecation [अभिषङ्ग]. Ab. 759 (Mr. Trenckner thinks there should be one *s.*)

ABHISAṆKHARANAM̐, Preparing, forming; effecting; perfecting; accumulation [अभि + सम् + ङ + ञ]. Ab. 832.

ABHISAṆKHĀRO, Forming, effecting, perfecting; accumulation, collection; accumulation of Karma, merit and demerit; idea, conception, fancy [अभि + संस्कार]. *Idhābhisaṅkhāraṃ abhisaṅkharoti*, to effect an exercise of supernatural power. *Pabbajjābhisaṅkhāro*, fancy, idea, aspiration for the life of an ascetic (Alw. I. 92). B. Int. 504. See *Māro*, *Saṅkhāro*.

ABHISAṆKHAROTI, To prepare, to form, to effect, to perfect [अभि + सम् + ङ]. Pāt. 90. Aor. *abhisaṅkhāsi*. Ger. *abhisaṅkharitvā* (Dh. 288).

ABHISAṆKHATO (*p.p.p. last*), Prepared, formed; well-made, perfected [अभि + सम् + ङत = ङ]. Mah. 176.

ABHISANNO (*p.p.p.*), Rained on, drenched [अभि + खन्न = खद्]. *Sukhena abh.*, filled with joy. Comp. *Abhisandeti*.

ABHISĀRIKĀ (*f.*), A woman who carries on an intrigue [अभिसारिका]. Ab. 232.

ABHISAVANAM̐, Oozing, trickling, flowing [अभि + खवण]. See also *Abhissavanam̐*.

ABHISECANAM̐, Sprinkling; inauguration of a king [अभिषेचन]. Mah. 51.

ABHISECETI (*caus. abhiseccati*), To cause to be sprinkled, or inaugurated [अभि + सेचयति = सिच]. *Maheṣṭṭe 'bhiseccayi*, installed her in the queenship (Mah. lxxviii, 22).

ABHISEKO, sprinkling [अभिषेच]. Mah. 159.

ABHISEṆCATI, To besprinkle, to inaugurate a king by sprinkling with sacred water [अभि + सिच]. *Rājena abh.*, to invest with royalty (Mah. 112; Ras. 15). *Dhammāmatarasena taṃ abhiseṇcitvā*, having sprinkled him with the nectar essence of the Law (Ras. 19). Anomalous *p.p.p. abhiseṇcito* (Ras. 15). Dh. 162.

ABHISITTO (*p.p.p. last*), Besprinkled; inaugurated a king [अभि + सिच = सिच]. *Amatendābhi-*

*sitto 'va*, as if sprinkled with nectar (Mah. 106). Mah. 10, 159.

ABHISOBHITO (*p.p.p.*), Adorned, beautified, resplendent [अभि + शोभित = शुभ]. Mah. 27.

ABHISSAṆGO, Attachment [अभिषङ्ग]. Ab. 873.

ABHISSAVANAM̐, Flowing, dripping [अभि + खवण]. See also *Abhissavanam̐*.

ABHISUNOTI, To hear, to listen to [अभि + शृ]. Alw. I. 36.

ABHITAPPETI (*caus.*), To satisfy thoroughly [अभि + तर्पयति = तुष].

ABHITATTO (*p.p.p.*), Scorched [अभि + तप्त].

ABHITHĀNAM̐, Crime, deadly sin [अभि + खान].

There are six: *mātughāto*, *pitughāto*, *arahanta-gāto*, *lohitupphādo*, *suṅghabhedo*, *aññasatthi-uddeso*, "Matricide, parricide, killing an Arhat, shedding the blood of a Buddha, causing divisions among the priesthood, following other teachers" (Kh. 9, and see E. Mon. 37).

ABHITO (*adv.*), Near, in the presence of; on both sides [अभितत्स]. Ab. 1195. Cl. Gr. 131.

ABHITOSETI (*caus.*), To gratify, to reward [अभि + तोषयति = तुष]. Mah. 256.

ABHITTHARATI, To make haste [अभि + खर्]. Dh. 21.

ABHITTHAVATI, To praise [अभि + खु]. Dh. 167.

ABHITTHUTO (*p.p.p. last*), Praised [अभि + खुत = खु]. Dh. 118, 120.

ABHIVĀDANAM̐, and -NĀ (*f.*), Respectful salutation [अभिवादन]. Dh. 20.

ABHIVADATI, To say, to declare [अभि + वद्].

ABHIVADDPHATI, To increase, to grow [अभि + वृध्]. Dh. 5, 60. P. pr. *caus. abhivaddhento*, growing up (Mah. 136).

ABHIVĀDETI (*caus. abhivadati*), To salute respectfully, to salute, to greet [अभि + वादयति = वद्]. With acc. (Mah. 82, 167; Kh. 4). With loc. *Bhikkhūsu abhivādentī*, they salute the priests (Kuhn K.S. 15).

ABHIVANDANAM̐, Respectful salutation [अभि-वन्दन]. Ab. 426.

ABHIVANDATI, To salute respectfully [अभि + वन्द].

ABHIVIJAYATI, and -JETI, To overcome, to conquer [अभि + वि + जि]. Ger. *abhiyijya* (B. Lot. 581).

ABHIVINAYO, Higher discipline, the subtleties or refinements of Vinaya [अभि + विनय].



**ABHIVUDDHI** (*f.*), Increase, growth, prosperity [अभि + वृद्धि]. Mah. 36; Ras. 36.  
**ABHIYĀCATI**, To entreat, to ask, to request [अभि + याच्]. Mah. 11.  
**ABHIYĀTI**, To approach; to attack [अभि + या]. Dh. 194.  
**ABHIYOGO**, Charge, accusation [अभियोग].  
**ĀBHOGO**, Fulness, plenty; thought, reflection [आभोग]. Ab. 1083; Pāt. 78, 98.  
**ĀBHUJĪ** (*f.*), Name of a tree, the Bhūrja or Bhojpatr [आ + भुज + ई]. Ab. 565.  
**ĀBHUJATI**, To bend, to turn in [आ + भुज]. *Paḷlaṅkaṃ dbhujati*, to sit cross-legged. B. Lot. 334.  
**ABHŪTO** (*adj.*), That has not been, that is not; false [अ + भूत = भू]. *Abhūtaṃ mayā bhaṇitaṃ*, I have said the thing that is not (Pāt. 72). *Abhūtauddā*, speaking falsehood (Dh. 54). Instr. *abhūtena*, falsely (Dh. 340).  
**ABHYĀSO**, Repetition, practice [अभ्यास].  
**ABHYĀSO** (*adj.*), Near [अभ्याश]. Ab. 705; Cl. Gr. 146.  
**ABY-**, for words beginning thus see AVY-.  
**ACALO** (*adj.*), Firm, steady, immovable [अ + चल]. Masc. *acalo*, a mountain (Ab. 605).  
**ĀCAMANAṀ**, Rinsing the mouth; washing, cleansing [आचमन]. Dh. 103. See *Kumbhī*.  
**ĀCĀMO**, Scum of boiling rice [आचाम]. Ab. 466.  
**ĀCARATI**, To live; to act; to perform; to treat; to practise [आ + चर्]. *Satthāraḍa saddhiṃ verī hutvā ācari*, you acted in hostility to the Teacher (Dh. 147). *Tathā ācaranto*, while thus occupied (Mah. 76). *Akiccaṃ ācarati*, commits a crime (Ab. 738). *Achattāṃ chattāṃ iva ācarati*, he treats like a parasol what is not a parasol (Alw. I. 15). *Vāṇijjāṃ āc.*, to trade. *Dhammāṃ āc.*, to conform to the Law (Alw. I. 15; Ras. 25). *Tāya saṃvāsaṃ ācari*, cohabited with her (Mah. 44). P.p.p. *āciṇṇo*.  
**ĀCARIYO**, A teacher or master; a scholar, professor [आचार्य]. Ab. 410; Dh. 97; Alw. I. xiv. *Pubbācariyā*, ancient scholars (Kh. 21). *Haṭṭhācariyo*, an elephant trainer (Dh. 400, 405).  
**ĀCĀRO**, Conduct, practice; right conduct, good manners [आचार]. Dh. 67, 259, 422. *Pāpācāro*, leading a sinful life.  
**ACCĀDAHATI**, To put upon or over [अति + आ + धा]. Ger. *accādhāya*.  
**ACCĀDHĀNAṀ**, Putting upon [अति + आ + धा + ण].

**ACCAGĀ**, see *Acceti*.  
**ACCAGAMĀ**, see *Atigacchati*.  
**ACCAMBILO** (*adj.*), Very sour [अति + चक्ष]. Dh. 260.  
**ACCANĀ** (*f.*), Offering, worship [अर्चना]. Ab. 425.  
**ACCANIYO**, and **-NIYYO**, That ought to be offered, worthy of being offered [अर्चनीय]. Ras. 21.  
**ACCANTAM** (*adv.*), Very, exceedingly [अत्यन्त]. Ab. 732.  
**ACCANTO** (*adj.*), Exceeding, excessive; endless [अत्यन्त]. Dh. 29. Neut. *accantam*, "the Endless," i.e. Nirvāṇa.  
**ACCĀRADDHO** (*adj.*), Very eager, very strenuous [अति + आरब्ध = रभ]. Dh. 334.  
**ACCĀSANNATTAM**, Too great proximity [अति + आसन्न = सद् + त्व]. Mah. 84.  
**ACCĀSANNE** (*adv.*), Too near [अति + loc. आसन्न = सद्].  
**ACCATI**, To offer, to make a religious offering; to honour, to revere [अर्च]. Cl. P. Verbs, 2, 20.  
**ACCĀYIKO**, and **ACCEKO** (*adj.*), Irregular, accidental, unexpected, out of the usual course or time; pressing, urgent [अत्यय + इक्]. B. Int. 269, 628. *Accekaḍḍivaraṃ*, a robe presented to a priest not at the usual time (Pāt. 11, 82). *Accāyikaṃ karaṇiyaṃ*, an unexpected necessity (Pāt. 19). *Mayhaṃ accāyikaṃ n' atthi*, I have no urgent business (Dh. 87).  
**ACCAYO**, Passing away, lapse (of time); death; transgression, offence, sin [अत्यय]. Ab. 404, 1117; Dh. 105, 153; Mah. 236. *Tiṇṇaṃ vassānaṃ accāyena*, at the end of three years (Alw. I. 92). *Tadaccāyē*, at his death (Mah. 208). *Mam' accāyena*, after my death.  
**ACCETI**, To pass beyond, to traverse; to surpass; to overcome, to conquer; to pass away [अति + ह]. Aor. *accagā* (Dh. 73). *Muccum accetum*, to overcome death (Mah. 253). P.p.p. *atitto*.  
**ACCHĀDANAṀ**, Covering, lid, curtain; cloth, clothes [आच्छादन]. Ab. 51, 290, 1104; Mah. 208.  
**ACCHĀDETI**, To put on [आ + छद्]. *Kāḍāyāni vatthāni acchādetvā*, having put on the yellow robes (B. Lot. 863; Alw. I. 92).  
**ACCHAMBHĪ** (*adj.*), Undaunted, undismayed [अ + खम्भ + इण]. See *Chambhati*.  
**ACCHANNO** (p.p.p. *acchādeti*), Covered, hidden [आ + छद् = छद्]. Dh. 13; Pāt. 87.  
**ACCHARĀ** (*f.*), A celestial nymph, a houri [अप्सरस]. Ab. 24; Dh. 94; Mah. 157.

- ACCHARĀ (*f.*), A moment, the snapping of a finger, the twinkling of an eye [अचर]. Ab. 66.
- ACCHARIYO (*adj.*), Wonderful, marvellous, extraordinary; astonished [आचर्य]. Ab. 736. *Acchariyam vata bho*, oh wonderful! *Acchariyā vata bho Buddhagunā*, marvellous indeed are the attributes of a Buddha (Dh. 99). Neut. *acchariyam*, a wonder or portent (Mah. 14). *Sā parid acchariyabbhuta cittaajātā ahoṣi*, the hearts of that multitude were filled with wonder and amazement.
- ACCHATI, To stay, to remain, to settle down [आस]. *Tvāhi acchanti*, they remain silent (F. Jāt. 48). Aor. *acchi* (Dh. 158). Fut. *acchissati*.
- ACCHEKO (*adj.*), Unskilful, ignorant, clumsy [अ + छेक].
- ACCHERO (*adj.*), This is a contracted form of *Acchariya*; it must have passed through an intermediate form *acchayira*. Dh. 371; Alw. I. xcvi.
- ACCHI (n.). The eye [अचि]. Ab. 149. See also *Akkhi*.
- ACCHIDDO (*adj.*), Uninjured, intact, perfect, faultless [अ + छिद्]. Dh. 41; B. Lot. 595.
- ACCHINDATI, To take away, to remove; to remove forcibly, to rob, plunder [आ + छिद्]. Dh. 104, 218; Pāt. 11, 82. See *Chindati*.
- ACCHINNO (*p.p. last*), Taken away, removed; robbed, stolen [आ + छिन् = छिद्]. Kuhn K. S. 23; Pāt. 8, 78.
- ACCHO (*adj.*), Clear, transparent [अच्छ]. Ab. 670, 1025.
- ACCHO, A bear [अच]. Ab. 612, 1025; Mah. 22; Pāt. 71; Ras. 19.
- ACCI (*m. f. and n.*), A ray of light, a sunbeam; flame [अचि and अचिस्]. Ab. 35, 1102.
- ACCIMĀ (*m.*), Fire [अचिमन्]. Ab. 34.
- ACCITO (*p.p.*), Revered, honoured [अच्य]. Ab. 750, 841.
- ACCODĀTO (*adj.*), Very white [अति + अवदात = द्दि]. Pāt. 83.
- ACCOKKATTHO (*adj.*), Very low, too low [अति + अवकट्ट = कट्ट].
- ACCUGGATO (*adj.*), Raised, elevated, lofty [अति + उन्नत = न्न]. Dh. 183.
- ACCUKKATTHO (*adj.*), Very high, too high [अति + उत्कट्ट = कट्ट].
- ACCUḶĀRO (*adj.*), Magnificent [अति + उदार]. Mah. 115.
- ACCUNHO (*adj.*), Very hot [अति + उष्ण].
- ACCUTO (*adj.*), Immovable; everlasting, eternal [अ + युत = यु]. Dh. 40, 365. Neut. *accutam*, the Eternal, viz. *Nirvāṇa* (Ab. 8).
- ACELAKO (*adj.*), Unclothed, naked [अ + वेस + क]. Dh. 398. Masc. *Acelako*, a naked ascetic (Ab. 440; Dh. 240).
- ACETANO (*adj.*), Unconscious, insensible, senseless [अ + चेतन]. F. Jāt. 2; B. Lot. 576.
- ĀCIKKHANAM, Telling, showing (see next). Pāt. 1, 69.
- ĀCIKKHATI, To tell, to announce; to point out, to show [आ + freq. क्ख]. With dat. *Raṇhō ācikkhi*, informed the king (Mah. 133). *Maggam āc.*, to show the way (Dh. 85). *Taṃ attham ācikkhi*, told him the matter (F. Jāt. 12). Dh. 157, 434; Mah. 192, 220; Alw. I. 73; F. Jāt. 7.
- ĀCINATI, To heap up, to accumulate [आ + चि]. Dh. 22; Mah. 124.
- ĀCINNO (*p.p. ācarati*), Practised, performed; sanctioned, enjoined [आचीर्य = चर्]. Alw. I. 111; Pāt. xl.
- ACINTEYYO, and ACINTIYO (*adj.*), Beyond the reach of thought or reason, inconceivable, incomprehensible, infinite [अ + चिन् + एय and य]. Man. B. 456. *Evam acintiyā buddhā buddha-dhammā acintiyā acintiyesu pasannānaṃ vipāko hoti acintiyō*, thus the Buddhas are infinite, their doctrines are infinite, to those that believe therein infinite are the fruits of faith (Mah. 108).
- ACIRAPPABHĀ (*f.*), Lightning [अचिर + प्रभा]. Ab. 48.
- ACIRAVATĪ (*f.*), Name of a river in India [अचिर + वत्]. Ab. 682; Dh. 210, 224, 400, 416; Kuhn K. S. 23.
- ACIRO (*adj.*), Short, brief [अ + चिर]. Acc. *aciraṃ* (*adv.*), soon, ere long (Dh. 8). Instr. *acirena* (*adv.*), soon (Mah. 158). *Acirāpabbajito*, one who has not long been a Buddhist monk (Dh. 122). *Acirāpasampanno*, lately ordained (Dh. 405).
- ĀCITO (*p.p. ācinati*), Heaped up, collected [आ + चित = चि]. Ab. 701; Mah. 211.
- ADĀ, see *Dadāti*.
- ADANAṀ, Eating [अदन]. Ras. 20.
- ĀDĀNAṀ, Taking, appropriating, seizing; attachment, clinging to the world, desire [आदान]. Dh. 16. *Adinnādānaṃ*, taking what is not given.
- ĀDARANIYO (*adj.*), Estimable, deserving of respect [आदरणीय]. Ras. 7.
- ĀDARO, Esteem, regard; respect; interest, care, devotion; affection [आदर]. Alw. I. x; Mah. 222.

ADĀSI, see *Dadāti*.

ADĀSO, Not a slave, a free man; a freedman [अ + दास]. Ab. 516.

ĀDĀSO, A mirror [आदर्श]. Ab. 316; Mah. 99, 182.

ADASSANAM, Not seeing; not meeting with; disappearance; not showing, concealment [अ + दर्शन]. Ab. 770; Dh. 9; Kuhn K. S. 24, 32. *Bālānam adassanam*, not associating with fools (Dh. 37). *Āpattiya ad.*, concealment of a sin (Pāt. 28, 92).

ĀDĀTĀ (m.), One who takes [आदातु].

ĀDĀTABBO (adj.), That ought to be taken [आ-दातव्य]. Kamm. 10; Pāt. 16.

ĀDĀTI and ĀDADĀTI, To take; to receive; to seize; to take away [आ + दा]. Pres. *Ātmane dāte* (Kuhn K.S. 23). Inf. *dātum* (Cl. Gr. 71). Ger. *dāya*. *Ādāya gacchati*, to carry off (Dh. 51; Khud. 14). *Īṇam dāya*, having contracted a loan. *Anubandhitō dāya*, having pursued and caught him (Dh. 199). *Rājā bodhisattam dāya*, the king taking the Bodhisatta with him (F. Jāt. 17). *Amhākaṃ ruciṃ dāya*, acting in conformity with our wishes (Pāt. 5). P.p.p. *dāinno*. F. Jāt. 2; Mah. 4; Dh. 10. See *Ādeti* and *Ādiyati*.

ĀDĀYĪ (adj.), Taking [आ + दायिन्]. *Ādinna-dāyi*, taking what is not given.

ADDĀ (f.), Name of one of the Nakkhattas [आर्द्रा]. Ab. 58.

ADDABBO (adj.), Immaterial, abstract [अ + द्रव्य]. Cl. Gr. 85.

ADDAKAM, Green ginger [आर्द्रक]. Ab. 459.

ADDAKKHI, ADDASA, see *Passati*.

ADDHĀ (adv.), Truly, certainly, surely, evidently [अथा]. Ab. 1140; Dh. 121, 384; Alw. I. 79. *Addhā'yaṃ sāmānero me ghare hessati sāmiko*, this novice will certainly be master in my palace (Mah. 25).

ADDHĀ (m.), A road; distance; time [अध्वन]. Ab. 66, 190, 995; B. Lot. 324. Acc. *addhānam*. Gen. *addhāno* and *addhuno*. There are three *Addhās* or "times," *Atīto addhā anāgato addhā paucuppanno addhā*, "time past, time to come, time present." *Dīghassa addhāno accayena*, at the end of a long period (B. Lot. 329). *Addhakālo*, space and time (Kuhn K.S. 25).

ADDHAGATO (adj.), One who has made a long journey, advanced in years, aged [अध्वन् + गत = वन].

ADDHAGU (m.), A traveller [अध्वन्]. Ab. 347; D. 53.

ADDHAMĀSO and ADDH-, Half a month, a fortnight [अर्ध + मास]. Dh. 85, 125, 167, 231; Alw. I. 80; Mah. 11. *Māsaḍḍhamāso*, six weeks (Ras. 15).

ADDHĀNAM, A road; a long distance; a long time. This word is either *addhā + ana*, or it may be due to the false analogy of the acc. of *addhā*. Ab. 192, 1100; Dh. 86, 263. *Addhānamaggo*, a long road, a road between principal towns, a high road (Pāt. 80). *Dīgham addhānam*, a long time (Dh. 37).

ADDHANIYO (adj.), Lasting, going on, continuing [अध्वन् + च].

ADDHARATTO, Midnight [अर्ध + रात्र]. Ab. 70.

ADDHATEYYO, and ADDHATIYO (adj.), Two and a half [अर्ध + तृतीय]. Ab. 477, 478; Pāt. 15; Khud. 20. *Addhateyyāni paribbajakasatāni*, two hundred and fifty ascetics (Dh. 124).

ADDHAYOGO, Name of a sort of house [अर्ध + योण]. Ab. 209; Kamm. 19. Said to be a house shaped like a garuḍa bird.

ADDHIKO (adj.), Journeying, travelling [अध्वन् + क]. Dh. 280.

ADDHO, and ADDHO (adj.), Half, halved [अर्ध]. Masc. *addho* or *aḍḍho*, a part (Ab. 53, 1039). Neut. *addham* or *aḍḍham*, a half (Ditto). *Aḍḍhatejasahattho*, thirteen and a half spans long (Kuhn K.S. 8). *Aḍḍhatejasehi bhikkhusatehi saddhim*, accompanied by thirteen hundred and fifty priests. *Aḍḍhacando*, the half moon. *Addhayojanam* or *aḍḍhayojanam*, half a yojana (Dh. 148, 235). *Dasaddhasatayojano*, five hundred (lit. ten half hundred) yojanas in extent (Mah. 5). *Tadaḍḍhehi*, with their halves (Mah. 41 and errat.). *Pubbaddho*, fore part (B. Lot. 569).

ADDHO (adi.), Wealthy, rich [आढ्य]. Ab. 725; Dh. 77, 203. See also *Āḍhyo*.

ADDHUDDHO (adj.), Three and a half [अर्ध + तृच]. Ab. 477; Cl. Gr. 95; Dh. 119. *Aḍḍhu-ḍḍhāni sahaṣṣāni*, three thousand five hundred (Mah. 75).

ADDI (m.), A mountain [अद्रि]. Ab. 605.

ADDITO (p.p.p.), Afflicted, oppressed [अहित = अर्द्ध caus.]. *Tibhayaddito*, oppressed with a three-fold danger (Mah. 3).

ADDO (adj.), Wet, moist [आर्द्र]. Ab. 753.

**ĀDESAKO** (*adj.*), Telling, informing [आदेशक]. Fem. *ādesikā* (Mah. 25).

**ĀDESO**, Information; direction, order, injunction [आदेश]. Ab. 1165. In grammar Ādesa means "substitute." Thus in *ty aḥja* for *te aḥja* the letter y is said to be the *vyāḥjana ādesa*, or "consonant substitute" for e; and in *ṇopeti* for *ṇa upeti*, the letter o is the *sara ādesa*, or "vowel substitute" for a + u (Cl. Gr. 9, 10).

**ĀDETI**, To take; to seize; to receive; to obtain [आ + दयते = दय]. F. Jāt. 51. *Sāraṇ paṇṇā ādenti*, the wise obtain substantial rewards (Mah. 224). Ger. *ādiya* (Mah. 82). *Yūsaṇ pattehi ādiya*, receiving the juice in bowls (Mah. 167).

**ADHAMANNO**, A debtor [अधमर्ण]. Ab. 470.

**ADHAMMIKO** (*adj.*), Irreligious, impious, wicked [अ + धर्म + इक]. Alw. I. cxxiv; Dh. 104.

**ADHAMMO**, Wrong, injustice, unlawfulness; false doctrine; irreligion, impiety, unrighteousness [अ + धर्म]. Cl. Gr. 139; Dh. 44; Pāt. 62. Instr. *adhammena*, unjustly, unrighteously (Dh. 15).

**ADHAMO** (*adj.*), Lowest, very low; meanest, vile, contemptible; incomplete, imperfect [अधम]. Ab. 700, 1070. *Narādhamo*, vilest of men (Mah. 260; Ras. 35). *Purisādhamo*, a vile person (Dh. 14). *Adhamo migajātānaṃ*, the meanest of all animals (F. Jāt. 48).

**ADHARO** (*adj.*), Lower, inferior [अधर]. Ab. 930. Masc. *adharo*, the lip (Ab. 262, 930).

**ĀDHĀRO**, A prop, support, stand; a basin round the foot of a tree to retain water; a receptacle; in gram. the locative relation [आधार]. Ab. 309, 677, 1011; Kuhn K. S. 30. *Ādhāraḥvalayaṇaṃ*, a supporting ring, a circular stand.

**ADHAROTTHO**, The lower lip [अधरोष्ठ]. F. Jāt. 12.

**ADHI** (*prep.*), Above, over, superior to [अधि]. Ab. 1177. With loc. *adhi deveṣu Buddho*, Buddha is above the gods (Kuhn K. S. 34; Cl. Gr. 147). As the first part of compounded adjectives and adverbs, it sometimes means "relative to," e.g. *adhitthi* (*adv.*), relating to a woman. Adhi is much used in composition with verbs and their derivatives.

**ADHIBHĀSATI**, To address, to speak to [अधि + भाष]. Aor. *aḥjhabhāsi* (Dh. 256; Khud. 4).

**ADHIBHAVANAM**, Subjection [अधि + भवण]. Ab. 1177.

**ADHIBHŪ** (*m.*), Lord, master, chief; king [अधिभू].

Ab. 725. *Migādhībūhā*, king of beasts (F. Jāt. 47). *Tidivādhībūhā*, chief of the gods (Ab. 19).

**ADHIBHŪTO** (*p.p.*), Overcome, mastered [अधि + भूत = भू]. Dh. 360.

**ADHICCAKĀ** (*f.*), Land or plateau on a mountain [अधिल्लका]. Ab. 610.

**ADHICCASAMUPPANNO** (*adj.*), Uncaused, sprung into existence without a cause. The etymology of the first part of this compound is doubtful. At first sight it would appear to represent a Sanskrit gerund अधीत्य from the root ह, since *Adhiccasaṃuppanno*, "uncaused," is opposed to *Paṭiccaṃuppanno*, "sprung from a cause." But I think it more probable that the initial letter is the negative अ, and that *dhicca* represents an anomalous gerund, or part. fut. pass. धुत् from the root धृ, *adhicca* thus answering to the S. *adhārya* (compare *dhacca* with S. *dhārya*). The comment on *Brahmajāla Sutta* throws no light on the etymology of *Adhicca*, merely saying, "*adhiccasaṃuppannaṃ ti akāraṇasaṃuppannaṃ*," unless the use of the negative in the last word be considered a confirmation of the above suggested etymology. See Gogerly's translation of *Brahmajāla Sutta*, Journ. Ceylon As. Soc., 1846-1847, p. 45; also Gog. Ev. 39.

**ADHICITTAM**, Lofty thought or contemplation, Samādhi meditation [अधि + चित्त]. Dh. 34. See *Sikkhā*.

**ADHIGACCHATI**, To enter upon, to reach, to attain, to acquire [अधि + गम]. Dh. 44, 66. Aor. *aḥjhagamā* (Ras. 78). Inf. *adhigantum* (Dh. 407). Ger. *adhigamma* (Mah. 67). P.p. *adhigato*. *Api dibbesu kāmesu ratinā so nādhigacchati*, he finds no pleasure even in celestial delights (Dh. 34). *Te sārāṇā nādhigacchanti*, they never arrive at the truth (Dh. 2). *Arahattaṃ adh.*, to attain Arhatship (Ras. 67).

**ADHIGAMANAM**, Obtaining, attainment, arriving at; attainment of Arahatta, final sanctification [अधिगमन]. Dh. 342, 382, 418.

**ADHIGAMO**, Attainment; study, reading [अधिगम]. Dh. 194, 358; Khud. 17; Pāt. 29.

**ADHIGATO** (*p.p.* *adhigacchati*), Having attained or arrived at; attained, acquired [अधिगत = गम]. *Kena sotāpattiphalaṃ adhigatā*, by virtue of what deed did she obtain s. ? (Dh. 177). Masc. *adhigato*, one who has attained Arahatta, an Arahā (Ab. 435).

**ADHIGGAHĪTO** (*p.p.p.*), Taken ; occupied by, in the possession of [अधि + गृहीत = ग्रह]. *Devatāya adhiggaḥito*, tenanted by a god (Dh. 77).

**ADHIKARANAM**, Relation, reference ; in gram. the Locative relation ; circumstance, matter, thing, subject ; case, question, cause, subject of discussion, matter of dispute, difficulty ; cause, suit, trial [अधिकारण]. Ab. 868, 1011 ; Pāt. 5, 73. In grammar a word agreeing with another (in case, etc.), is said to be *samānādhikaraṇa* or *tulyādhikaraṇa* therewith, viz. "in a relation of agreement" (Cl. Gr. 77 ; Alw. I. 4, note). *Kūcid eva adh.*, some circumstance or other (Pāt. 99). *Amūlakañ c' eva adh. hoti*, and the case is a trumped up one (Pāt. 4). *Visākhā paṭicchapevā tam adh. paṭicchapevā*, sent for Visākha and put the case in her hands (Dh. 328). *Adhikaraṇapaṇṇato*, touchy, disputatious (Dh. 392). *Adhikaraṇavūpasamo*, settling questions or difficulties that have arisen (Dh. 407). *Adhikaraṇa vūpasameti*, to settle a question or difficulty (Pāt. 61, 107). *Sutvā 'dhikaraṇaṃ tam*, having heard the case (Mah. 16). *Niharitvā 'dhikaraṇaṃ tam*, having settled this question (Mah. 19). *Nihatādhikaraṇaṃ*, a decided case, a question that has been settled (Pāt. 16). *Bhedanasamvattanikaṃ adh.*, a matter or cause tending to disunion (Pāt. 5, 74). *Pamāddādhikaraṇaṃ bhogajñi*, loss of wealth caused by sloth. *Buddhānaṃ hi uppannaṃ adhikaraṇaṃ sattāhato uttarim n'āgacchati*, for difficulties (or troubles) which Buddhas meet with do not last beyond seven days (Dh. 170, and see line 11 ; compare also the passage quoted above from Pāt. 99). *Imaṃ tumhādhikaraṇaṃ nopagacchittha*, ye did not attend this trial (Mah. 28). Four sorts of *Adhikaraṇa*, or questions to be settled, are enumerated in the Vinaya, viz. *vivādaḍḍhikaraṇaṃ*, *anuvādaḍḍhikaraṇaṃ*, *āpattāḍḍhikaraṇaṃ*, *kiccādhikaraṇaṃ*, "questions of dispute, questions of censure, questions of misconduct, questions of duties" (Pāt. 62, 63, 64, 72, 91).

**ADHIKARAṆASAMATHO**, Settling questions, or cases that have arisen [अधिकारण + समथ]. *Pātimokkha* enumerates seven *Adhikaraṇasamathā dhammā*, or "rules for settling questions." These rules are as follows : *Sammukkhavinayasamatho*, *sativinayasamatho*, *amūhavinayasamatho*, *paṭiññātakaraṇasamatho*, *yebhuyyasikāsamatho*, *pāpiyyasikāsamatho*, *tipavattādrakusamatho* (see

each sep.). E. Mon. 9 ; B. Intr. 303 ; Pāt. 24, 62, 63, 64.

**ADHIKARANĪ** (*f.*), A smith's anvil [अधिकारण + ई]. Ab. 527.

**ADHIKĀRIKO**, An official, office-bearer [अधिकार + ईक]. Mah. 160.

**ADHIKĀRO**, Office, authority ; function, act ; desire, resolve ; chapter, section [अधिकार]. Ab. 1004 ; Dh. 94 ; B. Lot. 312 ; Mah. 1, 80, 180 ; Ras. 63.

**ADHIKATARO** (*adj.*), Greater ; superior [अधिकतर]. Dh. 257.

**ADHIKATO** (*p.p.p.*), A superintendent, overseer [अधिकृत = कृत]. Ab. 343, 496.

**ADHIKICCA** (*ger.*), Referring to, relating to [अधिकृत = कृत]. Pāt. 73.

**ADHIKO** (*adj.*), Exceeding, surpassing ; more than, better than, superior to [अधिक]. Ab. 712. *Javādhiko aso*, a horse of surpassing fleetness (Ab. 370). With abl. *Rājagahe tato adhikaṃ ratanaṃ n'atthi*, there is no precious thing in Rājagahe surpassing this (Alw. I. 75). *Itthiyo ce tato adhikā*, and a still greater number of women (Mah. 74). With gen. *Bodhisatto Bimbisāssa pañcavassādhiko ahu*, the Bodhisatto was five years older than Bimbisāra (Mah. 10). *Vassam māsaḍvayādhikaṃ*, a year and two months (Mah. 200). *Sattādhikavisanakkhattā*, twenty-seven Nakkhattās (Ab. 60). *Atthārasādhikaṃ dvīsataṃ*, two hundred and eighteen (Alw. I. 104). *Paññāsaḍdhikāni pañca jātakasatāni*, five hundred and fifty Jātakas.

**ADHIKOTṬANAM**, A chopping block, executioner's block [अधि + कुट्ट].

**ADHIMĀNO**, Undue confidence, undue estimate of oneself [अधि + मान]. Pāt. 3, 68.

**ADHIMATTAM** (*adv.*), Exceedingly, excessively [अधि + मात्र]. Dh. 426.

**ADHIMATTO** (*adj.*), Excessive [अधि + मात्र]. Ab. 158 ; Dh. 79.

**ADHIMOKKHO**, Steadfastness, determination ; certainty, confidence, faith [अधि + मोक्ष]. Ab. 159 ; Man. B. 411.

**ADHIMUCCATI** (*pass.*), To be inclined to, intent upon ; to be set upon, have confidence or faith in ; to be resolved, determined [अधि + मुच्यते = मुच्य]. With acc. B. Lot. 338. With instr. *Sarīre adhimuccati*, to possess a man's body, said of Māra or an evil spirit. For instances of this

possession, see Dh. 160, 352, 353, 403. *Satthari adh.*, to be intent on Buddha, to have faith in him.

ADHIMUTTI (f.), Inclination, disposition; intention, resolution, resolve, will; confidence, faith [अधि + मुक्ति]. Ab. 766; B. Intr. 268; B. Lot. 337, 786.

ADHIMUTTO (p.p.), Inclined, disposed, intent upon, resolved for, bent upon [अधि + मुत्त = मुत्त]. Dh. 41, 61, 411. *Cāgādhimutto*, bent on charity (Mah. 174).

ADHINĀTHO, Lord, chief, governor [अधि + नाथ]. Alw. I. 111.

ADHĪNO (adj.), Subject, dependant, servile [अधीन]. Ab. 728.

ĀDHIPACCAM, Sovereignty, lordship, supreme rule [आधिपत्य]. Dh. 32, 342; Khud. 14.

ADHIPANNO (p.p.), Caught, seized; assailed [अधि + पन्न = पन्]. Dh. 51.

ADHIPATEYYAM, Influence, rule, supremacy [अधिपति + एय]. There are three adhipateyyas or influences that induce men to follow virtue: *Attādhīpateyyam*, "the influence of self," that is, self-respect or pride; *Lokādhīpateyyam*, "the influence of the world," that is, dread of censure, and *Dhammādhīpateyyam*, "the influence of religion," or the love of virtue for its own sake (Man. B. 493). Dh. 362.

ADHIPATI (m.), Lord, chief, sovereign, master [अधिपति]. Ab. 31, 725; Kuhn K. S. 33; Dh. 90.

ADHIPO, Lord, king, ruler, master [अधिप]. Ab. 31, 725. *Catuddisānam adhipā*, lords of the four quarters (Ab. 33).

ADHIPĀYO, Intention, wish; meaning; thought [compare अभिप्राय]. Ab. 766; Dh. 392. Mah. 104, 121, 252.

ADHIPPETO (p.p.), Meant; intended; desired [अधि + प्र + एत = ए]. Dh. 90, 383.

ADHĪRO (adj.), Confused, embarrassed, timid, irresolute [अ + शीर]. Ab. 731.

ADHIROHINĪ (f.), A ladder [अधिरोहिणी]. Ab. 216.

ADHISAKKĀRO, Honour, hospitality, festivity [अधि + सत्कार]. Dh. 135.

ADHISETI, To lie down upon; to lie, to rest, to sleep; to inhabit [अधि + श्रुते = श्रुति]. Pres. also *adhise* (Cl. Gr. 132). With acc. *Paṭhavim adhi-sessati*, will lie upon the ground (Dh. 8).

ADHĪTE and ADHĪYATE, To read, to study [अधि + ह]. Kuhn K. S. 13; Cl. Gr. 138. Aor. *ajjhagā*, he attained, acquired, learnt (Dh. 28; Khud. 7); this is, however, possibly from a present *ajjheti*, which I have not met with.

ADHĪTO (part. last), Learned, read; having learned or read [अधीत = ह].

ADHITTHAHATI, ADHITTHĀTI, and ADHITITTHATI, To stand on; to stay, to remain firm in; to inhabit; to appoint, to fix; to determine, to resolve, to will, to command; to devote oneself to; to practise, to perform; to undertake; to be set upon, to fix the mind upon, dwell upon [अधि + स्था]. *Gāmaṃ adhiṭṭhāti*, to live in the village (Cl. Gr. 132). *Adhiṭṭhānāni pañc'eva adhiṭṭhāsi*, willed these five resolves (Mah. 108). *Uposathaṅgāni adhiṭṭhāya*, having resolved to keep the Uposatha precepts (Alw. I. 76). *Caṅkhamānāni adhiṭṭhahanto*, practising perambulation and other duties (Dh. 327). *Idaṃ no puññaṃ purisattabhāvapaṭilābhāya samvattatūti cittaṃ adhiṭṭhahitvā*, with their minds intent upon the thought, May this good work conduce to our being born as men (Dh. 205). *Kammantaṃ adhiṭṭhahimsu*, they carried on their every-day business (Dh. 360). *Etam satim adhiṭṭheyya*, let him remain firm in this state of mind (Khud. 16). Inf. *adhiṭṭhātum* (Pāt. 48). Adj. *adhiṭṭhātabbo* (Pāt. 87). B. Lot. 338; Mah. 38, 89; Pāt. 76, 102, 103; Dh. 98.

ADHITTHĀNAM, Resting-place; staying, stopping; appointing, fixing, appointment, order; determination, resolution, resolve [अधिष्ठान]. Ab. 1032, 1177; Pāt. 77, 103. *Mahā-adhiṭṭhānam pañcakaṃ*, five great resolves (Mah. 108). *Lokādhīṭṭhānam*, the world's obstruction (Alw. I. 106). *Adhiṭṭhāna*, "steadfast resolution," is one of the *Pāramitās* and one of the *Iddhis* (Man. B. 102, 500). *Saṅgīti Sutta* enumerates four *Adhiṭṭhānas*, viz., *Pañnādhīṭṭhānam*, *Saccādhīṭṭhānam*, *Cāgādhīṭṭhānam* and *Upasamādhīṭṭhānam*.

ADHITTHĀYAKO, Superintendent, director [अधिष्ठायक]. Mah. 34, 182.

ADHITTHI (adv.), Relating to a woman, with reference to a woman [अधि + स्त्री]. Cl. Gr. 86.

ADHITTHITO (p.p. *adhiṭṭhahati*), Appointed, fixed, determined, willed [अधिष्ठित = स्था]. Dh. 163; Pāt. 81.

**ADHIVACANAM**, Denomination, designation, name, appellation [अधि + वचन]. Ab. 114; Dh. 197.

**ADHIVĀSANAM**, Consent, assent; acceptance, [अधि + caus. वस् + वन]. *Sattāham adhivāsanaṃ alattha*, obtained their acceptance of the invitation for a week (Mah. 174). Dh. 98.

**ADHIVASATI**, To dwell in, to inhabit [अधि + वस्]. Cl. Gr. 132; Alw. I. xv.

**ADHIVĀSETI** (caus. last), To consent, to assent, to comply with; to bear with; to accept; to approve, to favour, to receive favourably, to accept with resignation, to bear, to endure [अधि + caus. वस्]. *Adhivāsethi me ajjatandya bhaddam*, consent to take your meal with me to-day (Dh. 98). *Adhivāsaitvā Bhagavā tūṇibhāvena*, Buddha having by his silence given his consent (Mah. 6; B. Lot. 351; B. Intr. 250). *Puna aṭṭhasu dīnnesu adhivāseti*, eight more being presented he accepted them (Mah. 26). *Brahmaṇo ajjhesanaṃ adhivāsetvā*, having acceded to the request of Brahma (Dh. 119). *Nādhivāseti*, rejects it, will have nothing to say to it (Ras. 87). *Vedanāṃ ajjhāvāsaya*, resigned himself to his last agony (B. Lot. 339). In formal conversation *adhivāsetha* is used in the sense of "allow me," "excuse me." *Adhivāsetha katipāṇaṃ dānaṃ tāva demī*, permit me to give away alms for a few days longer (Dh. 369). *Bhante thokaṃ adhivāsethāti vatvā vegenā gharaṃ gantvā*, saying, Sir, excuse me for a moment, he ran home (Dh. 161); Dh. 241.

**ADHIVĀSO**, Dwelling, residence; consent, acceptance [अधिवास]. Ab. 958.

**ADHIVĀSO**, Perfuming the person [अधिवास]. Ab. 958.

**ADHIVATTHO** (p.p.p. *adhivasati*), Dwelling, residing [अधि + वस्]. Dh. 165, 341, 392.

**ADHO** (adv. and prep.), Under, underneath; below; down; low down [अधस्]. Ab. 1156; Khud. 16; Kuhn K. S. 7. With abl. *Adharā adho*, below the lip, from the lips downwards (Ab. 202).

**ADHOBHĀGO**, The lower part [अधस् + भाग]. Ab. 1166; Dh. 148.

**ADHOBHUVANAM**, The lower region, Pātāla, the Nāga-world [अधोभुवन]. Ab. 649.

**ADHOGĀMĪ** (adj.), Going downwards, descending [अधस् + गमिन्]. Pāt. 13.

**ADHOGAMO** (adj.), Going downwards, descending [अधस् + गम]. Ab. 38; Man. B. 400.

**ADHOMUKHO** (adj.), Looking downwards, with the head bent down [अधस् + मुख]. Dh. 241, 243.

**ADHOSĀKHO** (adj.), Having the branches downwards [अधस् + शाखा]. Dh. 111.

**ADHOTHITO** (adj.), Standing below, situated below [अधस् + कृत = का]. When referring to a passage in a book it means "preceding" (Alw. I. xvii).

**ADHUNĀ** (adv.), Now, just now [अधुना]. Ab. 1140. *Adhunā uppanno*, just arisen (Dh. 367).

**ADHUNĀGATO** (adj.), Just arrived, newly come [अधुना + आगत]. *Adhūnagato*, a new comer (F. Jāt. 6), a novice (Dh. 122).

**ĀDHUTO** (p.p.p.), Shaken [आधूत = चू]. Ab. 744.

**ĀDHYO** (adj.), Belonging to a wealthy family, well born, of good family [आद्य]. Ab. 333. See *Ādāho*.

**ĀDI** (m.), Beginning, starting-point [आदि]. Ab. 715, 978. Loc. *ādimhi* and *ādo* (Ab. 1167; Cl. Gr. 27). Loc. pl. *ādīsu*, and frequently *ādīsu* (Cl. Gr. 27; Dh. 426). *Tassa vaggesu sīlakkhandhavagge ādi*, of its divisions the S. is the first. *Tatādyam ādi bhavati idha paññassa bhikkhuno*, now according to my commandment this is the first thing for a wise priest (Dh. 67). *Ādibhāto*, initial, first (Ab. 417; Khud. 17). *Ādikammaṃ*, origination (Ab. 1162). *Ādivassasate*, in the first century (Mah. 20). *Satthuss' dīppavesamhi puram Rājagaham yathā*, as at the Teacher's first entry into the city of R. (Mah. 240). *Āthādi*, beginning with the word "atha" (Alw. I. viii). Ādi is much used in a sense nearly equivalent to our "et-cetera;" it then forms the latter part of a compound, which may be either a noun or an adjective. The following examples will illustrate this use of Ādi. *Amaccaddayo sannipatantu*, let the ministers of state and other officials assemble (Alw. I. 74), where the compound is a noun in the masc. plural. *Senāpatiṭṭhānādāni pahāya*, resigning military commands and other emoluments (Alw. I. 78), where the compound is a noun in the neuter plural. *Sāriputtamoggallānaddayo mahāśoakā*, the apostles Sāriputta Moggallāna, etc. (Alw. I. 76), where the compound is an adjective in the masc. plural. *Ko 'si tvaṃ ko ahaṃ ti dāni vatvā*, saying, Who are you? Who am I? and so forth (Dh. 392); in this example the words *ko-si-tvaṃ-ko-ahan-ti-dāni* form a compound noun in the neuter plural. *Dehi me dhara me ti dāniṃ nayena vatthum na vaṭṭati*, it is not right to speak in such a way



as Give me! Bring me! and so on (Pât. 79); here the words *dehi-me-āhara-me-ti-ādinā* form a compound adjective in agreement with *nayena*. Sometimes the compound ending with *ādi* is again compounded with another word, as *Amaccādi-parivuto*, surrounded by his ministers and other officers (Alw. I. 75). The phrase *Ādiṃ katvā* is used in the sense of "beginning with," "from:" *Ñāti paranna-cittā Suddhodanamahārājānaṃ ādiṃ katvā va-ndhāsu*, his kinsmen, from king Suddhodana downwards, with joyful hearts bowed before him (Dh. 334, 417). *Cātummahārājikaṃ ādiṃ katvā ydva akanipphabhavevaṇaṃ paṇ' idam kolāhalaṃ agamāsi*, and the tumult spread from the Cātummahārājika to the Akanippha heavens (Dh. 103), see also Dh. 209.

**ĀDIBRAHMACARIYĀM**, Primary or fundamental morality, as opposed to the details of practice and ritual [*अदि + ब्रह्म + चर्य*]. Ab. 431; Man. B. 492.

**ĀDICCABANDHU** (*m.*), Kinsman of the sun, a name of Buddha as a member of a family of the Solar race [*आदित्य + बन्धु*]. Ab. 5; Dh. 75.

**ĀDICCAPATHO**, The sky, the heavens [*आदित्य + पथ*]. Ab. 45; Dh. 32.

**ĀDICO**, The sun [*आदित्य*]. Ab. 62; Dh. 69.

**ĀDIKO** (*adj.*), Beginning with; first, initial [*अदिक्*]. *Phalaṃ pāpūpi ādikam*, attained the first phala, viz. Sotāpattiphala (Mah. 72). *Ādika* is generally used as a substitute for *Ādi* in its sense of "et-cetera." *Sahasajajilā Kassapādika*, the thousand Jajilas, Kassapa and the rest (Mah. 2). *Sotāpannādikā sekhā*, the Sekhas beginning with the Sotāpanna (Ab. 435). Alw. I. cvii.

**ĀDIMO** (*adj.*), First, initial [*अदिम*].

**ĀDINAVO**, Distress, suffering; evil result or consequence; evil, guilt, sinfulness; disadvantage [*आदीनव*]. Ab. 766; Alw. I. 106; Mah. 158. *Gharāvāse ādinavaṃ dassetvā*, pointing out the evils of a worldly life (Dh. 403). *Yakkhabhāve ād. kathetvā*, telling of the disadvantages of the state of being a Yakkha (Dh. 305). *Kāmanā ād.*, the guilt of evil desires (Dh. 79). Saṅgīti Sutta enumerates five *Ādinavā dassilassa silavi-pattiya*, "evil consequences to the immoral man of his immorality," loss of wealth, evil fame, etc.

**ADINNĀDĀNĀM**, Taking what is not given, appropriation, theft [*अ + dinna* (which see) + *आदान*]. Khud. 2; E. Mon. 23; Pât. 3; B. Lot. 444.

**ADINNĀDĀYĪ** (*m.*), One who takes what is not given, a thief [*अ + dinna + आदायिन्*].

**ADINNO** (*adj.*), Not given [see *Dinno*]. Dh. 44, 73. *Adinnahāri*, a thief (Ras. 23).

**ĀDIPPATI**, To blaze, to burn, to glow [*आ + दीप्*]. Gog. Ev. 15.

**ĀDISATI**, To show, to point out, to tell [*आ + दिस्*]. Mah. 24. Ger. *ādisa* (Pât. 77).

**ADITI** (*f.*), The mother of the gods [*अदिति*]. Ab. 83.

**ĀDITO** (*adv.*), From the beginning; first [*आदि-तस्*]. *Ādito paṭṭhāya*, from the beginning. *Su-vaṇṇa pavattin sabbam ādito*, having heard all the circumstances from the beginning (Mah. 239). *Mayaṃ ādito 'va Revataththeraṃ upasankamimha*, we went in the first instance to the Thera Revata (Dh. 366). Mah. 20, 160.

**ADITTHO** (*adj.*), Not seen, unseen [*अ + दृष्ट = दृष्ट*]. Dh. 301, 320; Alw. I. 75.

**ĀDITTO** (*p.p.p. ādippi*), Blazing, burning [*आ-दीप् = दीप्*]. Ab. 1075; Mah. 3; Dh. 96, 395.

**ĀDIYATI** (*pass. ādāti*), To take; to receive; to obtain; to take to heart, to attend to [*आ + दीयते = दा*]. *Adinnam ād.*, to take what is not given. to steal (Dh. 44, 73; Kamm. 10). *Satthū vacanaṃ anādiyitvā*, without listening to the Teacher's words (Dh. 145). *Tesu vacanaṃ anādiyantesu*, when they would not mind what he said (Dh. 104). Aor. *ādiyi* (Dh. 364). Part. pr. *ādiyamāno, ādiyamā, ādiyanto*. Khud. 8.

**ADO** (*adj.*), Eating, feeding on [*अद्*]. Ab. 467.

**ĀDO**, A locative of *Ādi* (Cl. Gr. 27; Ab. 1167). *Ādo bhāsanaṃ*, speaking at first (Ab. 123).

**ADOSO**, Not an offence, absence of guilt [*अ + दोष*]. Mah. 157.

**ADOSO**, Absence of hatred or anger [*अ + द्वेष*]. Man. B. 413.

**ADUKKHAMASUKHĀ** (*f.*), Indifference, insensibility, indifference to pain or pleasure [*अ + दुःख + अ + सुख*, the *m* is euphonic]. Ab. 159.

**ADUM**, see *Amu*.

**AGĀ**, see *Eti*.

**ĀGACCHATI**, To come, to approach; to arrive; to return [*आ + गच्छ*]. Fut. *āgamissati* (F. Jât. 9), *āgacchissati*. Aor. *āgamā, āgacchi, āgami* (Mah. lxxxvii. 171, 212). Inf. *āgantum* (Mah. 89). Ger. *āganna* (see separ.), *āgantvā* (Mah. 194). Adj. *āgammo*. P.p.p. *āgato*. *Uddesaṃ āgacchati*, to come into reading, to be read (Kamm. 35; Pât. 3).



**AGĀDHO** (*adj.*), Bottomless, unfathomable [अ + गच्छ]. Ab. 669.

**AGADO**, Medicine, drug, medicament [अ + गद]. Ab. 330; Ras. 87. *Agaddmalakam*, medicinal Ā (Mah. 22).

**ĀGAHITO** (*p.p.p.*), Seized, held; pulled [आ + गृहीत = गृह]. Dh. 107.

**AGALU** (*n.*), Aloe wood, or *Aquilaria Agallochum* [अगुल]. Ab. 302. See also *Agaru*.

**AGĀMAKO** (*adj.*), Without villages, uninhabited [अ + ग्राम + क]. Alw. I. cvii.

**ĀGAMANAM**, Coming, arriving; return; approach [आगमन]. Mah. 205, 243; Dh. 203. *Tumhākam āgamanamaggēna*, by the road you came by (Dh. 123).

**ĀGAMETI** (*caus. āgacchati*), To cause to come; to communicate to, to impart; to wait [अ + गमयति = गम]. Dh. 104, 203.

**ĀGĀMI** (*adj.*), Coming; future [आ + गमिन्]. *Āgāmikālo*, future time (Ab. 875).

**ĀGĀMIKO** (*adj.*), Coming, approaching, next [आगमिक]. Ab. 1194.

**ĀGAMMA** (*ger. āgacchati*), Having come to, having gone to; having arrived; having returned; by means of; on account of; according to; for the sake of, on behalf of, for [आ + गम्य = गम]. *Okā anokam āg.*, having gone from home to solitude (Dh. 16). *Puram āg.*, having come to the city (Mah. 217). *N'etam saraṇam āg.*, not by means of this refuge (Dh. 34). *Pamādam āg. kasāya nivijjha*, touched with the whip for being slow (Dh. 310). *Payogam āg. sogate āgame*, according to their employment in the religious books (Alw. I. viii.). *Mahāmahindattheram āgamma viharāni kārayittha*, built a vihāra for the thera Mahinda (Mah. 102). *Nimbarukkhena saddhim sannivāsam āgamma*, through contact with the Nimba tree (F. Jāt. 2). Ras. 31; Mah. 82, 106.

**ĀGAMO**, Coming, advent, arrival; income, influx; knowledge; sacred book; the Buddhist scriptures; doctrine, religion [आगम]. Ab. 951; Dh. 358. *Pekkhaṇṭā khattiyāgamam*, awaiting the prince's arrival (Mah. 53). *Buddhāgamamhi paṭhame*, at the first visit of Buddha (Mah. 6). *N'atthi pāpass' āgamo*, no sin accrues therefrom. The four Nikāyas are also called Āgamas, e.g., *Dīghāgamo*, the Dīgha Nikāya. *Sogate āgame*, in the Buddhist scriptures (Alw. I. viii.). *Vinayadā-ṭṭhit-āgamam jotayitvāna*, causing to shine

the doctrine contained in the Vinaya, etc. (Mah. 126). In grammar Āgama means "augment," a consonant inserted or revived for euphony; thus the v in *ti-v-aṅgika* and the r in *sabbhi-r-eva* are said to be Āgamas; the n in *bhīndati* is called *Niggahitāgamo* (Cl. Gr. 11; Alw. I. 19). B. Intr. 49; Mah. 110.

**AGANDHAKO** (*adj.*), Devoid of perfume [अ + गन्ध + क]. Dh. 10.

**ĀGANTU** (*adj.*), Coming, arriving; occasional, adventitious, incidental [आगन्तु]. Ab. 444. A guest (Ab. 424).

**ĀGANTUKO** (*adj.*), Coming, arriving; adventitious, incidental; foreign [आगन्तु + क]. *Āgantuko*, a guest, a stranger. *Āgantuko bhikkhu*, a stranger priest, one who is on a visit or living away from his own vihāra (Mah. 176; Dh. 390, 397). *Āgantukavattam*, duties to be observed to a priest who comes as a guest (Dh. 229, 319). *Āgantukaddham*, offerings to a priest who comes from a distance (Dh. 112). *Āgantukā upakkilesā*, adventitious defilements (Dh. 91).

**ĀGĀRAM**, A house, a building; an apartment, a hall [अगार, आगार]. Ab. 205; Dh. 25. *Āgāram ajjhāvasati*, to live in a house, to live a householder's life (B. Lot. 581; Alw. I. 92). *Āgāramajjhe*, amid the cares of household life (Dh. 80). Abl. *agārasmā*, from home, leaving home (B. Lot. 863). *Mahāgāram*, a spacious apartment (Mah. 120). *Bandhanāgāram*, a prison. *Anāgāro*, houseless. *Upasathāgāram*, a Upasatha hall. *Agyāgāram*, and *aggiyāgāram*, a building where sacred fire is kept.

**AGĀRAVO**, Want of respect, disrespect, disregard [अ + रणीव]. Saṅgīti Sutta enumerates six *Agāravas*, disregard of Buddha, of the Law, etc.

**AGĀRAVO** (*adj.*), Disrespectful, disregarding [अ + गीरव]. With loc. *Satthari agāravo*, disregarding the Teacher.

**AGĀRIKO**, One who lives in a house, a householder, layman [अगार + इक]. Ab. 446; Pāt. 106.

**AGĀRIYO**, A householder, a layman [अगार + य]. Dh. 136, 181; Alw. I. 75. *Pubbe agāriyabhūto*, formerly when a layman.

**AGARU** (*adj.*), Light, not heavy; unimportant; not disagreeable [अगुल]. Ab. 929. Neut. *agaru*, Agallochum (Ab. 302, see also *Agalu*).

**AGATI** (*f.*), Wrong course, evil course or state, misfortune [अ + गति]. *Agatigamanam*, evil

courses (Mah. 129). *Catasso agatā hitvā*, escaping from the four evil states (Mah. 242). The four Agatis are *Chando, doso, moho, bhayaṃ*, lust, hatred, ignorance, and fear.

AGATO (*adj.*), Not gone to, not attained [अ + गत = गम]. Dh. 57.

ĀGATO (*p.p.p. āgacchati*), Having come; having arrived; having returned; having attained; contained in, existing in, found in [आगत = गम]. *Katham āgatā*, how did you get here? (Dh. 155). *Idh' āgato*, when I return (Mah. 110). *Āgata-maggo*, the road one came by (Dh. 155, 156, 173, 194). *Assāsam āgato*, comforted (Mah. 158). *Devatānuggahāgatā*, having obtained the protection of the god (Mah. 23). *Āgatasamaṇo*, a monastery (Cl. Gr. 80). *Āgato 'mhi*, I have come (Mah. 103; Dh. 88). *Āgaṭ' amha*, we have come, viz. *agatā amha* (Mah. 103). *Āgaṭ' attha*, ye have come (Alw. I. 74). *Ayaṃ dhammo suttāgato*, this law contained in the Suttas (Pāt. 17). *Kosambakhandake āgatanayena*, as we find in the K. (Pāt. 27). *Nyāse āgatasuttasāṅkhyāni*, the numbers of the rules as they are given in the Nyāsa (Alw. I. 104). *Āgatāgatā*, people who keep coming up, the bystanders or spectators, all comers (Dh. 109, 176, 207). Kuhn K. S. 34.

AGGABĪJO (*adj.*), Propagated by slips or cuttings [अय + बीज]. The comment on Brahma Jāla Sutta mentions "*Aṇḍījakam phañḍījakam hariveram*" as of this class.

AGGAHETI (*caus.*), To seize, to take [आ + गृह्यति = गृह्]. Mah. 23; Dh. 291.

AGGAJO (*adj.*), First born, eldest [अगम]. *Aggaḥjo*, elder brother (Ab. 254).

AGGAḶO, AGGAḶAM, and AGGALĀ (*f.*), A wooden bolt or pin for fastening a door [अगम]. Pāt. 13. Ab. 217.

AGGAM, see *Aggo*.

AGGAM, House, hall, apartment. This word appears to be a contracted form of *Agāra*, the transition being *Agāra, Agara, Agra, Agga*. It is found only as the latter part of a compound. *Uposathaggaṃ*, Uposatha hall (Mah. 15, compare *Uposathāgāraṃ*). *Bhattaggaṃ*, refectory (Mah. 88). *Salākaggaṃ*, ticket hall (Mah. 101). *Khuraggaṃ*, tonsure room (Mah. 103). *Dhammasavanaggaṃ*, preaching house (Dh. 402).

AGGAMAHEŚI (*f.*), The chief wife of a king, queen consort [अय + महिषी]. Dh. 160, 230,

341; Ras. 15. Dh. 164, where a king has three.

AGGAÑÑO (*adj.*), Chief, leading, principal [अय + ञ]. Ab. 695; Cl. Gr. 90.

AGGAPPATTO (*adj.*), Having attained perfection, reached the height [अय + प्राप्त = आप]. *Rūpaggappatto*, possessed of the perfection of beauty (Dh. 162). Mah. 245; Dh. 216.

AGGASĀVAKO, Chief disciple [अय + आवक]. Every Buddha has two chief disciples; those of Sakyamuni were Śāriputta and Moggallāna. Dh. 112, 116, 125; Mah. 199; E. Mon. 226, 303; Man. B. 94 (note). Fem. *aggasāvika*, a chief female disciple. Each Buddha has two of these; Sakyamuni's were Khemā and Uppalavannā (Dh. 213).

AGGATĀ (*f.*), Superiority, height, perfection [अय + ता]. Ab. 1168. *Sakalagunaggatam gato*, having attained the perfection of all virtues (Mah. 10).

AGGATO (*adv. and prep.*), Before, in front of, in the presence of [अयतस]. Ab. 1148, 1194.

AGGE (*adv.*), Before, in front [अये]. Dh. 224.

AGGHAKO (*adj.*), Having the value of, worth [अर्थ + क]. *Koṭṭidhanagghakam sayanam*, a couch worth a koṭi of treasure (Mah. 180).

AGGHANAKO (*adj.*), Of the value of, costing, worth [अर्थ + अन + क]. *Satasahasagghapakkā dve kambalā*, two blankets worth a hundred thousand pieces (Dh. 291). *Chasatasahasagghapakkā bhikkhusaṅghassa so adā*, he gave presents of the value of six hundred thousand pieces to the priests (Mah. 214). Pāt. 66; Mah. 160; Dh. 233, 237, 239, 245, 250.

AGGHĀPETI (*caus. next*), To get valued or appraised. Dh. 248; Alw. I. 75; Mah. 163.

AGGHATI, To be worth, to cost [अर्थ]. *Koṭṭisa-hassam agghanti*, are worth a thousand koṭis (Mah. 195). Dh. 13, 248, 352.

AGGHIYAM, A respectful oblation [अर्थ]. Ab. 424. *Kusumagghiyam*, an oblation of flowers (Mah. 99).

AGGHO, and AGGHAM, Price, cost, value; a mode of worship or reverence consisting in an oblation of rice, etc. [अर्थ]. Ab. 424, 1048. *Koṭṭidhanagghā pallāṅkā*, couches worth a koṭi of treasure (Mah. 180). Mah. 160, 200.

AGGI (*m.*), Fire; sacrificial fire; the deity of fire [अग्नि]. Ab. 33. Gen. and dat. *aggino, aggrissa*

(Cl. Gr. 26). Plur. *aggi, aggayo, aggiyo*. *Aggin karoti*, to make a fire (F. Jât. 2). *Agghittam*, sacrificial fire (Dh. 70). *Agghimo*, offering of fire. *Aggidâ*, a room or hall in which a fire is kept (Dh. 302). *Aggiyâgâram* and *Agyâgâram*, a building where the sacred fire is kept. Saṅgīti Sutta enumerates three sorts of fire: *dhuneyyaggi, gahapataggi*, and *dakkhiṇeyyaggi*. They are given somewhat differently at Ab. 419, as *gāhapacco, dhavanīyo*, and *dakkhiṇaggi*. Aggi is used metaphorically in the sense of "torment," "consuming evil," "passion." There are three of these aggis, viz. *rāgaggi, dosaggi, mohaggi*, lust, hate, error (Man. B. 495). There are also eleven Aggis thus enumerated in Saṅkhyārtha Prakāśa: *Rāgo, doṣo, moho, jāti, jarā, maraṇam, soko, paridevo, dukkham, domanassam, upāyāso*, lust, hate, error, birth, decay, death, sorrow, lamentation, pain, grief, despair. These are given at B. Lot. 332, with a slight alteration, *domanassupāyāso* being treated as one, and *vyadhi*, "disease," being inserted after *jarā*. See also *Aggini* and *Gini*.

**AGGIKKHANDHO**, Mass of fire, blazing or flaming fire [अग्नि + खण्ड]. Used figuratively of a person of brilliancy and distinction (Dh. 243, 303, 403).

**AGGIMANTHO**, Name of a plant, the Premna Spinosa [अग्नि + मन्थ]. Ab. 574.

**AGGINI** (m.), Fire [अग्नि],

**AGGO** (adj.), First, foremost, chief, pre-eminent [अग्र]. Ab. 606, 715, 843. *Tejovagunehi aggo*, pre-eminent in the qualities of stateliness and speed (Mah. 187). *Me sāvakaṃyugam aggam*, my two leading disciples (Dh. 124). *Manussesaṃ yaṃ aggam*, whatsoever men prize most (Ras. 28). Fem. *aggā*. *Paṭijaggitum samatthānam aggaṃ bhavēyyam*, may I be the first of those who are able to tend (Dh. 252). *Vinayaññānam aggo*, chief of those who were versed in the Vinaya (Mah. 13). *Tasmā aggo ti vutto*, therefore he is called chief (Alw. I. xviii.).—Masc. *Aggo*, a chief (Alw. K. xvi.; B. Lot. 576; E. Mon. 2).—Neut. *Aggam*, point, top, extremity, summit; height; front, forepart; beginning; sprout or bud of a tree or plant; the first or best, the firstfruits (Ab. 593, 843). *Dassam' aggam*, I will give away the firstfruits (Mah. 167).—Compounds: *Agga-yodho*, chief warrior (Mah. 133). *Loke agga-puggalo*, the foremost personage in the world

(Dh. 313). *Aggupaṭṭhako*, chief servitor (B. Lot. 296). *Aggaphalam* and *phalaggam*, the highest fruition, viz. Arahatta (Mah. 102). *Dīpe agga-dhanuggaḥo*, the best archer in the island (Mah. 155). *Aggadhammo*, highest condition, viz. Arahatta (Dh. 125, 126, 127). *Yakkhiṇiye agga-saṇam aggodakam aggapipadam denti*, they give the yakkhiṇi the seat of honour, the first presentation of water and of food (Dh. 403). *Agga-pādo*, the fore part of the foot (Dh. 340). *Agga-naṅguṭṭham*, tip of the tail (Dh. 192). *Aggavandanam*, earliest salutation in the morning (Dh. 339). *Aggadānam*, gift of firstfruits (Dh. 126, 127, 376). *Aggadakkhiṇeyyo*, deserving to be presented with the firstfruits (Dh. 340). *Aggaṣaṣam*, firstfruits of the crop (Dh. 125). *Aggakkhāyikachātaka*, during the famine in which men fed on sprouts (Mah. 195). *Chinnaggāni tīpāni*, grass with the succulent tops gone (Dh. 105). *Lokaggo*, chief of the world (B. Lot. 576). *Sirisobhaggo*, at the height of prosperity and splendour (Mah. 245). *Rūpaggam*, the perfection of beauty (Dh. 162). *Sikkhaggam*, the top of a branch (F. Jât. 12). *Āraggam*, point of an awl (Dh. 71, 72). *Rakkhaggam*, top of a tree (Ab. 542). *Kesaggam* and *vālaggam*, the tip of a hair (Dh. 147, 295). *Kuṣaggam*, tip of a blade of Kusa grass (Dh. 13). *Dāyanaggam khalaggam*, firstfruits of the reaping, firstfruits of the threshing-floor (Dh. 126). See *Akkhāyati*.

**AGHAM**, Evil, sin; grief, suffering [अघ]. Ab. 84, 89, 940; B. Lot. 834.

**AGHAM**, The sky, the air. Ab. 46, 940.

**ĀGHĀTANAM**, Slaughter-house, shambles; place of execution [आघातन]. Ab. 521; Pât. 72.

**ĀGHĀTO**, Anger, ill-will, hatred, malice [आघात]. Ab. 164; Dh. 156, 430. *Āghātam karoti*, and *ag. bandhati*, to take a dislike to, conceive hatred against, bear ill-will against. With loc. *Mayā satthari āghāto kato*, I have borne ill-will towards the Teacher (Dh. 147). Dh. 143, 164, 178. Saṅgīti Sutta enumerates nine *Āghātavattāni*, or "occasions of ill-will;" a man bears ill-will saying, "he did me an injury," or "he does me an injury," etc. Also nine *Āghātapaṭivīṇayā*, or "repressions of ill-will."

**ĀGHĀTUKO** (adj.), Injuring, hurting [आ + घातुक्].

**AGHOSO** (adj.), in gram. surd or hard consonants

[अ + जोष]. The surd letters in Pāli are *k, kh, c, ch, ṭ, ṭh, ṭ, ṭh, p, ph, and s*.

ĀGILĀYATI, To be tired, to ache [आ + ज्बि].

AGO, A mountain ; a tree [अग]. Ab. 539, 1117.

AGOCARO, That which ought not to be gone to or frequented, wrong sphere, improper or sinful place or object [अ + गोचर]. Brothels, taverns, etc., are agocarā, or places to be avoided by the Buddhist priest (E. Mon. 71). *Vesiyāddibhede agocare caranto*, going after forbidden things, harlots, etc. (Dh. 335). Dh. 358, 396.

ĀGU (अ.), Sin, guilt, offence, crime [आगस]. Ab. 84, 355, 1064.

AGUNO, Bad quality, badness [अ + गुण]. Dh. 242.

AGYĀGĀRAM, see Aggi.

ĀHA, To say ; to speak ; to call ; to tell ; to say to [आह = अह]. This word is a perfect tense, no other tenses of AH being used. Only the 3rd pers. sing. and plur. are in general use. Āha has either a past or a pres. signification. *Yo vā pi katvā na karomīti c'āha*, and he who having done a thing says, I have not done it (Dh. 54). Plur. *dhu*, and *dhamṣu*. *Na taṃ dāḥam bandhanam dhu dhīra*, wise men call not that a strong fetter (Dh. 62). *Ten' dhu porāṇa*, therefore have the ancients said (Dh. 87). *Deva amhākaṃ dese buddharatanam nāma uppannam ti dhamṣu*, they said, Your majesty, in our country there has appeared a treasure called Buddha (Alw. I. 97). *Āhaṃsu bhikkhavo taṃ narissaram*, the priests said to the king (Mah. 238). *Vācetaṃ lekhaṃ dha*, told the secretary to read it out (Mah. 195). *Thero dha taṃ kampakāraṇam*, the therā told the cause of the earthquake (Mah. 88). *Paṭhamam gātham dha*, recited the first stanza (F. Jāt. 7). Mah. 198, 205 ; Alw. I. 73 ; F. Jāt. 17.

ĀHACCA, see Āhanati.

ĀHACCAPĀDO, and ĀHACCAPĀDAKO (adj.), Name of a particular sort of bed or chair, one the legs of which can be easily removed by drawing out a pin. Ab. 310 ; Pāt. 13, 86. See next.

ĀHACCO (adj.), To be brought forward, to be adduced ; removable. This is a part. fut. pass. from HRI with ā. It represents an anomalous Sanskrit form āhṛitya, and answers to the regular form आहार्य. *Āhaccavidhānena*, by rule adduceable in each case, by specific rule (Alw. I. vii.). Pāt. xviii.

AHAHA (interj.), Alas ! Oh ! [अहह]. Ab. 1201.

AHAHAM, One of the high numerals, 10,000,000<sup>10</sup>, or 1 followed by seventy ciphers. Ab. 475 ; B. Lot. 855.

AHAM, A day [अहण]. Ab. 67. *Ekdham*, one day. *Dottham*, two days. *Tiham*, three days. *Katipdham*, a few days. *Dasdham*, ten days. *Gamanāham*, day of departure (Mah. 177). *Megha-cchannāham*, a cloudy day (Ab. 50). *Tadahe*, on that day. *Atrāham*, to-day (Ab. 1155).

AHAM (pers. pron.), I, myself [अहम् = अहह]. Dh. 57. Acc. *maṃ*, *mamaṃ* (Dh. 1 ; Mah. 280). Inst. and abl. *mayā* (Dh. 82). Gen. and dat. *mama*, *mamaṃ*, *mayhaṃ*, *amhaṃ* (Dh. 230, 242 ; F. Jāt. 9). Loc. *mayi* (Dh. 99). Plur. *mayam*, we (Dh. 2, 135). Acc. *amhe*, *amhākaṃ* (F. Jāt. 19). Instr. and abl. *amhehi* (Mah. 150). Gen. and dat. *amhākaṃ* (Mah. 198 ; Dh. 240 ; F. Jāt. 3). Loc. *amhesu*. Very frequently *me* is substituted for certain cases of the sing., and *no* for certain cases of the plural (see these words separately). The plur. is sometimes used for the sing. when kings or great men speak, e.g. *Amhe sandhāya kathesi*, you speak of me (F. Jāt. 19). The initial *a* of *aham* is frequently elided or absorbed by sandhi, e.g. *Aggo 'haṃ* (E. Mon. 2). *Vidā 'haṃ* (Dh. 63). *Handāham* = *handa aham* (Dh. 86). *Sacāham* = *sace aham* (Dh. 155). *Tāsdham* = *tāsam aham* (Cl. Gr. 14). *Sodham* = *so aham*.

AHAMAHAMIKĀ (f.), Conceit of superiority, arrogance, egoism [अहम् + अहम् + इक]. Ab. 397.

ĀHAMSU, see Āha.

ĀHANATI, To strike ; to throw ; to beat, to pound ; to reach [आ + हण]. *Vāripiṭṭhiyam dhani*, dashed it down upon the water (Mah. 175). Ger. *āhanitvā* (Mah. 167), *dhacca* (Mah. 45, 141). *Āhacca so khaggatalam kaṇḍo*, the arrow striking his sword-hilt (Mah. 156). *Āhacca brahmalokaṃ*, reaching the Brahma heavens (Mah. 118). P.p.p. *dhato*. Caus. *āhaṇpeti* (Mah. 169).

AHĀŃKĀRO, Selfishness ; pride, arrogance [अहं-कार]. Ab. 171, 397.

ĀHARAṆAM, Bringing ; accomplishing [आहरण]. Pāt. 1 ; Khud. 27.

ĀHARATI, To bring ; to fetch ; to take, to plunder ; to tell, to relate [आ + ह]. *Attāṃ dh.*, to relate a story (F. Jāt. 2, 8, 12). *Āharanti madhūṃ duve*, two of them procure the honey (Mah. 24). *Jayam dh.*, to gain the victory (Dh. 286). *Attham dh.*, to get at the meaning (Alw. I. cviii.). Ger.

*dhāritvā* (Mah. 175; Dh. 93, 179). Pass. *dhāriyati* (Dh. 217). Caus. *dhārapeti*, to cause to be brought (Mah. 169, 195), *dhāreti*, to eat. P.p.p. *dhāṣo*. Mah. 22, 120, 122.

ĀHARO (*adj.*), Bringing [आहर]. Khud. 9. *Bo-dhāharakulāni*, the families who brought over the Bo tree (Mah. 120).

ĀHĀRO, Food, nourishment; cause [आहार]. Ab. 856; Dh. 17, 282. There are four Āhāras or Nutriments: *Kabalīkāro dhāro*, *Phasso*, *Manosañcetana*, *Vīññāṇa*, "material food, contact, thought, consciousness." Gogerly says of these: "Āhāra, the food of action, or bases; they are four, matter, touch, or contact (whether corporeal or mental), thought, and consciousness."

ĀHĀSI, see *Harati*.

ĀHATAM, A new cloth or garment, before it is washed [अ + हुत = हुत]. Ab. 293.

ĀHATO (*p.p.p. dhanati*), Struck; stamped [आहत = हुत]. *Āhatam hemarajataṃ*, coined gold and silver (Ab. 903, 486). *Āhatacitto*, agitated (Pāt. 72).

ĀHATO (*p.p.p. dharati*), Brought, carried; obtained [आहत = हुत]. Ab. 749; Mah. 169; Pāt. 22.

ĀHAVANĪYO (*adj.*), Sacrificial [आहवनीय = ऊ]. *Āhavanīyo aggi*, sacrificial fire (Ab. 419). B. Intr. 78. See *Āhuneyyo*.

ĀHAVO, War, battle [आहव]. Ab. 399.

ĀHĀVO, A trough or watering-place by a fountain or well [आहाव]. Ab. 680.

ĀHESUM, see *Hoti*.

ĀHI (*m.*), A snake [अहि]. Ab. 653; Kubn K. S. 30.

ĀHIGUNṬHIKO, A snake charmer [अहि + गुण्ट + इक]. Ab. 656 (note).

ĀHĪMŚĀ (*f.*), Not hurting, humanity, kindness [अ + हिंसा]. Dh. 46, 53.

ĀHĪMSAKO (*adj.*), Not injuring others, harmless, humane [अ + हिंसक]. Dh. 40.

ĀHĪMSANAM, Not injuring others, humanity [अ + हिंसन]. Dh. 380.

ĀHINḌATI, To roam, to wander [अ + हिण्ड]. Dh. 302; Mah. 250; F. Jāt. 45.

ĀHIRIKĀ (*f.*), Shamelessness [अ + ह्रीका]. Man. B. 417.

ĀHIRIKO (*adj.*), Shameless [अ + ह्रीका]. Dh. 44.

ĀHITAGGI (*m.*), One who offers sacred fire [आ + हित = धा + अग्नि]. Cl. Gr. 80.

ĀHITO (*adj.*), Bad, prejudicial [अ + हित = धा]. Dh. 30. *Āhito*, an enemy (Ab. 344).

ĀHITUNḌIKO, A snake-charmer [अहितुण्डिक]. Ab. 656.

AHO (*interj.*), Oh! ah! alas! [अहो]. Ab. 1149. *Aho acchāriyam etasā*, oh wonderful is this! (B. Lot. 340; Dh. 292). *Aho buddhānam mahānubhāvā*, oh the great power of the Buddhas! (Dh. 307). *Aho pāpā*, oh wicked woman! (Dh. 172). *Aho andhabālo*, good gracious, this misguided boy! . . . (Alw. I. 102). *Aho parittakam sattānam jīvitaṃ*, alas, how brief is the life of man! (Dh. 227). With foll. *vata*: *Aho vatthiyaṃ sīlavā*, oh what a virtuous man is this! (Dh. 408). *Aho vata ahaṃ pi evaṃ āpo assaṃ*, oh that I also were like him! (Dh. 359). *Aho vata naṃ passeyyāma*, oh that I might see him! (Dh. 165). Dh. 134, 279.

AHORATTO, and AHORATTI (*f.*), A day and night [अहोरात्र]. Ab. 74; Dh. 41, 69.

AHOSI, AHU, AHUVĀ, see *Hoti*.

ĀHU, see *Āha*.

AHUDEVA, In the phrase *Ahu-d-eva bhayaṃ ahu chambhitattam*, "then indeed there was fear, there was consternation." The d is euphonic.

ĀHUNEYYO (*adj.*), Sacrificial; worthy of offerings, worshipful. This is another form of *Āhavanīyo*. Alw. I. 78; comp. B. Intr. 78.

ĀJĀ (*f.*), A she-goat [अजा]. Ab. 502.

ĀJAGARO, A boa constrictor [अजगर]. Ab. 651.

ĀJALO (*adj.*), Not stupid, not an idiot [अ + जल].

ĀJĀNĀMI, To perceive; to understand; to learn; to know [अ + ज्ञा]. *Anto dussabhapāṇam atthīti aññāsi*, he perceived that there was cloth inside (Alw. I. 75). *Yathā yathā 'haṃ dhammaṃ ājānāmi*, as far as I understand the doctrine (Alw. I. 92; Pāt. 16). *Tassa taṃ cittam aññāya*, having become acquainted with this resolve of his (Mah. 90). Aor. *aññāsi* (Dh. 153). Ger. *aññāya* (Dh. 49, 73, 151). Inf. *aññātum*. P.p.p. *aññāto*.

ĀJĀNANAM, Knowing, understanding (see last).

ĀJĀNEYYO, ĀJĀNĪYO (*adj.*), Of good race or breed [अजाजैय and अजाज]. Ab. 369; Man. B. 376; B. Lot. 289. *Purisājāneyyo*, a man of noble birth (Dh. 347). *Ājāneyyavalavā*, a thoroughbred mare (Dh. 242). *Ājānīyā sindhavā*, thoroughbred Scinde horses (Dh. 57, 274). *Assājānīyo*, *assājānīyyo*, *assājāneyyo*, a blood horse (Dh. 296, 347; Cl. Gr. 90). *Hatthājāneyyo*, *hatthājānīyo*, *hatthi-ājāneyyo*, an elephant of noble race (Dh. 296, 347). *Usabhājāneyyo*, a pedigree bull (Dh. 296). See *Ājāñño*.

**AJAÑÑAM**, A portent of nature (as an earthquake), an ominous occurrence [अजन्म].

**AJAÑÑO** (*adj.*). This is another form of *Ājāniyo*, with the same meaning. Compare *ājaññavalavā* (Dh. 240) with *ājāneyyavalavā* (Dh. 242). *Ājaññarathasatēni*, a hundred chariots drawn by thoroughbreds (Dh. 120; Pāt. 80). See *Purisa-jāñño*.

**AJAPĀLAKAM**, The plant *Costus Speciosus* [अज + पाल + कम्]. Ab. 303, 1120.

**AJĀTASATTU** (*m.*), Name of a king of Magadha, a contemporary and convert of Buddha [अ + जात + शत्रु]. B. Lot. 482; Man. B. 236, etc.; E. Mon. 173; Dh. 143, etc.; Mah. 10, 12, 185.

**AJATI**, To go [अज्]. Cl. P. Verbs, 2.

**AJELAKAM**, and **-KĀ** (*pl. masc.*), Goats and sheep [अज + एलक]. Cl. Gr. 85.

**AJEYYO** (*adj.*), Invincible, impregnable [अ + जेय = जि]. Khud. 14.

**AJĪ** (*f.*), A she-goat, see *Ajo*.

**ĀJĪ** (*f.*), Battle, strife [आजि]. Ab. 399.

**AJIKĀ** (*f.*), A she-goat (Pāt. 81). Comp. *Ajī*.

**AJIMHO** (*adj.*), Straight; straightforward, honest [अ + जिह्म]. Ab. 708; Ras. 35.

**AJINAM**, The hide of an animal, especially of the black antelope [अजिन]. Ab. 442.

**AJINAPATTĀ** (*f.*), A bat [अजिन + पत्त]. Ab. 646.

**AJINAPPAVENĪ** (*f.*), A counterpane or rug made of skins sewn together [अजिन + प्रवेणी].

**AJINASĀTĪ** (*f.*), A garment of skins worn by an ascetic [अजिन + शाटी]. Dh. 70.

**AJINAYONI** (*m.*), An antelope [अजिन + योनि]. Ab. 617.

**AJIRAM**, A court, a yard [अजिर]. Ab. 218; Mah. 215.

**ĀJIVAKO**, and **AJIVAKO**, One belonging to a Hindu sect of naked ascetics, a religious mendicant [आजीवक and अजक]. B. Lot. 708, 777; Man. B. 184, 185; E. Mon. 179; Kuhn K. S. 34; Pāt. xxvi; Ab. 1110 (and margin); Mah. 67 (where the India Office MS. has a-); Mah. Index and Glossary 1. Clough, in his Singh. Dict., gives both forms.

**ĀJIVANAM**, Livelihood, subsistence [आजीवन]. Ab. 1017; Dh. 190.

**ĀJIVĪ** (*adj.*), Living [आजीविन]. Dh. 66.

**ĀJIVŌ**, Livelihood, living, subsistence; profession, occupation; life, conduct [आजीव]. Ab. 445.

*Khetthājīvo*, one whose profession is husbandry (Ab. 447). *Suddhājīvo*, one whose conduct is pure (Dh. 67). *Āṭṭvapārisuddhi*, purity or propriety of conduct (E. Mon. 31).

**AJJA** (*adv.*), To-day; now [अज्]. Ab. 1155; Dh. 58; Mah. 89; F. Jāt. 56. *Yāv' ajjādivasā*, until this day (Mah. 195). *Tad ajjāpi ca vattati*, and this practice is kept up even at the present day (Mah. 249). *Ajjapabbajitasāmaṇero*, a novice of a single day's standing (Alw. I. 76).

**AJJATAGGE** (*adv.*), From this day, henceforth [अज् + अये with euphonic t]. Dh. 145, 331; Pāt. 17.

**AJJATANO** (*adj.*), Of to-day, of the present time, cotemporary, modern [अज्जतन]. Dh. 41, 191. Fem. *ajjatani* (viz. *vibhatti*), the aorist tense (Alw. I. 7).

**ĀJJAVAM**, Rectitude [आजिव]. Cl. Gr. 98.

**AJJHABHĀSI**, see *Adhibhāsati*.

**AJJHĀCARATI**, To practise, to perform; to enjoin [अधि + आ + चर्]. Pāt. xl, 64.

**AJJHĀCĀRO**, Transgression, excess, offence [अधि + आचार]. Ab. 430; Pāt. 63.

**AJJHĀCINNO** (*p.p.p. ajjhācarati*), Enjoined [अधि + आ + चीर्ण = चर्]. Pāt. xl.

**AJJHAGĀ**, see *Adhīte*.

**AJJHAGAMĀ**, see *Adhigacchati*.

**AJJHĀGATO** (*p.p.p.*), Having approached, come into the presence of [अधि + आ + गत = गम]. B. Lot. 396.

**AJJHAKKHO**, A superintendent [अज्जक]. Ab. 343, 1066.

**AJJHĀPANAM**, Instruction [अज्जापन].

**AJJHĀPETI** (*caus.*), To teach, to instruct [अज्जा-पयति = इ]. Ab. 411.

**AJJHĀPANNO** (*p.p.p.*), Fallen into, having incurred or become guilty of [अधि + आ + पन्न = पइ]. *Pārājikāṇ dhammaṇ ajjhāpanno*, having committed a Pār. offence (Pāt. 73, 94).

**AJJHĀRĀMO**, A garden [अधि + आराम]. Pāt. 18, 20.

**AJJHĀROHO**, Name of a fabulous sea monster [अधि + आरोह]. Ab. 673; Man. B. 13.

**AJJHĀROPETI** (*caus.*), To cause to ascend, to raise; to transfer, to apply [अधि + आ + रो-पयति = इह].

**AJJHĀSAYO**, Intention, meaning, thought, inclination, wish [अधि + आशय]. Ab. 766; Dh. 251, 365; Khud. 21.

**AJJHĀSETI**, To lie or rest upon [अधि + आ + षी].

**AJJHATTAM** (*adv.*), Relating to the individual, within the individual, internally, subjectively [अधि + आत्मन्]. *Ajjhattam vā bahiddhā vā*, within the individual or externally to him (Gog. Ev. 46). B. Lot. 927.

**AJJHATTAM**, Individual thought; an object of sense; an object for the mind to dwell upon, sphere or province of intent thought [अध्यात्मन्]. At Ab. 1040 *Ajjhatta* is explained by "sasantāna (S. *svasantāna*), visaya, gocara." The first of these words is said by Clough to mean "the seat of the understanding, the place from which thoughts originate"; but I am inclined to think that the true meaning is "the thought, or reflection, of the individual." The meaning "thought, reflection" is attributed to *santāna* by Clough in his Sinhalese Dictionary. *Ajjhatta* in verse 362 of *Dhammapada* is explained by the comment "*gocarajjhāttasākhāttā kammaṭṭhānabhāvanā*," which may, perhaps, be rendered "Karmasthāna meditation, which consists in the application of the mind to an object of thought."

**AJJHATTIKO** (*adj.*), Relating or belonging to the individual or self, personal, internal, subjective [अध्यात्म + इत्थ]. *Ajjhattikavattṭhu*, object forming part of the body, as the flesh, the eyes, an arm, etc. *Ajjhattikaddānaṃ*, a personal or corporeal gift, e.g. the sacrifice of an eye or arm, as opposed to the sacrifice of external goods. *Ajjhattikakaraṇaṃ*, personal or subjective instrument, e.g. the eye, as opposed to *Bdhirakaraṇaṃ*, an external instrument, e.g. a sickle (Cl. Gr. 133). B. Intr. 501; Dh. 286, 379, 410. See *Āyatanaṃ*.

**AJJHĀVASATHO**, A house, dwelling [अधि + आवासत्]. Pāt. 18.

**AJJHĀVASATI**, To inhabit, to dwell in [अधि + आ + वस]. *Sace agāraṃ ajjhāvasati*, if he adopts a householder's life (B. Lot. 581). Alw. I. 92; Dh. 80. P.p.p. *ajjhāvuttho*.

**AJJHĀYO**, Reading; a chapter, section [अध्याय]. Ab. 911.

**AJJHESANĀ** (*f.*), Request, invitation, solicitation [अधीयन्]. Ab. 427; Dh. 119, 413.

**AJJHESATI**, To request, to invite [अधि + इष् or एष्]. Dh. 402.

**AJJHOGĀLHO** (*p.p.p.*), Plunged, sunk, immersed [अधि + अव + ग्राह = ग्राह]. Gog. Ev. 14.

**AJJHOHARAṆAM**, Eating [अधि + अव + हरत्]. Pāt. 116.

**AJJHOHARATI**, To eat, to swallow [अधि + अव + हृ]. F. Jāt. 7; Mah. 244.

**AJJHOHĀRO**, Eating, swallowing [अधि + अव + हार]. Pāt. 111, 116.

**AJJHOHATO** (*p.p.p.* *ajjhoharati*), Eaten, swallowed [अधि + अव + हृत + हृ]. Ab. 757.

**AJJHOKĀSO**, The open air, an open space [अधि + अवकाश]. Pāt. xxxi.

**AJJHOSĀNAM**, Being bent upon, application, cleaving to (see next).

**AJJHOSITO** (*p.p.p.*), Bent upon, cleaving to [अधि + अव + सित = सी]. E. Mon. 282.

**AJJHOTTHARATI**, To overwhelm, to overspread [अधि + अव + हृ]. Dh. 111, 211, 225, 254.

**AJJHOTTHATO** (*p.p.p. last*), Overwhelmed [अधि + अव + हृत = हृ]. Dh. 193.

**AJJUKO**, Name of a plant, the white *Parpāsa* [अर्जुक]. Ab. 579.

**AJJUNO**, the tree *Terminalia Arjuna* [अर्जुन]. Ab. 562; Dh. 131.

**AJO**, A he-goat [अज]. Ab. 502. Fem. *ajā* and *ajā*. **AKĀ**, see *Karoti*.

**ĀKADDPHANAM**, Drawing, attraction [आकर्षण].

**ĀKADDPHATI**, To draw towards, to drag along [आ + ऊष्]. Dh. 412; Kuhn K. S. 28.

**AKĀLIKO** (*adj.*), Without delay, immediate [अ + कालिक]. Alw. I. 77.

**AKALLAM**, Disease, illness [अ + कल]. Ab. 323.

**AKALLO** (*adj.*), Impossible [अ + कल].

**AKĀLO**, Unseasonableness, wrong time [अ + काल]. *Akdlo mānavaka*, this is not the time, young man. *Akdlapupphāni*, flowers out of season, forced (F. Jāt. 6; Mah. 89). *Akdlaṭṭavaram*, an extra or irregular robe, viz. one presented to a priest out of the usual time (Pāt. 7, 77). Loc. *akdle*, unseasonably, at the wrong time, prematurely (F. Jāt. 18, 49; Mah. 129).

**AKAMMAKO** (*adj.*), Intransitive (of verbs) [अकर्मक]. Cl. Gr. 101.

**AKĀMO** (*adj.*), Unwilling [अ + काम]. B. Lot. 863.

**AKANITTHO**, and **-TTHAKO** (*adj.*), Greatest, highest [अ + कनिष्ठ]. The *Akanitthā* or *Akanitthakā devā*, the Sublime Gods, are the inhabitants of the sixteenth or highest of the *Rūpa-brahmalokas*. Their abode is called *Akanitthabhavanam*. B. Intr. 184, 616; Man. B. 26; Dh. 103, 244, 362.



ĀKAṆKHĀ (f.), Desire, longing [आकाङ्क्षा].

Ab. 163.

ĀKAṆKHATI, To wish, to desire, to long for [आ + काङ्क्ष]. P-pr. *ākaṇkham* (Dh. 61), *ākaṇkhamāno* (Khud. 5). *Yāva mahantaṃ ākaṇkhasi*, as big as you like (Dh. 96). B. Lot. 342.

AKAṆO (adj.), Free from kapa, viz. rice freed from the red coating which underlies the husks [अ + कप].

AKAPPIYO (adj.), Unsuitable, improper, wrong. See *Kappiyo*.

ĀKAPPO, Decent or elegant attire; ornament, embellishment; disguise [आकल्प]. Ab. 282; Alw. I. 64; Pāt. x, xlviii.

AKARAṆAṆ, Not doing, omission, abstaining from [अ + करण]. With gen. *Sabbapāpassa ak.*, abstaining from all sin (Dh. 33, 59).

ĀKARAṆENA (adv.), Without cause, unreasonably, unjustly [अकारणेन]. Dh. 243.

AKARAṆIYO (adj.), Not to be done, to be left undone, to be abstained from or avoided [अ + करणीय]. Kamm. 11.

AKARI, see *Karoti*.

ĀKĀRIYO (adj.), That ought not to be done, that may not or cannot be done [अ + कार्य]. Neut. *akāriyam*, a wrong or improper action. Dh. 32; Ab. 976.

ĀKARO, A multitude; a mine [आकर]. Alw. I. vii. *Gupānaṃ ākaro*, a mine of virtues (Mah. 242, said of a king).

ĀKĀRO, The vowel a [अ + कार]. Ab. 967.

ĀKĀRO, The vowel ā [आ + कार].

ĀKĀRO, Appearance, mien, countenance; form; sign, token; way, manner, means; cause, reason, object, purpose; a constituent part of the body [आकार]. Ab. 764, 981; Dh. 94, 216. *Pabbajitākárá*, in the guise of devotees (Mah. 55). *Sāgarākáro*, looking like the ocean (Mah. 241). *Paṇāṇākárapattā*, looking as if they would fall, lit. "having assumed the appearance of falling." *Haṭṭhākárena vārayi*, stopped them by a sign with his hand (Mah. 198). *Chattākáram jinopari dhārayanto*, holding it umbrella-wise over Buddha (Mah. 5). *Khujjā kutvā tassa vicarapākáram dassesi*, feigning lameness mimicked his way of walking (Dh. 178). *Sabbākárena*, in every way (Alw. I. 79). *Sabbākáramanoramo*, altogether lovely (Mah. 179). *Yen' ākárena . . . ten' ākárena*, inasmuch as . . . therefore (Alw. I. 76). *Rajjaṃ*

*labhaṇākáram karissāmi*, I will furnish him with the means of obtaining the kingdom (Dh. 156). *Ayyānaṃ gamanākáro paññāyati*, is the cause (or motive) of your journey known? (Dh. 84). *Chahi ākárehi vihaṇṇati*, he is tormented on six accounts (Dh. 258). *Chandovuttinaṃ rakkhapākárena*, for the sake of preserving rhythm and metre (Khud. 21). There are thirty-two Ākāsas or constituent parts of the body—hair, nails, teeth, skin, etc. (Khud. 3; Dh. 165).

ĀKĀSĀNAṆCĀYATANAM, Realm of infinity of space [आकाश + आनन्ध + आयतन]. This is the name of the first of the Arūpabrahmalokas, so called because it is peopled by beings who have mastered the idea that space is infinite. B. Lot. 811; Man. B. 26; E. Mon. 261, 262.

ĀKĀSATṬHO (adj.), Standing or staying in the sky; resting in space [आकाश + अ]. *Ākāsaṭṭhaviṇṇaṇaṃ*, a mansion in the skies; explained by Turnour to mean the Cātummahārājika heavens (Mah. 162, and comp. 103).

ĀKĀSI, see *Karoti*.

ĀKĀSO, The sky, air, heavens; the open air; space [आकाश]. Ab. 46. *Ākāsaṇa carati*, to travel through the air (F. Jāt. 4; Dh. 154). *Ākāsaṃ pakkhandimsu*, they flew up into the air (F. Jāt. 17; Dh. 154; comp. *ākāse uppatitvā*, F. Jāt. 4). *Ākāsaṅgaṇaṃ*, an open courtyard (F. Jāt. 17). *Ākāsaṅgaṅgā*, the celestial river (Ab. 27). *Ākāsaḍḍhātu*, space (Man. B. 399). *Ākāsaṭṭaṇaṃ*, upper story, terrace on the top of a palace (Alw. I. 77; Dh. 154). *Sambuddhasāsanākáso*, the firmament of Buddha's truth (Mah. 37).

AKATHAṆKATHĪ (adj.), Free from doubt (see *Kathāṇkathā*). Dh. 73.

AKATAṆṆŪ (adj.), Ungrateful [अ + ऊतन]. F. Jāt. 13.

AKATAṆṆŪ (adj.), Knowing Nirvāpa, an epithet of an Arahā [अऊत + अ]. Dh. 18, 69.

AKATAṆṆUTĀ (f.), Ingratitude [अऊतन + ता]. F. Jāt. 12.

AKATO, and AKATO (adj.), Not done, left undone; not made; not artificial, natural; not cultivated, waste [अऊत]. *Akaṭapabbhāre*, in a natural cave (Dh. 268). *Akaṭabhūmibhāgo*, a bit of waste land. Neut. *Akatam*, the Uncreate, or Eternal, viz. Nirvāpa (Ab. 7). Dh. 55, 224.

AKATVĀ, see *Karoti*.

AKHAṆḌO (adj.), Unbroken, intact, entire [अ +



**खण्ड]**. *Pañca sīlāni akhaṇḍāni katvā rakkha*, keep the five precepts unbroken (Dh. 193). Comp. *Khaṇḍaphullo*.

**AKHĀTAM**, A natural pond or tank [अखात = खन]. Ab. 680 (Pāli Akārādi and Clough give *Akhātāṃ*).

**AKHILO** (*adj.*), All; entire [अ + खिल]. Ab. 702; Alw. I. xiii. *Aṭṭhārasakkhīdā*, eighteen in all (Mah. 21).

**AKHU** (*m.*), A rat or mouse [आखु]. Ab. 618. *Akhuḍḍhuṇṇo*, a cat.

**AKHYĀ** (*f.*), Name [आख्या]. Ab. 114. *Mahā-jetavanākkhyo vihāro*, the monastery named Mahā-jetavana (Alw. I. x.). Ab. 647; Alw. I. xv.

**AKHYĀTO** (*p.p.p.*), Said, told, announced [आ-खात = खा], Ab. 373, 755. Neut. *akhyātāṃ*, and *akhyātapadam*, a finite verb (Cl. Gr. 123). Comp. *Akkhātto*.

**AKHYĀYIKĀ** (*f.*), A tale, story, legend [आख्या-यिका]. Ab. 113. Comp. *Akkhāyikā*.

**AKICCO** (*adj.*), That ought not to be done, wrong [अ + किल]. Dh. 292.

**AKILĀSU** (*adj.*), Diligent. Ab. 516.

**AKIṆCAṆṆAM**, Poverty, destitution; nothingness, void [आकिञ्चन]. Cl. Gr. 97.

**AKIṆCAṆṆĀYATANAM**, the Realm of Nothingness [आकिञ्चन + आयतन]. This is the name of the third of the Arūpabrahmalokas; it is so called because it is peopled by beings who believe that nothing exists (*n'atthi kiñci*). B. Lot. 811; Man. B. 26.

**AKIṆCANO** (*adj.*), Having nothing, poor, destitute [अकिञ्चन]. Ab. 739. At Dh. 16, 40, 71, it is explained to mean "free from the Kiñcanas" (see Kiñcano).

**AKIṆCI** (*adv.*), Not a little, much, considerably [अ + किञ्चिद्]. *Akiñci seyyo*, much better (Dh. 70).

**AKIṆNO** (*p.p.p. next*), Crowded; confused, troubled [आकीर्ण = कु]. Ab. 720. *Anagghattharaṇḍhiṇṇo*, heaped with priceless carpets (Mah. 157). Ras. 26; Dh. 104, 105.

**AKIRATI**, To scatter, to sprinkle [आ + कृ]. Pr. *ākirati*, *ākirate* (Dh. 55, 271, 397). *Sīse ākiri saṅkāraṃ*, threw rubbish on his head (Mah. 255).

**AKIRIYO** (*adj.*), Unpractical, useless, foolish [अ + क्रिया]. *Akiriyaṃ vyākāsi*, gave me a nonsensical answer.

**AKKAMANAM**, Stepping upon, walking upon [आक्रमण]. Dh. 324.

**AKKAMATI**, To step upon, mount upon, tread upon, walk upon [आ + क्रम]. *Ġivaṃ akkamma cakkena*, having gone over its neck with his chariot wheel (Mah. 128). *Ūruṃ akkamma pādēna*, having placed his foot on the other's thigh (Mah. 137). Dh. 117, 163, 324.

**AKKANTO** (*p.p.p. last*), Stepped upon, mounted upon [आक्रान्त = क्रम]. Dh. 107.

**AKKHADASSO**, A judge [अक्ष + दक्ष]. Ab. 341; Pāt. 66.

**AKKHADEVĪ** (*m.*), A dicer, gambler [अक्ष + देवि]. Ab. 531.

**AKKHADHUTTO**, A dicer, gambler [अक्ष + धूर्त]. Ab. 531.

**AKKHAKO**, The collar-bone [अक्ष + क]. Ab. 278. *Dakkhiṇakkhakadhātu*, the right collar-bone relic (Mah. 105).

**AKKHAM**, An organ of sense; the eye [अक्ष]. Ab. 149, 893. *Sahasakkho*, thousand-eyed. See *Akkho*.

**AKKHANĀ** (*f.*), Lightning [अ + अक्ष]. Ab. 48.

**AKKHĀNAM**, Telling; recitation; telling tales or legends [आख्यान]. *Dosakkhānaṃ*, tale-bearing, accusation (Ab. 1175).

**AKKHAṆO**, Wrong moment or occasion, unfavourable time [अ + अक्ष]. *Saṅgīti Sutta* enumerates nine *Akkhaṇḍaṃ asamayaṃ brahmacariyaṇḍaṇḍa*, "wrong times and seasons for leading a life of holiness": these are when a man is born in a hell, as an animal, etc. B. Lot. 835.

**AKKHANTI** (*f.*), Ill-will, grudge, envy [अ + आ-जि]. Pāt. 73, 100; Dh. 94.

**AKKHARAM**, The Imperishable or Eternal, viz. Nirvāṇa [अक्षर]. Ab. 7, 1063.

**AKKHARAM**, and **AKKHARO**, A letter of the alphabet [अक्षर]. Ab. 348, 1063; Dh. 63, 189; Kh. 21; Alw. I. xvii. *Akkharapadāni*, letters and words (Alw. I. xvi). *Akkharāni*, an epistle (Alw. I. 76).

**AKKHARAPPABHEDO**, Distinction of letters, etymological science [अक्षर + प्रभेद]. Explained to mean the *Çikshā* and *Nirukti*. Alw. I. lxix, lxx.

**AKKHARASAMAYO**, Letters, reading and writing [अक्षर + समय]. *So pana akkharasamayaṃ na jānāti*, now he was illiterate (Alw. I. 101). Khud. 21.

**AKKHARASO** (*adv.*), Letter by letter [अक्षर + शस्]. Khud. 29.

**AKKHĀTĀ** (*m.*), One who tells, repeats, or relates; one who proclaims or preaches, a teacher [आ-खातु]. Dh. 49.

**AKKHATAM**, Fried grain [अक्षत = अक्ष]. Ab. 463.

**AKKHĀTI**, To tell, to relate, to announce, to proclaim, to teach, to preach [आ + खा]. *Dhammam akkhāsi bhagavā*, Buddha preached his Law to men.

**AKKHĀTO** (*p.p. last*), Told, related, announced, reported, proclaimed, preached; called, named, denominated [आखात = खा]. Dh. 49, 156; Alw. I. iv.; Pāt. 1. See also *Ākhyāto*.

**AKKHAYATĀ** (*f.*), Imperishableness, endlessness [अ + अय + ता]. Dh. 141.

**AKKHĀYATI** (*pass. akkhāti*), To be proclaimed, to be reported [आखायति = खा]. The phrase *Aggam akkhāyati* occurs frequently, with the meaning "to be deemed chief or superior," "to excel." *Appamādo tesam dhammānam aggam akkhāyati*, diligence is the greatest of these qualities (Dh. 179). *Yavatā bhikkhave dhammā saṅghatā vā asaṅghatā vā vīrāgo tesam dhammānam aggam akkhāyati*, priests, whatever things there be, material or abstract, the chief of them is Nirvāṇa (Dh. 382).

**AKKHĀYI** (*adj.*), Telling, relating, announcing [आखायिन्].

**AKKHĀYIKĀ** (*f.*), A tale, story [आखायिका]. See also *Ākhyāyikā*.

**AKKHAYO** (*adj.*), Undecaying, unfailling, endless [अ + अय].

**AKKHI** (*n.*), The eye [अक्षि]. Ab. 149. Pl. *akkhī*, *akkhīni* (Dh. 82, 89; Mah. 230). *Akkhīrogo*, eye-disease, ophthalmia (Dh. 81). See also *Acchi*.

**AKKHIGAM**, The eyelashes [अक्षि + ग]. Ab. 259.

**AKKHIKO**, A dice-player [अक्ष + इक्ष]. Cl. Gr. 92.

**AKKHO**, A die; the plant *Terminalia Bellerica*; a weight equal to two and a half *Māsakas*; the axle of a wheel [अक्ष]. Ab. 375, 479, 532, 893; Dh. 249.

**AKKHOHINĪ** (*f.*), A complete army; one of the high numerals = 10,000,000<sup>4</sup>, or 1 followed by forty-two ciphers [अक्षीहिनी]. Ab. 384, 475; Mah. 157, 158.

**ĀKKHY-**, This spelling is frequent in the Sinhalese MSS., but is incorrect; for words beginning thus see *ĀKHY-*.

**AKKO**, The sun; the plant swallow-wort, or *Asclepias Gigantea* [अक्ष]. Ab. 63, 581, 1102.

**AKKOCCHI**, see *Akkosati*.

**AKKODHANO** (*adj.*), Not angry, not passionate, mild [अ + क्रोधन्]. Dh. 71, 186.

**AKKODHO**, Freedom from wrath, mildness, conciliation [अ + क्रोध]. Dh. 40.

**AKKOSANAM**, Reviling, abusing; curse, imprecation [आक्रोशन्]. Ab. 759; Dh. 218.

**AKKOSATI**, To abuse, to revile [आ + क्रुश]. Dh. 340. P.pr. *akkosaṃ* (F. Jāt. 13). Aor. *akkocchi* (Dh. 1), *akkosi* (Dh. 100; Mah. 156). Caus. aor. *akkoesi* (Mah. 246).

**AKKOSO**, Abuse, reviling [आक्रोश]. Pāt. 83; Ab. 899, 1093. *Akkosavacanehi*, with abusive words (Mah. 246). *Akkosaṃ titikkhati*, endureth reproach (Dh. 71).

**ĀKOTĀPETI** (*caus.*). See Pāt. 8, where *civaraṃ ākotāpeti* appears to mean to smooth a robe by beating. Gogerly translates "to cause to be smoothed" [आ + कुट].

**ĀKOTETI** (*caus.*), To beat, to beat down [आ + क्रोटयति = कुट].

**ĀKULO** (*adj.*), Crowded, confused; troubled, perplexed, distressed [आकुल]. *Dhājākulo*, crowded with banners (Mah. 162). *Migākulo*, infested with wild beasts (Ras. 19). Ras. 7, 25.

**ĀKUṆCITO** (*p.p.*), Bent, curved [आकुञ्चित = कुञ्च]. B. Lot. 612 (drooping eyelashes).

**AKUPPO** (*adj.*), Fixed, immovable, sure, certain [अ + क्रोष = कुप]. Dh. 365.

**AKUSALADHĀTU** (*f.*), Element of sin, sinful principle [अकुशल + धातु]. There are three: *kāmadhātu*, *vyāpādadhātu*, *vihimsādhātu*, "lust, malice, cruelty."

**AKUSALAKAMMAṀ**, Evil action, bad works, demerit, sin [अकुशल + कर्मन्]. Dh. 272. See *Kammaṃ*.

**AKUSALAKAMMAPATHO**, Course or path of sinful action, sinful course [अकुशल + कर्मन् + पथ]. There are ten: *pāpātipāto*, *adinnādānaṃ*, *kāmesu micchācāro*, *musāvādo*, *pisuṇā vācā*, *pharusā vācā*, *samphappalāpo*, *abhiññhā*, *vyāpādo*, *micchādiṭṭhi*, "killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, false doctrine." Dh. 91, 204.

**AKUSALAMŪLAM**, Root or principle of sin, evil principle [अकुशल + मूल]. There are three: *lobho*, *doṣo*, *moho*, "desire, hate, ignorance." B. Lot. 336.

**AKUSALASĀṆKAPPO**, Sinful resolve [अकुशल + संकल्प]. There are three: *kāmasaṅkappo*, *vyā-*

*pādasāṅkappo, vihiṃsāsāṅkappo*, "lustful resolve, malevolent resolve, cruel resolve."

**AKUSALASANĀ** (*f.*), Sinful idea [अकुशल + संज्ञा]. There are three: *kāmasāññā, vyāpādasāññā, vihiṃsāsāññā*, "lustful idea, malevolent idea, cruel idea."

**AKUSALAVITAKKO**, Sinful thought [अकुशल + वितर्क]. There are three: *kāma-vitakko, vyāpāda-vitakko, vihiṃsa-vitakko*, "lustful thought, malevolent thought, cruel thought."

**AKUSALO** (*adj.*), Unskilled, unable; bad, evil, sinful, unhealthful [अ + कुशल]. *Sotum akusalo*, unable to hear (Ab. 734). Neut. *akusalam*, sin, evil, demerit (Ab. 84; Dh. 50). *Akusalapatho*, path of sin, sinful course (Mah. 144). *Akusalamkamma*, evil Karma, demerit. *Akusala dhammā*, evil things or conditions, explained to mean *kilesakamma* (Kuhn K. S. 26; Alw. I. 107). Man. B. 445.

**AKUTOBHAYO** (*adj.*), Having nothing to fear from any quarter, quite safe [अकुतोभय]. Dh. 35; Ras. 29.

**ALĀBHO**, Not getting; loss, detriment, injury [अ + लाभ]. F. Jāt. 11; Pāt. 18, 61.

**ALĀBU**, and **LĀBU** (*f.*), A long gourd, a pumpkin [अलाबु]. Both forms are given at Ab. 596; Pāt. 87 has *alābu*. *Lāburāsi*, a heap of pumpkins (Mah. 64). The Sinhalese for pumpkin is Labu. There is another form *Alāpu* (neut.), which see.

**ALADDHĀ**, see *Labhati*.

**ALAGADDO**, A snake, serpent [अलगद]. Ab. 653. See Böhtlingk and Roth, and Clough's Dict., where it is said to be "a water-snake."

**ALAGGATĀ** (*f.*), Detachment, freedom from attachment to the world, freedom from human passion [अलग + ता]. Dh. 433.

**ĀLĀHANAM**, A place where the dead are burned, a cemetery [आ + दाहण]. Ab. 405; Dh. 94, 359.

**ALAHUKO** (*adj.*), Heavy [अ + लघु + क]. Ab. 840.

**ALAJJĪ** (*adj.*), Shameless, bold, rebellious [अ + जज्ज + इ]. Mah. 17, 235.

**ĀLAKĀ** (*f.*), The city of Kuvera [अलका]. Ab. 32.

**ĀLAKAMANDĀ** (*f.*), The city of Kuvera [अलकामण्ड]. Ab. 32.

**ALAKKHĪ** (*f.*), Bad luck, misfortune [अ + लक्खी]. Ab. 82.

**ALAKKO**, A mad dog; name of a tree [अलक]. Ab. 519.

**ALAM** (*adv.*), Fit, able, adequate, sufficient; hold !

enough! [अलम्]. Ab. 1147, 1190; Dh. 104. *Alam devate mā cintayī*, nay, devatā, do not repine (Dh. 364). *Alam bho nisidatha*, nay, my friends, be seated. With dat. *Alam mallo mallassa*, a warrior is a match for a warrior (Cl. Gr. 136). *Alam me buddho*, Buddha sufficeth me (Kuhn K. S. 29). *Alam antarāyāya*, adequate to prevent (Pāt. 16; Kamm. 31). With dat. and instr. *Alam te idhavaṣeṇa*, you have dwelt here long enough (Pāt. 6; Cl. Gr. 133). *Alam me suvaṣṇeṇa*, I have gold enough (Cl. Gr. 136; Kuhn K. S. 29). With inf. *Alam upagantum*, able to approach (Dh. 214). *Ālamariyāññapadassanam*, full knowledge of sublime wisdom (Pāt. 3, 68).

**ĀLAMBANAM**, and **-NAM**, Support; an object of sense [आलम्बन]. Ab. 94, 443; B. Intr. 449; Lot. 513. For the technical use of this word see the more usual form *Ārambanam*.

**ĀLAMBARO**, A drum; pride, arrogance [आलम्बर]. Ab. 144, 854.

**ĀLAMBATI**, To lean upon; to take hold of [आ + लम्ब]. *Ālambitvā karam rañño*, leaning on the king's arm (Mah. 25, 41).

**ĀLAMBO**, Support; object of sense [आलम्ब]. Ab. 94. See *Ālambanam*.

**ĀLAMBUSĀ** (*f.*), Name of a certain Apsaras or goddess [अलम्बुसा]. Ab. 24.

**ĀLĀNAM**, A stake or post to which an elephant is tied [आलान]. Ab. 364.

**ĀLĀNKARANAM**, Decoration [अलङ्करण].

**ĀLĀNKĀRO**, Ornament, decoration; trinkets, ornaments; rhetorical figures, rhetoric [अलङ्कार]. Ab. 283, 1196; Ras. 38.

**ĀLĀNKAROTI**, To adorn, to embellish, to decorate [अलङ्क + कृ]. Aor. *ālāṅkari* (Alw. I. xxxiv). Ger. *ālāṅkaritvā* (Dh. 78; Mah. 83), *ālāṅkatvā* (Mah. 249). Caus. *ālāṅkāreti* and *ālāṅkāropeti*.

**ĀLĀNKATO** (*p.p. last*), Adorned, decorated, embellished [अलङ्कृत = कृ]. Dh. 26, 95, 247; Ras. 17.

**ĀLĀPANAM**, Speaking to, addressing; the vocative case [आ + लपण]. Cl. Gr. 17.

**ĀLĀPATI**, To speak to, to address [आ + लप]. Kuhn K. S. 33; Mah. 233. Ger. *ālapiya* (Mah. 23).

**ĀLĀPO**, Speaking to, addressing; speech [आलप]. Ab. 123; Alw. I. cvi.

**ĀLĀPU** and **LĀPU** (*neut.*), A gourd, a pumpkin [अलाबु]. Dh. 27, 313; Cl. Gr. 16. Comp. *Alābu*.

**ĀLĀRIKO**, A cook [आराजिक]. Ab. 464.

**ĀLĀRO** (*adj.*), Crooked [आलस]. Ab. 709.

**ALASANDĀ** (f.), Alexandria, a city in the Yona country. Mah. 171; E. Mon. 300; Man. B. 516.

**ĀLASIYAM, ĀLASYAM, and ĀLASSAM**, Idleness, sloth [अलस]. Dh. 49.

**ALASO** (adj.), Idle, lazy, slothful, languid [अलस]. Dh. 49, 233.

**ALĀTAM**, A firebrand [अलात]. Ab. 36.

**ALATTAKO**, Lac, a red animal dye [अलत्तक]. Ab. 305.

**ALATTHA**, see *Labhati*.

**ALATTO**, Lac [अलत्त].

**ĀLAVĀLAKAM**, A basin or trench round a tree to retain water [आलवाल + क]. Ab. 1011. The reading should, perhaps, be Al-; both forms occur in Sanskrit.

**ĀLAVĪ** (f.), Name of a city in India [आलवी]. Ab. 199; Ras. 83; Dh. 354.

**ĀLAVIKO** (adj.), Dwelling in forests [आलविक]. Dh. 363.

**ĀLAYO**, Dwelling, house, abode; longing, desire, attachment, lust [आलय]. Ab. 163, 205, 1097; Dh. verse 411. *Devūlayo*, a Hindu temple (Ab. 955). *Jindlayo*, a Buddhist temple (Mah. 259). Mah. 242.

**ĀLEKHO**, A drawing, painting, picture [आ + लेख]. Mah. 163. *Taddilekham lekhaṇitvā*, having drawn a plan of it (Mah. 162).

**ĀLHAKO, and -KAM**, A certain measure of capacity; the stake or post to which an elephant is tied [आलक]. Ab. 364, 482, 484; Mah. 120.

**ĀLI** (m.), A bee [अलि]. Ab. 636; Ras. 27.

**ĀLI** (f.), A woman's female friend; a line; a dike, an embankment [अलि]. Ab. 189, 238, 1100.

**ĀLI** (m.), A scorpion [अलि]. Ab. 621.

**ĀLIKHATI**, To draw, delineate [आ + लिख]. F. Jāt. 58.

**ĀLIKO** (adj.), Disagreeable, unpleasant; untrue, false [अलीक]. Ab. 127, 1070. Neut. *Alīkam*, falsehood (Dh. 47).

**ĀLIMPĀPETI** (caus.), To cause to be anointed [आ + caus. लिप]. Pāt. 108. Also *ālimpeti* (Dh. 177).

**ĀLINDO**, A terrace or verandah outside a house [अलिन्द]. Ab. 218, 997; Dh. 84; Mah. 215.

**ĀLIṄGANAM**, An embrace [आलिङ्गन]. Ab. 274.

**ĀLEṄGATI**, To embrace, to enfold [आ + लिङ्ग]. Dh. 403. P.p.p. *āliṅgita*. *Latāliṅgitasākhāhi*, with branches entwined with creepers (Ras. 27).

**ĀLIṄGO**, A small drum [आलिङ्ग]. Ab. 143, 263.

**ĀLIṆO** (adj.), Free from attachment or desire [आ + लीन = ली]. Dh. 44.

**ALLĀPO**, Speaking to, talking [आलाप]. See also *Ālāpo*.

**ALLIṆO** (p.p.p.), Attached, adhering [आ + लीन = ली]. *Civaram kāyasmih allīnam*, robe adhering to the body.

**ALLIYATI**, To be attached, to adhere, to be bent upon [आ + लीयते = ली]. B. Lot. 864; Pāt. xxviii. I have also found *alliyati*.

**ALLO** (adj.), Wet, moist. Ab. 753. *Allacvaro*, with wet robes (Dh. 329).

**ALOBHO**, Absence of covetousness or desire [आ + लोभ]. Man. B. 413.

**ĀLOKANAM**, Seeing, looking [आलोकन]. Ab. 775.

**ĀLOKASANDHI** (m.), A window [आलोक + सन्धि]. Ab. 217; Pāt. 13, 87.

**ĀLOKITAM**, Looking at, regarding, seeing [आ-लोकित = लोक्].

**ĀLOKO**, Sight, look; light [आलोक]. Ab. 37, 1043; Dh. 183, 224. *Ālokaṃ potidassayi*, again called forth the light of day (Mah. 6). *Suriyāloko*, the sun's light (Pāt. 1).

**ĀLOLĀPETI** (caus.), To cause to be mixed or jumbled up together [आ + caus. लुल]. Alw. I. 103.

**ĀLOLETI** (caus.), To mix; to shake or stir together; to jumble, to confuse [आ + लोलेयति = लुल]. Dh. 434; Pāt. xvi. P.p.p. *āloḍito* (Ab. 1022).

**ĀLOPO**, A fragment, a bit, a morsel; a mouthful of rice or other food taken up with the hand, a lump or ball of food; plundering or harrying [आ + लोप]. Ab. 466; Pāt. 22.

**ĀLULATI**, To agitate, disturb, confuse [आ + लुल]. Pāt. xvi.

**AMĀ** (adv.), With, present with, near [अमा]. Ab. 1136, 1199.

**ĀMA** (interj.), Indeed, truly, yes [आम्]. Ab. 1144. *Āma mahārāja atimukharā nāma*, verily, great king, the garrulous (F. Jāt. 18). *Dhammiko ti āma deva dhammiko*, is he religious? Yes, your majesty, he is (Alw. I. 73). *Kim pan' ettha āpatti-bhāvaṃ na jānāsīti āma na jānāmi*, what, do you not know that this is sinful? no, I was not aware of it (Dh. 103). Kamm. 3; Dh. 154.

**AMACCO**, A companion; a king's minister, a privy councillor [अमात्त]. Ab. 340; F. Jāt. 16. *Mittā-maccā*, friends and companions.

**AMADHURO** (adj.), Sour, bitter [अ + मधुर]. F. Jāt. 2, 8.

AMAGGO, Wrong way, wrong path [अ + मार्ग]. Dh. 72.

AMAJJAPO (*adj.*), Not drinking strong drink, total abstinence [अ + मज्ज + प]. Dh. 97.

ĀMAKO (*adj.*), Raw, uncooked [आम + क]. Dh. 148.

ĀMALAKO, and -KĪ (*fem.*), and -KAM, Emblic myrobalan [आमलक]. Ab. 569; Mah. 22.

AMALO (*adj.*), Pure, clean, spotless, white [अ + मल]. Alw. I. xvi. Neut. *Amalam*, talc (Ab. 492).

AMANASIKĀRO, see *Manasikāro*.

ĀMANO, The castor-oil plant [आमण्ड].

AMANĀPO (*adj.*), Unpleasant, disagreeable [अ + मनसाप]. Dh. 172.

ĀMANTĀ (*interj.*), Yes, certainly. Cl. Gr. 75.

ĀMANTANAM, Calling, speaking to, addressing [आमन्तण]. Dh. 428.

ĀMANTETI, To address, to speak to; to call [आ + मन्त]. *Bodhisattam āmantetvā*, addressing the Bodhisatta (F. Jāt. 7). Mah. 57; Dh. 98; Kuhn K. S. 28.

AMĀNUSO (*adj.*), Not human, inhuman, demoniacal; more than human, superhuman, celestial, spiritual [अ + मानुस]. Fem. *amānusi*. Mah. 52; Dh. 67, 482.

AMANUSSO, Not a human being, a demon or evil spirit, a Yakkha [अ + मनुष्य]. *Amanussapari-gahitā aṭavā*, a wood infested with evil spirits (Dh. 84, 264), Mah. 52.

AMARĀVATĪ (*f.*), Name of Indra's city [अमरावती]. Ab. 21.

AMARO, A deva or god [अमर]. Ab. 11.

ĀMASANAM, Touching, handling [आ + मृश + ञ]. Ab. 1164.

AMATĀ (*f.*), Emblic myrobalan [अ + मृत = मृ]. Ab. 569.

AMATAM, The drink of the gods, nectar or ambrosia; Nirvāpa; water [अमृत]. Ab. 7, 25, 975. *Amatavassam*, a shower of nectar (Dh. 244). *Amatendhisitto 'va ahu haṭṭho*, he was filled with joy as if he had been sprinkled with nectar (Mah. 106). *Amatābhiseka sadiṣo*, like a rain of nectar (B. Lot. 566; said of something that causes great pleasure). *Dhammāmatarasena taṃ abhisiñcitvā*, having sprinkled him with the nectar essence of the Law (Ras. 19).—As a name for Nirvāpa *amatam* probably means "the Eternal," or "the Everlasting;" comp. *Dhuvani*, *Anantam*, *Akkharani*, *Accutani*, all epithets of Nirvāpa. Buddha-

ghosa says that Nirvāpa is called *amata*, because not being born it does not decay or die (Dh. 179, 290). *Appamādo amatapadam*, diligence in the way to Nirvāpa (Dh. 5). E. Mon. 292; Khud. 7; Dh. 67, 73, 407, 422, 431. See *Nibbānam*.

AMATAPO, One who drinks nectar, a deva or god [अमृत + प]. Ab. 11.

AMATI, To go [अम]. Cl. P. Verbs, 9.

AMATI (*adj.*), Foolish, mad [अ + मति]. Mah. 10.

AMATO (*adj.*), Eternal, everlasting [अमृत]. Khud.

7. *Amatam padam*, the eternal lot (Dh. 21).

AMATTAM, A pitcher, vessel [अमत्त]. Ab. 457.

AMATTANŪ (*adj.*), Immoderate, intemperate [अ + मात्ता + ञ]. Dh. 2.

ĀMATTHO (*p.p.*), Touched, handled [आमृष्ट = मृष्ट]. Dh. 248; Mah. 203.

AMĀVĀSĪ, and AMĀVĀSĪ (*f.*), The day of the new moon [अमावासी]. Ab. 73.

ĀMAYO, Sickness, ill-health [आमय]. Ab. 323.

AMBĀ (*f.*), A mother [अम्बा]. Ab. 244. See also *Ammā*.

AMBARAM, The sky; cloth [अम्बर]. Ab. 45, 290, 1061; Mah. 246.

AMBĀṬAKO, The hog-plum, *Spondias Mangifera* [आमातक]. Ab. 554; Dh. 262.

AMBATI, To go [अम्ब]. Cl. P. Verbs, 8.

AMBATTHĀ (*f.*), The plant *Clypea Hernandifolia* [अम्बठा]. Ab. 582.

AMBHO, A stone, a pebble. Ab. 605.

AMBHO (*interj.*), Oh! I say! Ab. 1139; Dh. 176.

AMBHOJAM, A lotus flower [अम्बोज]. Alw. I. 111.

AMBILO (*adj.*), Sour, acid [अम्बल]. Mah. 195; Dh. 260. Masc. *ambilo*, sourness, acidity (Ab. 148, one of the six Rasas).

AMBO, The mango tree, *Mangifera Indica* [आम]. Ab. 557. *Ambarukkho*, a mango tree (F. Jāt. 2). *Amrapakkam*, a mango (F. Jāt. 5). *Ambavanam*, a mango orchard.

AMBU (n.), Water [अम्बु]. Ab. 524, 681.

AMBUDHARO, A cloud [अम्बु + धर]. Ab. 47.

AMBUDO, A cloud [अम्बुद]. Ab. 47.

AMBUJĀKARO, A pond or tank [अम्बुज + आकर]. Ab. 678.

AMBUJINĪ (*f.*), A lotus-lake [अम्बुज + इन् fem.]. Ab. 689.

AMBUJAM, A lotus [अम्बुज]. Cl. Gr. 45.

AMBUJO, A fish [अम्बुज]. Ab. 671.

**AMBUNIDHI** (*m.*), Sea, ocean [अम्बुनिधि].

Alw. I. vii.

**ĀMENḌITAM**, Repetition [आमेदित = मेद].

Ab. 106.

**AMHA**, see *Atthi*.

**AMHĀDISO** (*adj.*), Like us [असद् + ह्य + च].

Mah. 30.

**AMHAM**, **AMHĀKAM**, **AMHE**, etc., see *Aham*.

**AMHAMAYO** (*adj.*), Made of stone, stony [अरम-मय]. *Vajirani o amhamayam manin*, as the diamond pulverizes the flinty jewel (Dh. 29, a real or hard gem, such as only the diamond will cut).

**AMHI**, see *Atthi*.

**AMILĀTO**, The plant Globe Amaranth, or Gomphrena Globosa [अ + ज्ञान = जी]. Ab. 578.

**ĀMISAM**, and -SO, Flesh, meat; food; object of enjoyment, bait, temptation, lust, desire [आमिष]. Ab. 280, 1104. *Āmisadānam*, material gifts (as food, clothing, etc.), opposed to *dhammadānam*, religious gifts (Mah. 196). *Vantalokāmisso*, one who has rejected the lusts or temptations of the world (Dh. 68). *Āmisahetu*, from interested motives (Pāt. 13), explained to mean "with a view to obtain clothes, food, bedding, honour, worship, etc." (Pāt. 88).

**AMITO** (*adj.*), Boundless, immense [अ + मित = म]. Dh. 231; Ras. 25.

**AMITTO**, An enemy [अ + मित्र]. Ab. 344; Dh. 12, 37, 158.

**AMMA** (*voc. next*), Mother! Daughter! Lady! Madam! Used by a son or daughter to a mother (Mah. 111; Dh. 300). By a father to his daughter (Dh. 159, 239). By a grandfather to his granddaughter (Dh. 231). By a brahmin to a young lady of rank (Dh. 233). By a merchant to a lady (Ras. 38). Dh. 175.

**AMMĀ** (*℥.*), A mother [अम्मा]. Ab. 244. The usual vocative is *amma* (see last), but when accompanied by *bhōti* the form *ammā* appears to be used (see Kuhn's *Nāma Kappa*, p. 12).

**AMMANAM**, A canoe, a measure of capacity equal to eleven *Doṇas*; a superficial measure equal to four *Karīsas*. Ab. 197, 484, 668, 1032; Mah. 174, 175. I have not succeeded in tracing this word in Sanskrit, though I suspect it to represent a Sanskritic (Aryan) form *ambana*; and it is singular that Winslow, in his Tamil Dictionary, gives a word *Ambana*, one of the meanings of which is "a corn measure." For the change of *mb* to

*mm* compare *dramma* = Sansk. *śambana*, and *ammā* = Sansk. *amba*. The modern Sinhalese equivalent of *amma* is *amupa*, a word in constant use throughout the south and centre of Ceylon. The *amupa* is the standard measure of paddy and other grains; it varies in different parts of the Island, but in the Colombo district is equal to about six bushels. The *amupa* is also a superficial measure, containing as much ground as an *amupa* of grain will sow; its extent varies, but in the central province of Ceylon it is reckoned at about two acres.

**ĀMO** (*adj.*), Raw, uncooked [आम]. Ab. 146.

**ĀMODANĀ** (*℥.*), Rejoicing [आ + मोदन].

**ĀMODO**, Pleasure, joy; a strong perfume, fragrance [आमोद]. Ab. 87, 145, 1108.

**AMOHO**, Absence of ignorance or error, correct knowledge [अ + मोह]. Ab. 153; Alw. I. xvi.

**ĀMSO**, A part, portion, share; a period of time [अंश]. Ab. 485, 933, 1102. *Catutthamso*, a quarter. *Atitāmsa*, in past time (B. Lot. 649, 654).

**ĀMSO**, and **ĀMSAM**, The shoulder [अंस]. Ab. 264; Dh. 235.

**ĀMSU** (*m.* and *n.*), A thread; a bit of thread; a filament; a ray, a sunbeam [अंशु]. Ab. 64, 1121; Pāt. 79.

**ĀMSUKAM**, Cloth, fine cloth [अंशुक]. Ab. 290.

**ĀMSUMĀLI** (*m.*), The sun [अंशु + मासिण]. Ab. 63.

**AMU**, see *Asu*.

**AMUKHYO** (*adj.*), Not principal, secondary [अ + मुख].

**AMUKO** (*adj.*), This; that [अमुक]. Cl. Gr. 59. *Gaccha kuṭṭhino amukassa*, go to yonder leper (Mah. 246). *Amukasmim okāse rukkhō vivitto*, in that open space there is a solitary tree (Ras. 84). With foll. *nāma* it appears to have the same meaning as *Asuko* (which see); *Amukasmim nāma kule*, in such and such a family (Pāt. 75, 80). Dh. 364.

**AMŪLAKE** (*adj.*), Unreal, unfounded, false; unpaid [अ + मूल + क]. Pāt. 4, 18, 72. *Amālakam kammam*, unpaid labour (Mah. 163). Fem. *amūlikā* (Pāt. 63).

**AMŪLHAVINAYO**, see *Pinayo*.

**AMŪLO** (*adj.*), Without payment, unpaid [अ + मूल]. *Amūlam kammam*, unpaid labour (Mah. 175).

**AMUTO** (*adj.*), see *Muto*.

**AMUTRA** (*adv.*), In that place, there; in another world, in another state of existence, hereafter [अमुत्र]. Ab. 1148. *Iti sutvā na amutra akkhātā*, not repeating in that place what he has heard in this.

**AMUTTO** (*adj.*), Not shot or darted [अ + मुत्त = मुच्]. Neut. *amuttan*, a non-missile weapon, as a knife or sword (Ab. 387).

**ĀMUTTO** (*p.p.p.*), Dressed, accoutred for battle [आमुत्त = मुच्]. Ab. 378.

**ĀNĀ** (*f.*), An order, a command; authority [आज्ञा]. Ab. 354, 992; Dh. 141, 142, 161; Mah. 22, 24; Alw. I. 79. *Āpākkhettaṃ* or *āpakkhettaṃ*, field of authority, sphere over which authority extends.

**ANABHIJJHĀ** (*f.*), Absence of covetousness or desire [अ + अभिज्ज्ञा].

**ANABHIRADDHI** (*f.*), Anger, wrath, rage [अ + अभि + राध्]. Ab. 164.

**ANABHIRATI** (*f.*), Dissatisfaction; affliction, sorrow [अ + अभिरति]. Pāt. xxxi.

**ANĀCARIYAKO** (*adj.*), Without a master or teacher, self-taught [अ + आचार्य + क]. B. Lot. 337.

**ANĀCĀRO**, Bad conduct, bad manners [अ + आचार].

**ANACCHARIYO** (*adj.*), Not wonderful [अ + आश्चर्य]. Dh. 323.

**ANACCHO** (*adj.*), Not clear, turbid [अ + अच्च्]. Ab. 669.

**ANĀDĀNO** (*adj.*), Free from attachment or desire [अ + आ + दाज्]. Dh. 63, 71, 72, 74.

**ANĀDARIYAM**, Disregard, disrespect, unkindness [अ + आदर + य]. Pāt. 15.

**ANĀDARO**, Disregard, disrespect, contempt, carelessness, indifference [अ + आदर]. Ab. 172; Kuhn K. S. 29, 33.

**ANĀDARO** (*adj.*), Disrespectful; careless, reckless, bold [अ + आदर]. Mah. 142; Pāt. 95.

**ANADHIKO** (*adj.*), Without additions or superfluities, not redundant [अ + अधिक्]. Alw. I. 65.

**ANADHIVARO**, Without a superior,—an epithet of a Buddha [अ + अधि + वर]. Ab. 2.

**ANĀDIYANTO** (*adj.*), Without minding, without attending (Ras. 83). See *Ādiyati*.

**ANĀGAMANAM**, Not returning [अ + आगमन]. *Kim pana tesaṃ anāgamanam icchatha*, would you like them not to come back? (Dh. 154).

**ANĀGĀMĪ** (*m.*), One who does not return [अ + आगामिन्]. This is the technical term for one who has entered the third of the four Maggas, or

paths to Nirvāṇa. He is so called because he cannot again be born in the world of men or of devas, but only in a Brahma world, from which he may attain Nirvāṇa. B. Intr. 292, 293; E. Mon. 280, 281, 291. Fem. *anāgāminī* (Dh. 175). Five Anāgāmis are enumerated in Saṅgīti Sutta, *antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhārāparinibbāyī, sasāṅkhārāparinibbāyī, uddhamasoto akanīṭṭhagāmi*.

**ANĀGĀMIMAGGO**, The path of one that does not return [अनागामिन् + मार्ग]. This is the third of the Cattāro Maggā, or four paths to Nirvāṇa. E. Mon. 280, 281; Dh. 362, 426. See last.

**ANĀGĀMIPHALAM**, Fruition of the state of Anāgāmi [अनागामिन् + फल]. This is the second or perfect stage of the path of Anāgāmi. The whole path is called *anāgāminimaggo*, but it is subdivided into two stages, *anāgāminimaggo* and *anāgāminiphalam*. It is not till he has reached the latter stage that the Anāgāmi enjoys fully and in perfection the blessings the path confers. E. Mon. 280; Dh. 162.

**ANAGĀRIKO**, One who does not live in a house, an ascetic, a Buddhist priest [अ + अगार + इक्]. Dh. 181.

**ANAGĀRIYĀ** (*f.*), The houseless life of an ascetic, asceticism, the life of a Buddhist priest [compare अनागारिक्, B. and R]. *Agārasamā anagāriyaṃ pabbajati*, to leave the household life for the ascetic life (B. Lot. 410, 581, 863; Alw. I. 92).

**ANAGĀRIYO** (*adj.*), Not living in a house, houseless, homeless, recluse [अ + अगार + य]. Masc. an ascetic, a Buddhist priest. *Anāgāriyabhāvo*, asceticism (Ras. 62). *Anāgāriyamuni*, a hermit sage (Dh. 228). Alw. I. 75, 76.

**ANĀGĀRO** (*adj.*), Houseless, homeless [अ + आगार]. Dh. 72, 73. *Anāgāro*, an ascetic, a Buddhist priest.

**ANĀGATO** (*adj.*), Not come, not arrived; future [अनागत]. *Haṭṭhiṃ anāgatesu yeva*, before the elephants have come (Dh. 156). *Anāgataṃ passam*, foreseeing the future. Loc. *anāgate*, in future, hereafter (Mah. 161, 247). Mah. 220.

**ANAGGHAKO** (*adj.*), Priceless, invaluable [अ + अर्घ्य + क]. Mah. 180. *Anagghiko* at Mah. 164.

**ANAGHO** (*adj.*), Priceless, invaluable, inestimable, precious, costly [अ + अर्घ्य]. Alw. I. 75.

**ANAGHO** (*adj.*), Sinless, blameless, pure [अ + अघ].



ANĀHĀRO (*adj.*), Without food, fasting [अ + आहार]. Mah. 211.  
 ANAKKHĀTO (*adj.*), Not described, ineffable [अ + आख्यात = ख्या]. An epithet of Nirvāṇa (Dh. 39).  
 ANAKKHIKO (*adj.*), Without eyes, sightless [अ + अक्षि + क]. Dh. 82.  
 ANĀKULO (*adj.*), Untroubled, quiet, peaceful [अ + आकुल]. Mah. 18; Khud. 5.  
 ANALASO (*adj.*), Industrious, diligent [अ + अवस].  
 ANĀLAYO (*adj.*), Free from desire or attachment [अ + आलय]. Dh. 281. Neut. *anālayam*, Nirvāṇa (Ab. 6).  
 ANALO, Fire [अनल]. Ab. 33.  
 ANĀM, A cart [अनम]. Ab. 373.  
 ĀNĀM, Inhaled air, inhalation, inspired breath [आन]. Ab. 39.  
 ANAMATAGGO (*adj.*). This word is found in the frequently recurring phrase *Anamatagge sammāre sammāro*. It probably represents the Sanskrit अ + अमृत + अय, so that the phrase would mean "revolving in a revolution of being (or metempsychosis) which does not end in Nirvāṇa." See Dh. 82, 175, 336; Ras. 22; Mah. 73, 98. Rogers, however, translates it, "in the countless existences that have no beginning" (Buddh. Par. p. 56, compared with Dh. 175). Turnour in the Index and Glossary to Mah. says "without beginning or end."  
 ANĀMAYO (*adj.*), Free from illness, healthy [अ + आमय]. Dh. 76. Neut. *anāmayam*, health (Ab. 331; Kuhn K. S. 29).  
 ANĀMIKĀ (*f.*). The ring finger [अनामिका]. Ab. 266.  
 ĀNANĀM, The mouth [आनन]. Ab. 260.  
 ĀNĀNCAM, Infinity, immensity, boundlessness [आनन्ध]. B. Lot. 811, 812.  
 ĀNANDANĀM, Friendly greeting, welcome [आनन्दन]. Ab. 760.  
 ĀNANDO, Joy, delight, happiness; name of a famous disciple of Buddha; name of a fabulous sea-monster [आनन्द]. Ab. 87, 436, 673; Man. B. 13, 227; Mah. 134; Dh. 27, 107, 135, 139, 205, etc.  
 ANAṄGAṆO (*adj.*), Free from lust or impurity, pure [अ + अङ्ग]. B. Lot. 865; Dh. 23, 42, 63.  
 ANAṆŌ (*adj.*), Without another, alone [अ + अन्व]. *Dve gatiyo bhavanti anaṇṇā*, two courses only are open to him (B. Lot. 581). Pāt. 12.

ANANO (*adj.*), Free from debt [अ + अनु]. Kamm. 5.  
 ANANTARAM (*adv.*), Immediately after, next [अनन्तरम्]. *Tass' uppattikālanantaram eva*, immediately after his birth (Ras. 15). *Tadanantaram*, forthwith (Mah. 233). With abl. *Tato anantaram*, immediately afterwards.  
 ĀNANTARIKO (*adj.*), Uninterrupted [अनन्तर + इक]. Khud. 7.  
 ANANTARO (*adj.*), Immediately following, next; adjoining, next [अनन्तर]. F. Jāt. 46; Mah. 233; Dh. 239, 402. *Manussānantare bhavā devo aho*, he was a deva in a birth immediately following a birth as man (Mah. 5). *Tumhākaṃ anantarsane nisīno bhikkhu*, the priest sitting next you (Dh. 134).  
 ANANTO (*adj.*), Endless, eternal; boundless, infinite [अ + अन्त]. B. Lot. 515; Dh. 33 (and see *Gocara*); Man. B. 10. *Anantamati*, of infinite wisdom (Khud. 23). Masc. *Ananto*, name of the Nāga king (Ab. 651). Neut. *Ananta*, the Infinite, i.e. Nirvāṇa (Ab. 7).  
 ANANUCCHAVIKO (*adj.*), Unsuitable, unworthy, improper [अ + अनु + छवि + क]. Dh. 86, 114, 416.  
 ANANUSSUTO (*adj.*), Unheard [अ + अनु + सुत = सु].  
 ĀNANYAM, Freedom from debt [आनन्द].  
 ĀNĀPANAM, Ordering, commanding. See *Āpāpeti*.  
 ĀNĀPĀNAM, Inhaled and exhaled breath, inspiration and respiration [आन + आपान]. Alw. I. 88; E. Mon. 268, 269; Man. B. 150.  
 ANĀPATTI (*adj.*), Free from guilt, innocent [अ + आपत्ति].  
 ANĀPATTIKO (*adj.*), Free from guilt [अ + आपत्ति + क]. Pāt. 28.  
 ANAPĀYI (*adj.*), Not departing, lasting [अनपायिन्]. Dh. 1.  
 ANAPEKHĪ (*adj.*), Free from desire [अ + अपेक्षिन्]. Dh. 62, 412.  
 ĀNĀPETI (*caus. dneti*), To cause to be brought, to send for [जी]. *Ānāpayitvā nānāpāsāṇḍike*, having caused men of various heretical creeds to be brought to him (Mah. 23). *Te attano sammāpāṇānāpētvā*, having caused them to be brought into my presence (Alw. I. 76). Dh. 305; Mah. 223. Ger. *ānāpiya* (Mah. 134). P.p.p. *ānāpito* (Mah. 170).  
 ĀNĀPETI (*caus. ājānāti*), To order, to command [आ + आपयति = आ]. Ras. 72; Dh. 176, 243,



291, 328; Alw. I. 79. With acc. *Āṇḍepesi sam-paṭṭham purisaṃ*, ordered an attendant who stood by (Mah. 246). With following imper. *Āṇḍepesi ca bhūpati mārehi pitaraṃ me ti*, and the king gave the order, Put my father to death (Mah. 261). P.p.p. *āṇatto*.

ANAPPAKO (*adj.*), Much, great, considerable [अ + अण्य + क]. Dh. 26; Khud. 12; Mah. 69, 127.

ANAPPO (*adj.*), Much, great; numerous, many [अ + अण्य]. Mah. 215; Ras. 21.

ANĀPUCCHĀ, Without asking leave, without permission. Pāt. xxi. 105. As this word governs an acc. I am inclined to think that it may represent अ + आ + पुद्गा, comp. *anāpucchitvā* at Pāt. 90. *Anāpucchāṃ* (Pāt. 12, 87), if the reading be correct, is, no doubt, the part. pres. = अ + आ + पुच्छत्.

ANĀRATO (*adj.*), Continual [अ + आरत = रत्]. Adv. *andratāṃ*, continually (Ab. 41).

ANARIYAVOHĀRO, Unworthy practice [अ + आर्य + अवहार]. Eight are alluded to at Ab. 122. The four Anariyavohāras are *musaddo*, *piṇṇavaddo*, *samphappalāpo*, *pharusavaddo*, "lying, slander, frivolous talk, harsh language." There are also two other sets of four each, "saying you have seen a thing when you have not seen it," etc.

ANARIYO, Not noble, not venerable; mean, dishonourable, low [अ + आर्य]. B. Lot. 497. Masc. *anariyo*, one who is not an Ariya, a Puthujjana (Ab. 435).

ANARO, Not a man, other than human [अ + नर]. Alw. I. vii.

ANĀSAKĀ (*f.*), Fasting [अनाशक]. Dh. 25, 305.

ANASANAM, Fasting [अ + अज्ञ]. Ab. 1185.

ANĀSAVO (*adj.*), Free from human passion [see *Āsavo*]. Masc. *andṣavo*, an Arahā (Mah. 167; Dh. 23). Neut. *andṣavaṃ*, Nirvāṇa (Ab. 7). Fem. *andṣavā* (Mah. 17). Dh. 17, 69.

ANASSAVO (*adj.*), Disobedient [अ + आसव]. Dh. 80.

ANĀTHAPINḌIKO, Feeder of the poor, surname of an eminent lay disciple of Buddha; his name was Sudatta. B. Intr. 24; Ab. 437; Dh. 78, 107, 165, etc.; Man. B. 216.

ANĀTHO, Helpless, forlorn, destitute [अ + नाथ]. Mah. 104; Dh. 222.

ANATI, To breathe, to live [अन]. Cl. P. Verbs. 4.

ANATTĀ (*m.*), Not a self, not a soul [अ + आत्मन्]. Gog. Ev. 45.

ANATTĀDHĪNO (*adj.*), Not one's own master, dependent [अ + आत्मन् + अधीन].

ANATTAMANO (*adj.*), Displeased, discontented. See *Attamano*. B. Lot. 367; Ras. 17.

ANATTHAKO (*adj.*), Unmeaning, senseless, foolish [अनर्थक]. Dh. 285. Fem. *anattikhā* (Ab. 123).

ANATTHO (*adj.*), Foolish, vain [अनर्थ]. Dh. 19.

ANATTHO, Disadvantage, evil, misfortune; injury [अनर्थ]. *Anatthakāraṇaṃ*, *anatthakaro*, injurious (F. Jāt. 1). *Anatthasamhito*, mischievous, pernicious (Pāt. 116). *Anatthakarapaṇaṃ*, hurtfulness (F. Jāt. 1). *Anattham karoti* or *Anattham carati*, to injure. *Attham karissāmi* *anattham kari*, saying, I will do good, he has done harm (Dh. 88).

With dat. *Ayaṃ me puttānaṃ anattham pi karēyya*, this woman might do my sons a mischief (Dh. 303, and see 262). Dat. *anattāya*, to the prejudice of (Dh. 18, 262). Dh. 46; Alw. I. 112.

ĀNATTI (*f.*), Command, injunction, ordinance [आज्ञाप्ति]. Alw. I. 106.

ANATTO (*adj.*), Without individuality, unreal [अ + आत्मन्]. Dh. 49, where the comment explains it by "powerless." Man. B. 495; B. Intr. 462, 508.

ĀNATTO (*p.p.p. āṇḍepeti*), Commanded, enjoined [आ + अण्य = ण]. Mah. 76.

ANĀTURO (*adj.*), Healthy [अ + आतुर]. Dh. 36.

ANAVAJJATĀ (*f.*), Blamelessness [अनवज्जता].

ANAVAJJO (*adj.*), Blameless, harmless, not sinful [अ + अवज्ज]. Khud. 5; Dh. 259.

ANAVARATAM (*adv.*), Incessantly [अनवरतम् = रत्]. Ab. 41.

ANAVASESO (*adj.*), Without any remaining, all, every one, the whole [अ + अवशेष]. Khud. 15; Ab. 786.

ANAVASSAVO, Not flowing in, non-influx [अ + अव + सव].

ANAVASSUTO, see *Avassuto*.

ANĀVATADVĀRATĀ (*f.*), Not closing the door against another, accessibility, openhandedness [अ + आवृत + द्वार = ता].

ANAVATATTO, see *Anotatto*.

ANAVATTHITI (*f.*), Unsteadiness [अ + अवस्थिति]. Ab. 1172.

ANAVAYO (*adj.*), Perfectly acquainted with, versed in [अ + अवय]. With loc. (Alw. I. lxx).

ANĀVILO (*adj.*), Clear, pure; untroubled, serene [अ + आविष्]. Dh. 15, 73.

ĀNAYANAM, Bringing near; escorting [आनयन]. Dh. 145.

ANAYO, Sin, wrong; distress, misfortune [अनय]. Ab. 979.

ĀNĀYO, A net, a fish-net [आनाय]. Ab. 521; the reading is Ānayo, but a MS. of Pāli Akārādi has Ānāyo.

ĀNCATI, To honour [अञ्ज]. Cl. P. Verbs, 2.

ANĀJO (adj.), Oviparous [अण्डज]. Ab. 741. Masc. *anḍajo*, a bird; a fish (Ab. 624, 1079).

ANĀKAM, A bird's egg [अण्डक]. F. Jāt. 49; Dh. 107, 325.

ANĀM, An egg; a testicle [अण्ड]. Ab. 273, 627, 1092.

ANDHABĀLO (adj.), Silly, stupid, doting [अन्ध + बाळ]. Dh. 95; Alw. I. 102.

ANDHABHŪTO (adj.), Blind, in darkness, unenlightened [अन्ध + भूत = भू]. Dh. 32, 256, 337.

ANDHAKĀRO, Darkness [अन्धकार]. Ab. 70; Dh. 27; Mah. 14.

ANDHAKIYO (adj.), Belonging to the Andhra country. Cl. Gr. 93.

ANDHAKO (adj.), Belonging to the Andhra country [अन्ध + क]. Alw. I. cvil, cvili; Pāt. viii.

ANDHANTAMAM, and -MO, Thick darkness [अन्ध + तमस्]. Ab. 72; Alw. I. 107.

ANDHO (adj.), Blind [अन्ध]. Ab. 321; Dh. 86, 300.

ANDU (m.), A chain [अण्डु]. Dh. 411.

ANDUKO, An elephant's foot chain [अण्डुक]. Ab. 364.

ANĀPAKAM, A roll of cloth to serve as a stand for a vessel. Ab. 458.

ĀNEJJAM, Immovability, impassibility. The Buddhist Sanskrit equivalent is Ānājya, viz. अ + ज्ञ + य (B. Lot. 306). *Ānejjappatto*, "im-movable," "impassible," I find thus explained in a commentary, *Ānejjappatto ti acale nirājane ti vuttam hoti*, where ānejja is distinctly referred to the Pāli root JÑ = Sanskrit JṆG. The latter part of the compound *ānejjappatto* represents the S. *prāpta*. A Tīkā says, *Niccalabbhāvena ava-ṭṭhānam ānejjappatti*; here *patti* is the S. *prāpti*.

ANEJO (adj.), Free from desire. Dh. 73, 74. See *Ejā*.

ANEKADHĀ (adv.), In many ways [अनेकधा]. Mah. 27, 195.

ANEKASO (adv.), In many ways [अनेक + शस्]. Mah. lxxxix.

ANEKAVIDHO (adj.), Of many sorts, various [अनेक + विधा]. Ras. 25.

ANEKO (adj.), Several, many; manifold, various [अनेक]. Mah. 1, 170.

ANELAMŪGO (adj.), Not deaf and dumb [अ + एहमुक्].

ANENA, see *Ayam*.

ANESANĀ (f.), Impropropriety [अ + एषया]. Dh. 272, 371.

ANESANO (adj.), That should not be sought or desired, improper [अ + एषय]. Dh. 335.

ĀNETI, To bring, to bring home; to fetch, to procure; to carry, to convey [आ + नी]. *Kumārīkaṣa ānema*, let us engage a maidservant (Dh. 300). *Sace vejjam ānessāmi*, if I send for the doctor (Dh. 93). *Pajāpatim ānessāmi*, I shall take to myself a wife (Dh. 199). *Mukhapāṭhena ānesuṁ*, handed down by word of mouth (Mah. 207). Aor. *ānaya* (Mah. 3), *ānesi* (Mah. 40). Ger. *āniya* (Mah. 4; Alw. K. viii). P.p.p. *ānito*.

ĀNGA (interj.), Indeed! Oh! [अङ्ग]. Ab. 1139.

ĀNGADAM, A bracelet [अङ्गद]. Ab. 287.

ĀNGAHĀRO, Gesticulation [अङ्ग + हार]. Ab. 101.

ĀNGAJĀTAM, Membrum virile [अङ्ग + जात = जन्]. Ab. 273.

ĀNGAM, A limb, a member; the body; a portion, division; a means, a cause; a requisite; a quality, attribute [अङ्ग]. Ab. 278, 955; Ras. 16. *Sabb-āṅgasamupāgato*, possessed of every qualification (Mah. 11). *Aṭṭhaṅgasamānāgato*, possessed of eight good qualities (B. Lot. 566). *Iminā āṅgena samānāgato*, endowed with this attribute (B. Lot. 654, comp. Khud. 4). There are nine Āṅgas (*navāṅgaṁ*), or divisions of the Buddhist scriptures according to subject matter; they are *suttam*, *geyyam*, *veyyākaraṇam*, *gāthā*, *uddānam*, *itivuttakam*, *jātakam*, *abbhutadhammam*, *vedallam* (see each separately). There is an art or science named Āṅgam, mentioned in Brahma Jāla Sutta, which consists in predicting a person's career from the examination of his limbs.

ĀNGANĀ (f.), A woman [अङ्गना]. Ab. 230.

ĀNGANAM, A court, a yard; lust, impurity, sin [अङ्गण]. Ab. 218, 859; Mah. 151, 212. *Rājāṅgaṇam*, palace court. *Ākāśaṅgaṇam*, an open courtyard (F. Jāt. 17).

ĀṆĀNUSĀRI (adj.), Pervading the limbs [अङ्ग + अनुसारिन्]. This is the name of one of the Vāyus

or airs contained in the human body (Ab. 39). Hardy (who calls it *angamañgānusāri*) states that it means a wind "that pervades the whole body, being conveyed in vessels like veins, and imparts the power by which the hand or foot or any other member is moved" (Man. B. 400).

ĀṄGĀRO, Charcoal; live coals, embers [अङ्गार]. Ab. 36; F. Jāt. 56; Dh. 301, 325. *Āṅgāramaṇsam*, roast meat (Mah. 60).

ĀṄGATI, To go [अङ्ग]. Cl. P. Verbs, 1.

ĀṄGAVIJJĀ (*f.*), One of the low arts enumerated in Brahma Jāla Sutta, prognostication of a person's future from the appearance of his body [अङ्ग + विज्जा].

ĀṄGAVIKKHEPO, Gesticulation [अङ्ग + विक्खेप]. Ab. 101.

ĀṄGĪ (*adj.*), Having limbs; having parts or divisions [अङ्गिण]. Kuhn K. S. 32.

ĀṄGIRASO, A name of Buddha; name of a Rishi [अङ्गिरस]. Ab. 1, 109.

ĀṄGO, The name of a country, Bengal [अङ्ग]. Ab. 185.

ĀṄGULAM, A finger's breadth, an inch [अङ्गुल]. Ab. 195; Dh. 319; Pāt. 76. *Atṭhaṅgulo sajjhupaṭṭo*, a silver plate eight inches thick (Mah. 169).

ĀṄGULĪ (*f.*), A finger [अङ्गुली]. Ab. 266; Alw. I. 100; Dh. 111.

ĀṄGULIKO (*adj.*), Belonging to a finger; an inch in length [अङ्गुलिक]. Mah. 166.

ĀṄGULIMUDDĀ (*f.*), A signet ring [अङ्गुलि + मुद्दा]. Ab. 287.

ĀṄGULIYAKAM, A finger ring [अङ्गुलीयक]. Ab. 286.

ĀṄGULYĀBHARAṆAM, A finger ring [अङ्गुलि + आभरण]. Ab. 286.

ĀṄGUTTARANIKĀYO, Name of the fourth division of the Suttapiṭaka [अङ्ग + उत्तर + निक्काय].

ĀṄGUTṬHO, The thumb [अङ्गुष्ठ]. Ab. 266; Mah. 218.

-ANHO, and -AṆHO, Day [अङ्ग]. A substitute for *aham*, "day," in the latter part of a few compounds,—*pubbanho*, forenoon; *majjhanho*, noon; *aparāṇho*, afternoon; *sayāṇho*, evening. The usual spelling of the manuscripts is -*aṇha*, with the lingual *ṇ*, but the original spelling must have been -*anha*, for Payoga Siddhi gives *pubbanha* (Sanskrit *pūrvaḥṇa*), as an instance of *h* joined to

a dental *n*. The influence of the false analogy of words like *taṇhā*, *kapha*, etc., would easily account for the introduction of the *ṇ* in later MSS.

ĀṆI (*f.*), The pin of a wheel-axle, a linch-pin; a peg or pin [आणि]. Ab. 374; Pāt. 86. *Rathāpi*, linch-pin of a chariot (Mah. 217).

ANIBBIDDHO (*adj.*), Not traversed, not a thoroughfare [अ + निर्विद्ध = अविद्ध]. Ab. 202, 1008; Pāt. 112.

ANICCATĀ (*f.*), Impermanence, instability, mortality, death [अ + निज्ज + ता]. Man. B. 400; Mah. 10, 122, 126, 195, 262.

ANICCHITO (*adj.*), Not desired, disliked, unpleasant. Dh. 396. See *icchito*.

ANICCO (*adj.*), Not lasting, transitory, perishable [अ + निज्ज]. Dh. 49; Ras. 24. Neut. *aniccam*, impermanence (Man. B. 496; Ras. 24).

ANIDASSANAṆ, The Unseen, viz. Nirvāṇa [अ + निदृश्य]. Ab. 7.

ANĪGHO (*adj.*), Free from suffering, uninjured, scatheless [अ + *āgha*, which see]. Dh. 52, 390.

ANĪKATṬHO, One of the king's body guard, a life-guardsmen [अनीक + अ]. Ab. 342.

ANĪKO, and -KAM, An army, a host [अनीक]. Ab. 381. Four *anikas*, or hosts, are mentioned as constituting an army—*hatthānikam*, *hayānikam*, *rathānikam*, *pattānikam*, the elephants, the cavalry, the chariots, the infantry (Ab. 383).

ANILO, Wind [अनिज]. Ab. 37. *Anilapatho*, the sky (Ab. 46).

ANIMISO (*adj.*), Not winking the eyes [अ + निमिज]. *Animisalocanam*, an unblenching gaze (Man. B. 181). Masc. *animiso*, a god (Ab. 12), a fish (Ab. 1044).

ANIMITTO, see *Nimittam*.

ANIPPHALO (*adj.*), Not fruitless, not without reward [अ + निज्ज + फल]. Dh. 175; Khud. 11.

ANISAMMAKĀRĪ (*adj.*), Acting inconsiderately or recklessly [अ + निज्ज + कारिण]. Ab. 729, 738.

ĀNISAMSO, Advantage, profit, good result, blessing, reward, merit [आ + नि + सस]. Ab. 767; Pāt. 75; Dh. 79, 230, 256. *Appamāde ānisamso*, the blessings of diligence (Dh. 182). *Yāgānisamso*, the merit of giving gruel in charity (Mah. 229). *Saṅgīti Sutta* enumerates five *Ānisasāde sīlasampadāya*, or blessings which accrue to the virtuous man from the practice of virtue. These are wealth, good report, confidence in any com-

pany, an untroubled death, a happy state after death.

ANISSĀMANAKO (*adj.*), Not envious [अ + ईर्ष्या + मन् + क].

ANISSAYO (*adj.*), Without supplies, barren, desolate [अ + *nissayo*, which see]. Ab. 886.

ANĪTIKO (*adj.*), Free from distress or calamity [अ + ईति + क]. Neut. *antīkaṃ*, The Secure, viz. Nirvāṇa (Ab. 7).

ĀNĪTO (*p.p.p. ducti*), Brought, conveyed [आनीत = नी]. Ab. 749; Dh. 155, 193, 328.

ANIAMO, Uncertainty [अ + निचम]. Ab. 949.

ANİYATO (*adj.*), Uncertain, doubtful [अ + निचत = यम्]. Dh. 254; Mah. 200. The Vinaya enumerates two priestly sins called *Aniyatā dhammā*, "undetermined offences," because it depends upon circumstances whether they are to be treated as *Pārājika*, *Saṅghādisesa*, or *Pācittiya*. E. Mon. 9; Pāt. 7, 75; B. Intr. 302.

ĀÑJALI (*m.*), The hollow of the joined hands; a respectful salutation performed by raising the joined hands to the forehead [अञ्जलि]. Ab. 268. *Āñjalīm paggaṇhāti*, or *paggaṇheti*, or *karoti*, to salute respectfully by raising the joined hands to the forehead (Alw. I. 97; Dh. 97, 133; Mah. 112). *Āñjalīm paṇḍmeti*, to bend the joined hands towards a person in respectful salutation (Gog. Ev. 8). *Āñjalikammaṃ* and *āñjalikaraṇaṃ*, respectful salutation (Dh. 97, 362). *Āñjalikaraṇīyo*, deserving of respectful salutation (Alw. I. 78).

ĀÑJANAM, A collyrium applied to the eyelashes to darken them [अञ्जज]. Ab. 306; Mah. 22.

ĀÑJASAM, A road [comp. अञ्जसा]. Ab. 190; Mah. 150. *Sivañjasaṃ*, the way of happiness (B. Lot. 332).

ĀÑJATI, To anoint, to smear [अञ्ज]. *Imaṃ bhesajjaṃ aṇḍāhi*, rub in this medicament (Dh. 89). Caus. *aṇḍāpeti* (ditto).

ĀÑKITO (*p.p.p.*), Marked; adorned, furnished, supplied with [अङ्क]. Ab. 263; Khud. 31; Ras. 20.

ĀÑKO, A mark; the flank or side [अङ्क]. Ab. 55, 276, 1043. *Puttāṃ aṇken'addāya*, taking her child on to her hip (Dh. 363).

ĀÑKOLO, The plant *Alaungium Hexapetalum* [अङ्कोल]. Ab. 557.

ĀÑKURO, A shoot, a sprout [अङ्कुर]. Ab. 543; Mah. 87; F. Jāt. 6. *Buddhaṅkuro*, a nascent

Buddha, one who will some day be a Buddha (Dh. 117).

ĀÑKUSO, A hook to guide an elephant with [अङ्कुस]. Ab. 367. *Āñkusaggaho*, an elephant driver, mahout (Dh. 58).

ĀÑKYO, A sort of tambourine [अङ्कु]. Ab. 143.

ANNĀ (*f.*), A mother.

ĀÑÑĀ (*f.*), Knowledge; perfect knowledge, Arahattaphala [आज्ञा]. Ab. 436; Dh. 11.

ĀÑÑADĀ (*adv.*), At another time [अन्यदा].

ĀÑÑADATTHU (*adv.*), Surely, certainly, truly [अन्यद् + अस्तु]. Ab. 1140; Cl. Gr. 75; Mah. 72. *Āññadatthu garahaṃ labhati*, assuredly he will be blamed (Dh. 234). *Āññadatthuharo*, rapacious, viz., "sure to carry something away with him." *Āññadatthudaso*, penetrating, viz. "sure to see everything."

ĀÑÑADISO (*adj.*), Different [अन्यादृश].

ANNAM, Food; boiled rice [अन्न]. Ab. 465, 1103, 1104. *Annapānaṃ*, meat and drink (Khud. 11). *Annāni madhurāni*, sweetmeats (Mah. 170).

ĀÑÑAMAÑÑAM (*adv.*), Mutually, towards each other. *Āññamaññam piyā*, kind to each other (Dh. 76). *Āññamaññam sagaravā viharantā*, living full of respect towards each other. *Āññamaññam mukhāni oloketvā*, looking in each other's faces (Dh. 390). *Āññamaññam dāhogapaccavekkhanarāhitā*, void of mutual reflection and consideration. *Āññamaññam kathayimāsu*, they said among themselves (Dh. 233). See next.

ĀÑÑAMAÑÑO, Each other, one another [अन्य + अन्य, with euphonic न्, the S. equivalent is अन्योन्य]. Fem. *aññamaññī*. Acc. *āññamaññaṃ apekkhitvā*, looking at each other (Mah. 230); *āññamaññaṃ accayaṃ desetvā khamāpetvā*, having confessed their fault and become reconciled to each other (Dh. 105; comp. Mah. 205). *Āññamaññissā* (*gen. fem.*) *vajjapaṭicchādikā*, concealing each other's faults (Pāt. 100). *Ahaṅkāro 'ññamaññassa*, mutual arrogance (Ab. 397). *Āññamaññakalāho*, mutual strife (Dh. 103); *Āññamaññahitesino*, seeking each other's good (Mah. 68). B. Lot. 532; Mah. 136, 261; Khud. 16. Comp. *Āññoñño*.

ĀÑÑĀNAM, Ignorance [अ + ज्ञान]. Ab. 168; B. Lot. 649. With loc. *Dukkhasamudaye aññāpaṃ*, ignorance of the origin of suffering (Gog. Ev. 67).

ĀÑÑASATTHUDESŌ, Adopting another

teacher [अन्व + ग्राह्य + उद्देश]. This is one of the Abhiññānas, and means leaving the religion of Buddha to join a heretical sect. Khud. 27; E. Mon. 37. It should, perhaps, be written as two words, *aññasatthu uddeso*, as *satthu* may be either the genitive sing. or the crude base.

AÑÑASI, see *Ājānāti*.

AÑÑĀTABBO (*p.f.p. ājānāti*), That ought to be known or learnt [आ + ज्ञातव्य = ज्ञा]. Pát. 17, 92.

AÑÑĀTAKO (*adj.*), Unknown, unrecognizable [अ + ज्ञात = ज्ञा + क]. *Aññātakavesena*, in disguise (Dh. 104, 255).

AÑÑĀTAKO (*adj.*), Not related, not a kinsman [अ + जन]. Dh. 176; Pát. 8; Mah. 79. Fem. *aññātikā* (Pát. 8, 77).

AÑÑĀTAMO (*adj.*), One of several, a certain [अन्वतम]. Declined like *Sabbo* (Cl. Gr. 52). *Tesam aññātamo kuṭumbiko*, of these a certain landed proprietor (Mah. 254).

AÑÑĀTARO (*adj.*), One, a certain, some; some other, another [अन्वतर]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). *Tiṇṇaṃ aññātaraṃ*, one of three (Dh. 29). *Dasannaṃ aññātaraṃ*, one of ten (Dh. 25). *Aññātaraṃmiṃ brhmanakule nibbattitvā*, having been born in a Brahman family (F. Jāt. 9). *Aññātaro puriso*, a certain person (Alw. I. 72). *Aññātaro vā aññātaro vā*, one or other, any one of several (Pát. 3). *Aññātaraṃmiṃ kule*, some family or other (B. Lot. 463). B. Lot. 378.

AÑÑĀTAVESAVĀ (*adj.*), In disguise [अज्ञात + वेष्ट + वत्]. Mah. 208.

AÑÑĀTHĀ (*adv.*), In another way, differently, otherwise [अन्वथा]. F. Jāt. 18. *Aññāthābhavo*, difference, contrariety (Ab. 776).

AÑÑĀTHATTĀ (*adv.*), Differently. Cl. Gr. 98.

AÑÑĀTI (*m.*), Not a relative [अज्ञाति]. Mah. 79.

AÑÑĀTO (*p.p.p. ājānāti*), Known, understood [आ + ज्ञात = ज्ञा].

AÑÑĀTO (*adj.*), Unknown, unrecognized, in disguise [अ + ज्ञात = ज्ञा]. Mah. 43, 208.

AÑÑĀTO (*adj.*), Not related, not a kinsman [अ + जन]. Mah. 79. Comp. *Aññātako*.

AÑÑĀTRA (*adv.*), Without, except, besides [अन्वत्र]. With instr. *Aññatra tena bhagavatā*, except this Blessed one (B. Lot. 654). *Aññatra saṅghasammutiyā*, except with the consent of the saṅgha (Kuhn K. S. 29). *Na me sokasā añño nibbāpetum*

*sakkhissati aññatra tathāgatena*, none but Buddha can quench my sorrow (Dh. 306). With ablative: *Aññatra pubbeḍḍhisamārambhā*, except when previously prepared by a layman. See next.

AÑÑĀTTHA (*adv.*), Elsewhere; in another case [अन्वत्र]. *Aññattha gacchati*, to go elsewhere (Mah. 17). *Aññattha vasi*, dwelt in another part of the country (Mah. 131). *Aññattha dhāvissu*, they ran away (Mah. 43). *Aññattha saṅgahitaṃ suttaṃ aññattha akariṃsu*, they put in one place a sūtra that belonged to another place (Alw. I. 63). Dh. 170, 393.

AÑÑĀTUM, see *Ājānāti*.

AÑÑĀVĀDAKO (*adj.*), Talking irrelevantly, prevaricating [अन्व + वाद् + क]. Pát. 12, 86.

AÑÑĀVO, The sea, the ocean [अन्वव]. Ab. 659; Mah. 25, 116.

AÑÑĀYA, see *Ājānāti*, and *Añño*.

AÑÑĀYAMĀNO (*adj.*), Unrecognized [अ + ज्ञा-यमान = ज्ञा]. Mah. 131.

AÑÑO, Water [अन्व]. Ab. 661.

AÑÑO (*adj.*), Other; other than, different from [अन्व]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). Pl. *añño* (Alw. I. xvii), Gen. and dat. pl. *aññesaṃ* (F. Jāt. 6). Inst. fem. *aññīya* (Alw. I. cviii). Gen. and dat. fem. *aññīsa* (Dh. 251). *Añño koci*, any one else. *Ko añño*, who else? (B. Lot. 364). *Añño vā yo koci*, or any one else whatsoever (F. Jāt. 19). *Aññaṃ abhāsamaṇo*, without speaking of anything else (B. Lot. 314). *Añño — añño*, one — another. *Aññaṃmiṃ vattabbe aññaṃ eva vadati*, when one thing is to be said he says quite a different one (Dh. 318, compare F. Jāt. 8, and Dh. 14, 217). With abl. *Aññaṃ na sakkā ddtum me*, I can give thee nothing but myself (Mah. 230). *Tato añño*, different from them (Dh. 110, 170). *Jasigamā añño*, not movable (Ab. 712). Ab. 996.

AÑÑOÑÑO (*adj.*), Mutual [अन्वोन्व]. Ab. 1200. See *Aññamañño*.

ANOKAM, Being houseless; freedom from attachment to the world [अ + ओक]. Dh. 16.

ANOMO (*adj.*), High, illustrious, lofty [अ + अवम]. Man. B. 160. *Anomapañño*, of lofty wisdom (Dh. 97). *Anomadassi*, name of one of the twenty-four Buddhas (Man. B. 96; Dh. 117, 131).

ANOTATTO, and ANAVATATTO, Name of one of the seven great lakes [अ + अवतत = तप]. Man. B. 16, 17; B. Intr. 171; Kuhn K. S. 23; Ab.

679; Mah. 27. *Anotattadaho*, lake An. (Mah. 2). See *Mahāsaro*.

ANOTTAPPAM, Absence of fear of sinning, recklessness, hardness of heart (see *Ottappam*). Man.B. 418; B. Lot. 444.

ANOTTAPPI (*adj.*), Reckless, fearless of sinning [*anottappa* + इत्].

ANTAGGATO (*p.p.*), Gone into, being in, contained in [अन्तर्गत = अन्]. Ab. 742.

ANTAGUNAM, The mesentery [अन्त + गुण]. Khud. 18.

ANTAKIRIYĀ (*f.*), Bringing to an end, putting an end to [अन्त + क्रिया]. Alw. I. 72; Dh. 124.

ANTAKO, Death, Māra [अन्तक]. Ab. 43; Dh. 9, 51, 227.

ANTALIKKHAM, The sky, the air [अन्तरीक्ष]. Ab. 45; Dh. 23, 295; Khud. 6.

ANTAM, An intestine; the bowels [अन्त]. Khud. 3. Pl. *antāni*, entrails (Dh. 114).

ANTAM, see *Anto*.

ANTAMASO (*adv.*), Even [अन्तम + अस्]. *Yam kiñci kaṭṭipilandhanam antamaso suttatantuma-ttam*, any sort of waistband, be it merely a string or thread. *Antamaso attano sarīram pi sabbam pahāya gantabbam*, we must go, leaving everything behind us, even our very bodies (Dh. 153). *Antamaso thanapāyino dārake*, nay, the very babes at the breast (Dh. 165). *Antamaso tipasālūkam*, even a blade of grass (Kamm. 10). Dh. 264; Pāt. 1071.

ANTARA (*adv. and prep.*), Within, between, among, in [अन्तर]. As the first part of a comp. *Antaravithi* (*f.*), the middle of the street (Dh. 206, 212, 338). *Antavarassam*, during the rains. *Antaragharam pavīṭṭho*, gone indoors (Dh. 122). *Antaragharo*, indoors (Pāt. 11). See *Anto* (2). Comp. *antaradhāyati*, *antaravāsako*, etc.

ANTARĀ (*adv. and prep.*), Between; on the way [अन्तरा]. Ab. 1150. *Vāso pi ca te n' atthi antarā*, and thou canst not stop by the way (Dh. 43). With acc. *Antarā ca Rājagaham antarā ca Nālandam*, between Rāj. and Nālanda. With gen. *Tassa pācīnapacchimadvārānam antarā*, between its east and west gates (Dh. 180). *Antarāmagge*, on the road, by the way (Dh. 369, 414; Ras. 40). *Mapimuttantārā*, between the gems and pearls (Mah. 164). Dh. 201.

ANTARABHOGIKO, This word appears to mean a village headman, or a subordinate chieftain under

a king and within the sphere of his authority (see Alw. I. 79 and Pāt. 66). Alwis's explanation (Intr. 90) would point to the meaning "border chief."

ANTARĀDHĀNAM, Disappearance; covering [अन्तर्धान]. Ab. 51; Ras. 15. There are five *Antaradhānas* or declensions of religion: *Paṭi-vedha-ant.*, *paṭipatti-ant.*, *linga-ant.*, *dhātu-ant.*, *pariyatti-ant.* (E. Mon. 427).

ANTARADHĀPETI (*caus.*), To cause to disappear; to render invisible [अन्तर + caus. धा]. Mah. 137.

ANTARADHĀYATI (*pass.*), To vanish; to hide oneself [अन्तर + धा]. With abl. *Upajjhāyā antaradhāyati siso*, the pupil hides himself from his master (Kuhn K. S. 24). Aor. *antaradhāyatha* (Dh. 256), *antaradhāyi* (Dh. 98, 134; Mah. 78), *antaradhāyisi* (Mah. 112).

ANTARAHITO (*p.p.*), Vanished, disappearing, hidden [अन्तरहित = धा]. Mah. 166. *Atha kho antarahitā devatā bhagavato dīrocesi*, then a heaven descended deity said to Buddha (Gog. Ev. 12). With loc. *Brahmaloke antarahito*, quitting the Brahma world (Gog. Ev. 8, comp. Kuhn K. S. 24).

ANTARAKAPPO, see *Kappo*.

ANTARAM, Interior, included space, midst; interval; opportunity; instant; difference, other; peculiarity; a hole; an inner garment; the heart or mind [अन्तर]. Ab. 292, 771, 802. *Vanantarasmim*, in the midst of the wood (Ras. 20). *Yojanasmāya antaramhi*, on the middle of a boundary line of a yojana long (Mah. 41). *Bhikkhūnam antaram pavisitvā*, having gone into the midst of the priests (F. Jāt. 45). *Dantantaragato*, having got between my teeth (F. Jāt. 13). *Purisantaragato*, gone among men (Pāt. 117). *Me lomantarasu*, among my hairs (F. Jāt. 57). *Dutiye vassasatantare*, in the second century, lit. in the second interval of a hundred years (Alw. I. 66). *Etasmim antare*, in that brief interval. *Tadantaram*, at that instant, immediately (Mah. 90). *Bhavantaram*, another birth, a former existence (Mah. 245). *Desantarām*, a foreign country. *Samayantaram*, foreign religious usages. *Abhidhānantarārambhe*, at the commencement of a different set of words (Alw. I. viii). *Najjantaram*, a certain river (Ab. 1052). *Bhantaram*, a particular star (Ab. 931). *Vedantaram*, one of the Vedas (Ab. 839). *Gupphena nirantarantaro gappo*, the priesthood whose heart is filled with a multitude of virtues (Alw.

I. vii). Ab. 802 attributes to antaram the meaning of *hetu*, "cause"; of this I have found no example. Dh. 217, 218; Pát. xvi. See *Anto*, *Antare*, *Antara*.

ANTARANTARĀ (*adv.*), From time to time, at intervals [अन्तर + अन्तर abl.]. F. Ját. 2; Mah. 219; Dh. 191, 202.

ANTARANTARE (*adv.*), From time to time, at intervals [अन्तर + अन्तर loc.]. Mah. 229.

ANTARANTARENA (*adv.*), In the intervals of, among, between [अन्तर + अन्तर instr.]. With gen. Dh. 106, 108, perhaps 223.

ANTARĀPARINIBBĀYĪ (*m.*), Technical name for one of the five sorts of Anágāmi (which see). Explained to mean one who dies and attains Nirvāpa before half the age he should have lived in a Brahma world is expired [अन्तर + parinibbāyī, which see].

ANTARĀRATI, To run into danger [denom. अन्तराय]. Alw. I. 17.

ANTARAVĀSAKO, An under-garment [अन्तर + वास + क]. Ab. 292. Ant. is one of the three cīvaras or garments worn by a Buddhist priest. Eitel says, "a sort of waistcoat worn in place of a shirt by priests." E. Mon. 114; Kamm. 3.

ANTARAVASSAṂ, ANTARAVĪTHĪ, see *Anto* (2).

ANTARĀYIKO (*adj.*), Causing an obstacle, impeding, injurious [अन्तराय + इक]. *Tass' antarāyike Lambakappe saritvāna*, remembering the Lambakappas who had stood in the way of his prosperity (Mah. 218). Circumstances which disqualify a man for becoming a Buddhist priest (as disease, debt, etc.) are called *Antarāyikā dhammā*, "impediments" or "disqualifications" (Kamm. 5). The term is also applied to those sins which prevent the attainment of heaven or of final sanctification (B. Lot. 403; Kamm. 31; Pát. 16, 29, 92).

ANTARĀYO, Obstacle, prevention, hindrance; danger, accident; end [अन्तराय]. Ab. 765; B. Lot. 403; Dh. 403. Dat. *antarādyā*. *Nālaṃ antarādyā*, not sufficient to prevent (Pát. 16). *Saggamaggantarāyo*, an obstacle or barrier in the way to heaven (Mah. 158). With gen. *Brahmacariyassa antarāyo*, a hindrance to a life of holiness (Pát. xxxi). *Antarāyena bhavitabbaṃ*, an accident must have happened (Dh. 304). *Antarāyavimocanaṃ*, release from the dangers that threaten life (Mah. 220, comp. 222). *Jīvitantarāyo*, death (Dh. 387). *Antarāyaṃ karoti*, to put an impedi-

ment in the way of. *Gapassa cīvaralābhāṃ antarāyaṃ kar.*, prevent the sisterhood's receiving presents of robes (Pát. 106). *Saggamokkhaṇaṃ ant. kar.*, prevent the attainment of heaven and Nirvāpa (Pát. 92).

ANTARE (*prep.*), Between; among; during, while; within, in [loc. अन्तर]. With gen. *Yamakaśālaṇaṃ ant.*, between two Sal trees (B. Lot. 342). *Devīnaṃ tiṇṇaṃ jaṇaṇaṃ ant.*, in the company of two or three persons (F. Ját. 8). *Devamanussaṇaṃ ant.*, among gods and men. *Paṇḍukābhaya-rañño ca Abhayassa ca antare*, between the reigns of Paṇḍukābhaya and Abhaya (Mah. 67; comp. Ras. 36). *Todantare*, meantime (Mah. 82). *Yojanantare*, within the distance of a yojana (Mah. 214). *Sākhantare nīlīno*, perched among the branches (Ras. 32). *Bhāmukantare*, between the eyebrows (B. Lot. 563). *Dvārantare*, in the gateway (Dh. 307). *Viṭapa-antare*, in the fork of a tree (Dh. 155). Dh. 250, 256.

ANTARENA (*prep.*), Between; except [अन्तरेण]. Ab. 1137, 1150.

ANTARĪPAM, An island [अन्तरीप]. Ab. 664, 999.

ANTARITO (*p.p.*), Hidden [अन्तरित = ह].

ANTARĪYAM, An under garment [अन्तरीय]. Ab. 292.

ANTAVANNO, A Ćūdra [अन्त + वन्]. Ab. 503.

ANTEPURAM, Royal precincts, royal citadel or palace; that part of the palace set apart for the royal ladies, harem, gynaeceum [अन्तःपुर]. Ab. 215, 538; Alw. I. 72; Mah. 82; Dh. 175. At Dh. 162 and 291 *antepuram*.

ANTEPURIKO (*adj.*), Belonging to a royal gynaeceum [अन्तःपुर + इक]. Mah. 110.

ANTEVĀSĪ, A pupil [अन्तेवासिन्]. Ab. 408; Alw. I. lxix. *Nahāpakantevāsī*, a bather's apprentice.

ANTEVĀSIKO, A pupil [अन्तेवासिन् + क]. Cl. Gr. 80; Dh. 271. *Antevāsikavattam*, duties of a pupil to his śāriya.

ANTIKAṂ, Vicinity [अन्तिक]. Ab. 706. After verbs of motion the accusative is used prepositionally in the sense of "near to," "to" (with foll. gen.): *Tassa tassa bhikkhuno antikaṃ gantvā*, going to this priest and that (Pát. 91). *Patto dyukkha-yantikam*, brought to death's door (Mah. 38). *Sakam yānam apesayi tadantikam*, got his carriage driven to her side (Mah. 61). Similarly the locative is used in the sense of "near," "with":



*Tadantike nielditvā*, sitting down at his side (Mah. 29, comp. 74). *Vasaṃ ācariyantike*, living with his teacher (Mah. 28). *Purantike*, near the town (Mah. lxxvi). Abl. *antikā*, from (Mah. 14; Pāt. 76). Kuhn K. S. 7.

**ANTIMAKO** (*adj.*), Final, last. Mah. 53.

**ANTIMO** (*adj.*), Final, last [अन्तिम]. Ab. 714; Dh. 63; E. Mon. 2. *Tadantimo*, the last of these (Mah. 9). *Sakkāram antimaṃ akā*, paid the last honours to the dead (Mah. 125). *Abhayass' antimo putto*, the youngest son of Abhaya (Mah. 142). *Antimadeho*, last body or existence before annihilation (B. Lot. 350). *Antimasāro*, one who has been re-born for the last time, an Ārahā (Dh. 63, 71).

**ANTIYO** (*adj.*), Final, last [अन्तिम]. Cl. Gr. 93.

**ANTO**, and **ANTAM**, End; limit, boundary; proximity, side; destruction, death; lowest, inferior; interior [अन्त]. Ab. 404, 714, 791. *Dukkhaṃ antaṃ kariṣṣatha*, ye will put an end to sorrow (Dh. 49, 67). *Dhātonto*, the final letter of a verbal root. *Nettonto*, the corner of the eye (Ab. 1116). *Paṇanto*, the border of a garment (Ab. 1127). *Kadda kammatānam anto paṇāyissati*, when will the end of our agricultural labours be (Dh. 141). *Tv-anto*, ending in tu (Alw. K. viii). *M-anto*, ending with m (Alw. I. xvii). *O-d-antā sārā aṭṭha*, the eight of which o is the last are vowels (Ditto). *Ayaṃ eko anto*, this is one extreme of doctrine (Gog. Ev. 38). *Aparanto*, the future. *Pubbanto*, the past. *Ekamantaṃ*, on one side (Khud. 4). *Sākhanto*, having the branches for its limit (Ab. 548). *Gaṅgante*, by the river-side (Mah. 219). *Thitā ante*, standing near (Mah. 3). *Chattantalambikā*, hanging from the edges of the parasol (Mah. 164). *Gāmanto*, the outskirts of a village. *Vanante*, in the forest (Dh. 54). *Ante*, at the last, at the end (Dh. 414, Mah. 160). *Maccum accotum ante na sakkhimu*, in the end were unable to overcome death (Mah. 263). *Antakkhardaṇi*, the final letters (Dh. 414). *Antaṃ idaṃ bhikkhava jivikānaṃ*, this, priests, is the lowest of vocations. For the three Antas see *Sakkāyo*.

**ANTO**, and **ANTARA** (*adv. and prep.*), Within, in, inside [अन्तर]. Ab. 1150. *Anto dussabhaṇḍaṃ atthi*, there is cloth inside (Alw. I. 75). *Anto yeva nīdāsetvā*, having confined him indoors (Mah. 254). *Anto yeva jhāpetvā*, consuming inwardly (Dh. 354).

*Anto ṭhaperuṃ ekaṃ dāsiṃ*, they placed inside one slave-girl (Mah. 56). *Katvā purāṃ anto*, placing the city inside, i.e. including the city within the boundary (Mah. 98). *Anto nipanno*, lying down inside (Dh. 224). *Anto uppanno kilesamāro*, the evil passions that arise within (Dh. 111). *Bahi-aggi anto na pavesetabbo*, the fire from outside is not to be brought indoors (Dh. 239). *Anto pavisati*, to enter (Dh. 250, 372). *Anto visanto*, entering (Mah. 52).—With gen. *Anto narindavattussa*, within the palace (Mah. 66). *Anto 'va rājavattussa*, within the royal precincts (Mah. 82). *Anto bahi ca nagarassa*, inside and outside the city (Mah. 259). *Pokkharipiṇḍā anto ca bahi ca*, inside and outside the tank (Dh. 219). *Anto samāpattiya*, during the exercise of samāpatti (Dh. 177). *Phaṇam attano bilass' anto pavesetvā*, having introduced his head into the hole (Mah. 243). *Chabbappānaṃ buddharasmināṃ anto pavisitvā*, having come within the six-coloured rays of Buddha (Dh. 266). *Sambuddhāya anto 'haṃ vasissāmi*, I will dwell in the commandment of Buddha (Mah. 98).—With loc. *Anto bandhiya bhittiyaṃ*, having embedded him in the wall (Mah. 261). *Anto parikkhepe rājuyyānaṃ*, within the boundary of the royal garden (Mah. 88). *Anto nadiyaṃ*, on the river's bed (Dh. 224). *Anto gandhakūṭiyaṃ*, within the scented chamber (Dh. 291). *Anto vihāre disvā*, seeing her in the convent (Dh. 247). *Anto vihāre vicari*, walked up and down in the convent (Ditto). *Anto sāniyaṃ*, behind the curtain (Dh. 159, 328).—*Anto* is much used as the first part of a compound noun or adjective; the following are examples: *Anto-aggi*, indoor or household fire (Dh. 239); *Anto-aviciṃhi nibbatti*, was born in the Avici hell (Dh. 148); *Antobhāgo*, interior (Ab. 1166); *Antobhāvo*, inclusion (Ab. 1163, 1182); *Antodevatā*, penates (Dh. 239); *Antaradīpakāṃ pavisimsu*, they landed on an island (Dh. 325); *Antogahe*, indoors (Dh. 94); *Antogahato niharitvā*, having carried it out of the house (Pāt. 93); *Antogāmaṃ pavisi*, entered the village (Dh. 82); *Antogāmato yāgubhattādāni āharitvā*, having brought broth, rice, etc., from the village (Dh. 88); *Antogehā niharitvā*, having carried him out of the house (Dh. 94); *Antogharaṃ*, interior of a house, indoors (Ab. 862); *Antaragharaṃ pavipṭho*, having gone indoors (Dh. 122); *Antaraghare nikkhipēyya*, should put away in the house (Pāt. 11); *Anto-*



*jālam pavisanti*, go into the net (Dh. 337); *Antojāto*, a slave born in the house (Ab. 515); *Antojetavanam pavisitvā*, having entered J. (Dh. 148); *Antokucchi* (f.), the belly (Ab. 862); *Hatthino antokucchiyaṃ caṅkamanti*, they walk up and down inside the elephant's belly (Dh. 158, comp. 307); *Antolitto*, plastered inside (Pāt. 70); *Antomajjhantiko*, the forenoon; *Antonagaram sambādhakam*, the interior of the town is crowded (Dh. 232); *Antonagaram pavisitvā*, having gone into the town (Dh. 169); *Antonivesanam pāvisi*, went indoors (Dh. 154); *Antonivesane*, indoors (Dh. 231); *Antopavattakilesā*, evil passions arisen within the heart; *Antopaviṭṭha*, having entered (Dh. 385); *Antopokkharipiyaṃ bhariyaṃ nahāpetvā*, having made his wife bathe in the tank (Dh. 219); *Antoratthe*, in the interior of the country (Pāt. 107); *Antoṭhitā manussā*, the men inside (Dh. 159); *Ratanāni antoṭhitāni*, gems buried in the earth (Mah. 68); *Imaṃ antovassam*, during this rainy season (Dh. 82); *Dukkheṇa taṃ antovassam vitiṇṇemesuṃ*, passed that rainy season in sorrow (Dh. 105); *Antovassam* (adv.), during the rains (Pāt. 107); *Ten' ev' antaravassena*, during this very rainy season (Dh. 142); *Antovatthumhi*, within the royal precincts (Mah. 253); *Antaravithiṃ olokayamāno*, looking down into the street (Dh. 206, 212); *Antaravithiyaṃ ṭhatvā*, standing in the street (Dh. 338). Compounds of this sort are sometimes again compounded with another word: *Antogahābhikukho*, with his face towards the interior of the house (Dh. 95); *Antovasseka-divasaṃ*, one day during the rains (Mah. 110); *Antovassabhāvena*, because it was the rainy season (Dh. 105); *Attano puttassa antonisidanayoggaṃ*, fit for his wife and child to sit in (Dh. 324). See *Antara*.

ANTOBHĀVO, ANTOGHARAṂ, ANTOJĀTO, ANTOṬHITO, etc.; see last.

ANTOGADHO (adj.), Contained in, being among [see *Ogadha*]. Ab. 742. *Mahāvihāriyaṇaṃ the-rānaṃ antogadho aññatara sakkataññū koci mahāthero*, some eminent therā acquainted with Sanskrit, belonging to the priests of the Mahāvihāra (Bāl. i). *Sāsanapāṇe taṃ antogadham karoti*, encloses it in the letter. *Dve aggasāvaka mahāsāvakeṇ antogadhā*, the two chief disciples are included among the Mahāsāvakas.

ANTOKAPPO, see *Kappo*.

ANU (adv. and prep.), After; under; less than; for; according to; along; again; in consequence of [अनु]. Ab. 1174. *Yad ettha maṃ anu siyā*, whatever there be here for me (Cl. Gr. 131). *Sādhū Devadatto mataram anu*, Devadatta is kind to his mother (Ditto). *Anu Śāriputtaṃ pañṇavā bhikkhu*, a priest inferior to S. in learning (Ditto). *Saccakiriyaṃ anu pāvassi*, it rained according to his pious wish. *Anu* is much used in composition with nouns and verbs, e.g. *Anudayako*, sub-chief; *Anudisā*, inferior direction, intermediate point of the compass; *Anuvassam* (adv.), yearly; *Saṅgītā anusaṅgītā ca*, rehearsed and rehearsed; *Pabbajitam anupabbajissu*, they embraced asceticism in imitation of (or after) the ascetic. *Rukkham rukkham anuvijjotati cando*, the moon lights up tree after tree (Cl. Gr. 131). *Nadissu anuvassitā Bārāṇasī*, Benares is situated on a river's bank (Ditto). *Anupaṭipāṭiyā*, according to succession, by degrees (Dh. 369).

ANU (adj.), Small, minute; subtle [अनु]. Ab. 705; Dh. 481. *Anu* (m.), a measure equal to thirty-six Paramāṇus, an atom (Ab. 194).

ANUBANDHATI, To follow, to pursue; to wait upon, minister to [अनु + बन्ध्]. Mah. 154, 166; Dh. 89, 158. Ger. *anubandhitvā*, *anubandhiya* (Mah. 141, 228). P.p.p. *anubaddho*, following. P.p.p. caus. *anubandhito*, pursued (Ras. 40).

ANUBANDHO, Uninterrupted succession; consequence [अनुबन्ध]. Ab. 980; Alw. I. 1.

ANUBHAVANAM, Partaking of, enjoyment (see next). Ras. 15.

ANUBHAVATI, and ANUBHOTI, To feel; to enjoy; to partake of; to obtain, receive [अनु + भू]. *Sukham dukkham an.*, to feel happiness, to feel sorrow (Dh. 293; F. Jāt. 49). *Mahantaṃ yasaṃ anubhavanto*, enjoying great fame (Dh. 191). *Anubhoti* (Dh. 149, 222; Pāt. 9; B. Lot. 836, 837). P.pr. *anubhavanto*, *anubhavamāno*, *anubhonto* (Dh. 138, 293; Ras. 26). Aor. *anubhoi* (Mah. 67). Ger. *anubhutvā* (Ras. 28; Mah. lxxvi), *anubhavitvā* (Dh. 141).

ANUBHĀVAVĀ (adj.), Possessing power, gifted with supernatural power [अनुभाव + वल्]. Dh. 278.

ANUBHĀVO, Dignity, authority; power, might, supernatural power, efficacy [अनुभाव]. *Anubhavasampanno*, possessed of supernatural power

(F. Jât. 3). Alw. I. 79; F. Jât. 4, 5, 57. Rarely written *ānubhāvo* (F. Jât. 23; B. Lot. 340).

**ANUBRŪHETI** (*caus.*), To cause to grow or increase; to make much of, devote oneself to [अनु + वृद्धि *caus.*]. The exact meaning of the expression *vivekam anubrūhēti* is difficult to determine. At Dham. p. 270 the comment explains it *vivekam brūheyya vaddeyya upasampajja vihareyya*, "should increase, augment seclusion, should live in the practise of it," whence the phrase would seem to mean "devote oneself to solitude." At Dham. verse 75, Fausböll translates "secessum auget," but Max Müller, "will strive after separation from the world"; and the latter rendering seems to accord with the use of the phrase at Ras. 25, *ekasmiñ samaye vivekam anubrūhento araññyatanam pāvisi*, which we might expect to mean "on one occasion yearning for solitude he entered the forest." But at Mah. 39 we have *eko 'va Ahogaṅgamhi pabbate viḥāsi sattavassāni vivekam anubrūhayam*, "he dwelt alone for seven years at the Ahogaṅga mountain, devoting himself to seclusion": here Turnour translates "indulging in pious meditation." See *Brūhēti*.

**ANUBODHO**, Knowledge, understanding [अनु + बोध]. Kuhn K. S. 32.

**ANUBUDDHO**, Under-Buddha, lesser Buddha, apostle [अनु + बुद्ध]. This term is applied to Arahā followers of Buddha, such as Kassapa, Ānanda, etc. (Dh. 345).

**ANUCARATI**, To wander about in, to haunt [अनु + चर]. *Vyagghānucarito*, infested with tigers (Dh. 390).

**ANUCARO**, An attendant, companion [अनुचर]. Ab. 380. *Raṭṭham ānucaram*, a country with its inhabitants (Dh. 52).

**ANUCCHAVIKO** (*adj.*), Suitable, fit, proper, appropriate, worthy, conformable, proportionate [अनु + छवि + क]. Ab. 715. *Tadanucchaviko*, appropriate thereto (Dh. 277). *Raṇṇo an.*, he will suit the king (Dh. 158). *Kulānucchavikā*, worthy of their illustrious descent (Mah. 68). Mah. 142, 157. A form *anucchaviyo* also occurs; and at Dh. 133 *anucchavo*.

**ANUDDAYĀ** (*f.*), Compassion, mercy [अनु + दया]. Ab. 160; Dh. 178.

**ANUDDHAMSETI** (*caus.*), To vex, to harass [अनुध्मसति = ध्मस्]. Pât. 4, 5, 18, 68, 72.

**ANUDDHATO** (*adj.*), Not puffed up, calm, subdued [अ + उद्धत = हृत्]. Dh. 65.

**ANUDHAMMO** [अनु + धर्म]. This word seems to mean "lesser or inferior dhamma." In the phrase *dhammassa anudhammo* or *dhammānudhammo*, it is explained to be the catupārisuddhisīla, the dhutaṅgas, and other duties to be practised previous to the attainment of the nine lokuttara dhammas: *navalokuttaradhammassa anurūpadhammaṃ pubbhāgapaṭipaddisaṅkhātāṃ catupārisuddhisīladhutaṅga-asubbakammaṭṭhānādibhedam* (Dh. 151, 378). *Dhammassa hoti anudhammacāri*, he practises the lesser duties for the attainment of the highest state (Dh. 4). *Anudhammatā* is used in the same sense at Pât. 75. Anudhamma is also used in Pātimokkha in another sense, in the compound *akatānudhammo*, "one upon whom justice has not been executed," "one who has not been punished," where the comment explains anudhamma to mean "just punishment" (Pât. 17, 92).

**ANUDHĀVATI**, To run up to; to pursue [अनु + धाव]. Dh. 16 (where it perhaps means to run up and down, see Buddh. Parables, lxxxi). Mah. 78.

**ANUDISĀ** (*f.*), An intermediate point of the compass [अनु + दिश]. Ab. 29. The four *anudisā* are north-west, north-east, south-west, south-east (Dh. 203, 255). *Purattimā anudisā*, the south-east (Ras. 69).

**ANUDŪTO**, A person sent with another, a travelling companion [अनु + दूत]. Mah. 16; Dh. 263.

**ANUGACCHATI**, To follow; to accompany [अनु + गच्छ]. Dh. 79, 89, 153, 266. Ger. *anugantō* (Dh. 84, 239).

**ANUGĀMIKO** (*adj.*), Following, accompanying [अनुगामिन् + क]. *Anugāmiko nidhi*, a treasure that accompanies a man to the next world (Khud. 14).

**ANUGAṆHĀTI**, To favour, to protect [अनु + गृह्].

**ANUGATI** (*f.*), Following [अनुगति].

**ANUGATO** (*p.p.p. anugacchati*), Conformable to, following; relating to, concerning [अनुगत = गच्छ]. Pât. 75; Ab. 1174. *Pubbenivāsānugataṃ ṇāṇam*, knowledge of former residences (Alw. I. xxxiv; B. Lot. 821).

**ANUGGAHĪTO** (*p.p.p. anugāhāti*), Favoured [अनुगृहीत = गृह्].

**ANUGGAHO**, Favour, patronage; help, assistance

[अनुसह]. Ab. 925. *Tassa anuggaham kátum*, to show kindness to him (Mah. 231). Mah. 11; Alw. I. x.

ANUGGATO (*adj.*), Not gone up, not gone out [अ + उन्नत = गम].

ANUGIDDHO (*p.p.*), Greedy [अनुगृह = गृह]. Kh. 15.

ANUGINĀTI, To permit (?) [अनु + गृ]. Kuhn K. S. 28; Cl. Gr. 136.

ANUGĪTI (*f.*), Parallel passage (?) [अनु + गीति]. Alw. I. 106.

ANUGO (*adj.*), Following; conforming to [अनुग]. Alw. I. xiv. *Anugo*, a follower, retainer. *Sattā-maccasatānugo*, with a retinue of five hundred nobles (Mah. 47). *Theramatānugo*, following the directions of the therā (Mah. 107). *Therapaddanugo*, followed in the therā's footsteps (Mah. 167).

ANUJĀNĀPETI (*caus. next*), To ask permission, to obtain the consent of.

ANUJĀNĀTI, To grant, to permit, to consent to अनु + ज्ञ]. *Sace maṃ upajjhāyo anujāneyya*, if my preceptor will allow me (Alw. I. 93). With acc. and dat. *parinibbānaṃ me anujānātha*, permit me to attain nirvāṇa (Dh. 308). Aor. *anujānāsi* (Mah. 175). Ger. *anujānitvā* (Dh. 104). Dh. 305, 141, 221; Alw. I. 103.

ANUJĪVI (*m.*), A servant, retainer [अनुजीविन]. Ab. 342.

ANUJO (*adj.*), Younger, junior [अनुज]. *Anujo*, a younger brother (Ab. 254).

ANUJU (*adj.*), Crooked, depraved, wicked [अ + अनु]. Ab. 737.

ANUKAḌḌHANAM, Referring back [अनु + कर्षण]. *Vāgaḥaṇaṃ anukaḍḍhanattham*, vā is introduced to refer you back to a former rule (Kuhn K. S. 30).

ANUKAMPĀ (*f.*), Compassion, kindness [अनु-कम्पा]. Ab. 160. Dat. *Lokānukampāya*, out of pity to the world (Kuhn K. S. 29). *Anukampāya paṭijaggi*, watched tenderly over her (Dh. 156).

ĀNUKAMPAKO (*adj.*), Compassionate, kind [अनु-कम्पक]. Mah. 6, 11; Kh. 11.

ANUKAMPANAM, Compassion [अनुकम्पन]. Ab. 1193.

ANUKAMPATI, To pity [अनु + कम्प]. Mah. 242.

ANUKAMPI (*adj.*), Compassionate [अनुकम्पिन]. Mah. 231.

ANUKANTATI, To cut [अनु + क्त]. Dh. 55.

ANUKARO (*adj.*), Imitating [अनुकार].

ANUKĀRO, Imitation; resemblance [अनुकार]. *Tessaṃ anukārena*, in imitation of them (Alw. I. 64).

ANUKIRIYAM, Imitation [अनु + क्ति]. Dh. 146.

ANUKKAMO, Regular order, succession [अनुक्रम]. Ab. 429. Instr. *anukkamena*, in due course (Mah. 81; Dh. 117).

ANUKO (*adj.*), Small, minute [अनु + क]. Kh. 15.

ANUKULO (*adj.*), Suitable, agreeable [अनुकूल]. Mah. 68.

ĀNUKŪLYAM, Suitability, agreeableness [अनु-कूल्य]. Ab. 1147.

ANULĀPO, Tautology, repetition [अनुलाप]. Ab. 123.

ANULITTO (*p.p.*), Anointed [अनुलिप्त = लिप]. Ras. 32.

ANULOMAM (*adv.*), In direct order, with the grain, straight forward [अनु + लोमन].

ANULOMAM, Direct order, succession [अनु + लोमन]. Pāt. xviii; E. Mon. 261.

ANULOMATO (*adv.*), In accordance with [अनु-लोम + तस्]. Kh. 21.

ANULOMETI, To be in accordance with [अनुलो-मन्]. Pāt. xviii.

ANUMĀNAM, Inference; doubt, uncertainty [अनु-मान]. Ab. 1191; Pāt. xviii. *Anumānato*, inferentially.

ANUMASATI, To touch [अनु + मुश्].

ANUMATI (*f.*), Consent, assent, sanction, command [अनुमति]. Mah. 5, 235.

ANUMATO (*p.p.*), Approved; agreeable to, beloved [अनुमत = मन्]. Mah. 11, 15.

ANUMATTO (*adj.*), Small, least [अनु + मात्ता]. Dh. 50, 375, 386.

ANUMODANĀ (*f.*), and -NAM, Rejoicing, satisfaction, approval, thanks (see next). Pāt. xv; Dh. 402. *Anumodanaṃ karoti*, to express satisfaction or gratitude, to return thanks (F. Jāt. 52; Dh. 112, 126, 130, 134, 168).

ANUMODATI, To approve, to receive with satisfaction, to rejoice at, to express gratitude, to thank [अनु + मुद्]. Dh. 32; B. Lot. 566; Mah. 24, 25; Pāt. 74; Kh. 11.

ANUMTHULO (*adj.*), Small and great [अनु + मूल]. Dh. 6, 47, 73, 196; B. Lot. 514.

ANUNAKO (*adj.*), Complete, not deficient [अ + ऊन + क]. Ab. 702. *Paṭṭhi anūnako*, fully supplied with infantry (Mah. 155).

ANUNĀSIKO (*adj.*), Nasal [अनुनासिक]. Pāt. 29, 30.

**ANUNĀYAKO**, Sub-chief, vice-president [अनु + नायक]. E. Mon. 46.

**ANUNAYO**, Endeavour to be friendly, courtesy, compliance, fawning [अनुनय]. Dh. 273.

**ANUNĀA** (*f.*), Permission, sanction [अनुना]. Ab. 1192. *Māttāpitūhi karetvā pabbajjānuññam*, having obtained his parents' permission to be a monk (Mah. 29). *Rājānuññya*, by the king's permission or command (Mah. 56, 177).

**ANUNĀATO** (*p.p.p. anuññati*), Permitted; sanctioned, ordained [अनु + आत = आ]. *Anuññato 'si mātāpitūhi*, have you your parents' consent? (Kamm. 5). *Kappiyabhūmi kira Cittassa gahapattino anuññatā*, a suitable bit of ground was granted to the householder Citta (Dh. 267). Pāt. 75; Dh. 303, 363; Alw. I. 72.

**ANUNO** (*adj.*), Entire, complete, without deficiency [अ + अनु]. Alw. I. 65. *Chabbassāni anūnāni*, six full years (Mah. 218).

**ANUPABBAJATI**, To give up the world after or in imitation of another [अनु + प्र + प्रज्]. *Pabbajitam anupabbajissu*, they embraced the ascetic life in imitation of the ascetic (Kuhn K. S. 13). *Anupabbajitnam*, of those who became priests from his example (Mah. 34).

**ANUPACCHINNO** (*adj.*), Regular, unbroken, uninterrupted [अ + उप + क्षिप्त = क्षिद्]. Ab. 1174; Mah. 49.

**ANUPADAM** (*adv.*), Immediately after, after, behind [अनुपदम्]. With gen. *Therassa' anupadam agā*, followed in the theras' footsteps (Mah. 103). For a noun *anupadam*, meaning "that which follows a pada," "a second pada," see Pāt. 84.

**ANUPĀDĀNO**, see *Upādānam*.

**ANUPĀDĀYA**, see *Upādāya*.

**ANUPADDĀVO** (*adj.*), Uninjured, safe, intact [अ + उपद्रव]. Dh. 60.

**ANUPADIKO** (*adj.*), Following in the footsteps of, immediately following [अनुपदिक्]. Dh. 91.

**ANUPĀDISESO**, see *Upādiseṣo*.

**ANUPĀDIYĀNO**, see *Upādiyati*.

**ANUPAGHĀTO**, Not injuring, not hurting [अ + उपघात]. Dh. 34, 345.

**ANUPAKHAJJA**, This word represents the Sanskrit अनुप्रक्षय, and seems to mean "having entered upon," "having occupied." Pāt. 12, 15, 43, 87.

**ANUPĀLETI** (*caus.*), To observe, to maintain [अनुपाचयति = पा]. Mah. 128.

**ANUPALITTO** (*adj.*), Untainted, unpolluted [अ + उपलिप्त = लिप्]. Dh. 63, 415.

**ANUPAMO** (*adj.*), Incomparable [अ + उपमा]. Mah. 240.

**ANUPĀPUṆĀTI**, To reach, to attain [अनु + प्र + आप].

**ANUPARIGACCHATI**, To walk round and round [अनु + परि + गम्]. Dh. 251; Pāt. 71.

**ANUPARIVATTO**, Directed, turned [अनु + परि + वृत्त = वृत्].

**ANUPARIYĀTI**, To walk round and round, to watch over [अनु + परि + या]. Dh. 251; Mah. 107.

**ANUPARODHO**, Non-disturbance, not injuring [अ + उपरोध].

**ANUPASAMPANNO** (*adj.*), Not ordained [अ + उपसम्पन्न = पद्]. *So puggalo anupasampanno*, that person's ordination is invalid (Pāt. 17). *Anupasampanno*, one not yet ordained, a sāmaṇera or novice (Man. B. 494).

**ANUPASSANĀ** (*f.*), Looking at, contemplation (see next). Dh. 389; Man. B. 497.

**ANUPASSATI**, To look at, to contemplate, to observe [अनु + ह्]. Dh. 111.

**ANUPASSĪ** (*adj.*), Looking at, contemplating, observing [अनु + पस् (see ह्) + इन्]. Dh. 2, 45, 63.

**ANUPATATI**, To follow; to meet with; to fly up to [अनु + पत]. Dh. 40, 62, 372. P.p.p. *anupatito* (Dh. 53, 392).

**ANUPAVĀDAKO** (*adj.*), Not speaking ill of (see next). B. Lot. 866.

**ANUPAVĀDO**, Not speaking evil, not reviling [अ + उप + वाद्]. Dh. 34.

**ANUPAVISATI**, To enter upon, to enter, to occupy [अनु + प्र + विष्]. Dh. 228; Pāt. 87, 95. P.p.p. *anupaviṣṭho*, having entered (Dh. 320).

**ANUPĀYO**, Wrong means [अ + उपाय].

**ANUPĪLITO** (*p.p.p.*), Trodden upon, oppressed [अनु + पीडित = पीद्]. Dh. 163.

**ANUPO** (*adj.*), Watery [अनुप]. Ab. 187, 813.

**ANUPPADAJJATI**, To give in return [अनु + प्र + दा]. Pāt. 11.

**ANUPADĀNAM**, Giving [अनु + प्र + दान]. *Bhesajjānam an.*, administering remedies.

**ANUPĀDANIYO** (*adj.*), That ought not to be produced [अ + उद् + पद्].

**ANUPPADĀTĀ** (*m.*) [अनु + प्र + दातृ]. This

word appears to mean "one who encourages," or "one who incites." It occurs in the two phrases *samaggānaṃ vā bhetā bhinnānaṃ vā anuppaddā,* and *bhinnānaṃ vā sandhātā sahānaṃ vā anuppaddā.*

ANUPPADINNO (*p.p.p.*), Given, bestowed [अनु + प्र + दत्त = दा]. Kh. 12.

ANUPPĀDO, Not arising, non-appearance [अ + उत्पाद].

ANUPPĀÑĀTTI (*f.*), Secondary or additional enactment [अनु + प्रजाप्ति].

ANUPPANNO (*adj.*), Not arisen, not born, not appeared [अ + उत्पन्न = पद्]. *Anuppanne buddhe*, before Buddha was born into the world (Dh. 120, 160, 416).

ANUPPATTO (*p.p.p. anupāpatti*), Having arrived at; having attained [अनुप्राप्त = आप]. Dh. 69, 72, 73, 109; Alw. I. 93. *Vayo anuppatto*, grown old. *Mithilam an.*, having reached Mithilā.

ANUPPIYABHĀNĪ (*adj.*), Saying pleasant things, flattering [अनु + प्रिय + भण् + इत्].

ANUPUBBĀM, Regular succession, series [आनुपूर्व]. Ab. 429.

ANUPUBBENA (*adv.*), In regular order, successively, gradually, one by one, in due course [आनुपूर्वेण]. *Anupubbena vivaranto*, opening them one by one (Alw. I. 79). *Anupubbena nimbā vaḍḍhissu*, gradually the nimbas grew up (F. Jāt. 6). *Anupubbena cārikāṃ caramāno*, wandering from place to place. *Anupubbena veyyapatto*, in due time grew up. Dh. 43; Mah. 26, 88, 174.

ANUPUBBĪ (*f.*), Regular succession, order, series [आनुपूर्वी]. Ab. 429.

ANUPUBBIKATHĀ (*f.*), Successive or regular narration [आनुपूर्वी + कथा]. Dh. 79, 116; Ras. 25; F. Jāt. 25.

ANUPUBBO (*adj.*), Regular, successive [आनुपूर्व]. *Anupubbakathā*, regular narration (Mah. 130). *Dasuttara Sutta* enumerates nine *Anupubbanirodhas*, or "successive destructions," the destruction of *kāmasaññā* by the attainment of the first Jhāna, the destruction of *vitakka* and *vicāro* by the attainment of the second Jhāna, etc. There are also nine *Anupubbavivāhāras* or "successive states," the attainment successively of the four Jhānas, the four Arūpabrahmalokas, and of *saññāvedayitanirodho*, "extinction of consciousness and sensation."

ANURĀDHĀ (*f.*), Name of one of the Nakkhattas or lunar mansions [अनुराधा]. Ab. 59.

ANURĀJĀ (*m.*), Following king, successor [अनु + राजन्].

ANURAKKHANĀ (*f.*), and -NĀM, Guarding, preservation [अनु + रक्ष]. Kh. 21; Dh. 223, 305.

ANURAKKHATI, To guard, to preserve; to observe [अनु + रक्ष]. Dh. 58; Kh. 16. *Cārittaṃ anurakkhitum*, to keep up an observance (Mah. 159).

ANURAKKHĪ (*adj.*), Guarding, watching over [अनु + रक्ष + इत्]. Dh. 50.

ANURODHO, Compliance, satisfaction [अनुरोध]. Ab. 345; Dh. 283.

ANURUDDHO, Name of a cousin and eminent apostle of Buddha [अनुवृद्ध = वृद्ध].

ANURUJJHATI (*pass.*), To approve, to be pleased [अनु + वृज्ते + वृद्ध]. Dh. 283.

ANURŪPAKO (*adj.*), Suitable [अनु रूप + क].

ANURŪPĀM (*adv.*), According to [अनु रूपम्].

ANURŪPO (*adj.*), Suitable, conformable, proper [अनु रूप]. Dh. 300. With gen. *Ayaṃ ārohaṃ mama anurūpo*, this rider suits me (Mah. 142). *Tadanurūpena sūpavyañjanena*, with the proper accompaniments of broth and curry (Dh. 401).

ANUSĀM VACCHARĀM (*adv.*), Yearly [अनु + संवत्सर]. Dh. 120; Mah. 241, 242.

ANUSANDHI (*m.*), Connection, application [अनु + संधि]. *Anusandhiṃ ghaṭeti*, to join the connection, i.e. to show the connection between the story related and the maxim it illustrates (Dh. 89, 99, 277, 305).

ANUSĀNGITO (*p.p.p.*), Rehearsed again or subsequently [अनु + संगीत = गी].

ANUSĀRI (*adj.*), Following [अनुसारिन्].

ANUSARITO (*p.p.p.*), Going, running [अनु + स्र]. Dh. 410.

ANUSĀRO, Following, conformity [अनुसार]. Ab. 79. Instr. *anusārena*, according to. *Saṅketaṇusārena*, according to appointment (Ras. 31). Dh. 125, 316.

ANUSĀSAKO, A teacher, preceptor, mentor [अनु + शास् + क]. *Atthadhammānusāsako*, temporal and spiritual counsellor (F. Jāt. 7, 16).

ANUSĀSANĀM, Instruction, admonition; government [अनुशासन]. Ab. 354; Mah. 6; Pāt. 69, 75. *Laṅkāddīpanusāsanam katvā*, having governed Ceylon (Mah. 242).

ANUSĀSATI, To teach, to instruct; to admonish; to command; to govern [अनु + शास्]. Mah. 9,

- 53, 198; Dh. 14, 29, 326; Pát. 66. *Anusāsi tam*, gave him his instructions (Mah. 177).
- ANUSAYO**, Repentance; inclination, thought, desire [अनुशय]. Ab. 853; Dh. 411; B. Lot. 685. There are seven Anusayas or inclinations, *kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo*.
- ANUSIKKHĪ** (*adj.*), Studying, learning [अनुशिक्षण]. Dh. 41.
- ANUSIKKHITABBO** (*adj.*), That ought to be studied [अनु + शिक्षितव्य = शक्].
- ANUSITTHI** (*f.*), Admonition, command [अनु + श्रिति]. Ab. 354.
- ANUSITTHO** (*p.p.p. anusāsati*), Instructed, admonished, ordered [अनुश्रिति = शास]. Mah. 73; Kamm. 5.
- ANUSOCATI**, To bewail [अनु + श्लुच]. Dh. 323.
- ANUSSARATI**, To remember, to call to mind [अनु + श्रु]. P.p. *anussaram, anussaranto, anussaramāno* (Dh. 65, 226; Mah. 195; Kh. 12). *Adj. anussarasīyo*, that ought to be remembered.
- ANUSSATI** (*f.*), Recollection [अनु + श्रुति]. Ab. 158; B. Lot. 794. There are six *Anussatiṭṭhānas* or subjects to be recollected—*Buddhānussati, dhammān., sīlān., sāṅghān., cāgān., devatānussati*, or Buddha, the Law, the Church, the duties of morality, charity, the gods (Dh. 346).
- ANUSSĀVETI** (*caus.*), To cause to be heard; to proclaim, to announce [अनु + आवयति = श्रु]. Pát. 2.
- ANUSSAVIKO** (*adj.*), Traditional [आनुश्रविक].
- ANUSSAVO**, Report, tradition [अनु + श्रव]. Ab. 1199.
- ANUSSUKO** (*adj.*), Free from desire [अ + उत्सुक]. Dh. 36. At Dh. 352 *anussukko*, for which comp. *Ussukkaṃ* and *Appossukka*.
- ANUSSUTO** (*p.p.p.*), Heard [अनुश्रुत = श्रु]. B. Lot. 337.
- ANUSSUTO**, At Dh. p. 71 this word is, no doubt, the equivalent of अ + उद् + श्रुत = श्रु with the meaning of “free from lust” (comp. *āsava*). But there is another reading *anussadam*, representing, I suppose, अ + उद् + खद.
- ANUSŪYATI** (*pass.*), To be heard, to be reported [अनु + श्रूयते = श्रु].
- ANUTAKKETI**, To consider, to bear in mind [अनु + तर्क].

- ANUTĀPO**, Repentance [अनुताप]. Ab. 169.
- ANUTAPPATI** (*pass.*), To suffer, to feel remorse, to repent [अनु + तप्यते = तप]. Dh. 12, 55.
- ANUTHERAM**, Succession of elders, apostolic succession [अनु + खविर]. Cl. Gr. 86.
- ANUTHERO**, An inferior therā [अनु + खविर]. Dh. 384, where it is opposed to *saṅgaththera*, “presiding priest.”
- ANUTTARIYAM**, Pre-eminence, supremacy [अनुत्तर + य]. There are three Anuttariyas, *dassanānuttariyam, paṭipaddānuttariyam, vimuttānuttariyam*. There are also six, *dassanānuttariyam, savanān., lābhān., sikkhān., pāricariyān., anussatānuttariyam*, “preeminence in insight, in learning, etc.”
- ANUTTARO** (*adj.*), Inferior; unrivalled, preeminent, incomparable, supreme [अ + उत्तर]. Ab. 694, 952; Dh. 5, 10; Kh. 9.
- ANUTTHAHĀNO** (*adj.*), Not exerting oneself, sluggish (see *Uṭṭahati*). Dh. 49.
- ANUTTHĀNAM**, Want of energy, inactivity, supineness [अ + उत्थान]. Dh. 43.
- ANUTTHUBHAM**, The Anusṭubh metre [अनुष्टुभ]. Ab. 945.
- ANUTTHUNĀTI**, To bewail [अनु + श्लुन]. Dh. 28, 323.
- ANUTTO** (*adj.*), Not uttered, unexpressed [अ + उक्त = वच्].
- ANUVADATI**, To blame, to censure [अनु + वद्]. Pát. 63.
- ANUVĀDO**, Blame, censure, admonition [अनुवाद]. Ab. 120; Pát. 63.
- ANUVASATI**, To inhabit [अनु + वस]. Cl. Gr. 132.
- ANUVASSAKO** (*adj.*), Yearly, annual [अनु + वर्ष + क]. Mah. 66.
- ANUVASSAM** (*adv.*), Yearly, annually [अनु + वर्ष]. Mah. 53, 232, 237.
- ANUVĀTAM** (*adv.*), In the direction of the wind, with the wind [अनु + वात].
- ANUVATTAKO**, Follower, attendant, disciple [अनु + वर्तक]. Alw. I. 55; Mah. 246; Pát. 5.
- ANUVATTANAM**, Compliance [अनुवर्तन]. Ab. 345.
- ANUVATTATI**, To follow; to conform to; to attend upon, to associate with [अनु + वृत्]. Dh. 335; Pát. 27, 95.
- ANUVATTI** (*f.*), Acting in conformity with [अनुवृत्ति]. Ab. 1174.

ANUVATTI (*adj.*), Conforming to, obedient to, following [अनुवर्तिन्]. Dh. 16.

ANUVICARATI, To walk through [अनु + वि + चर्]. Dh. 320. Caus. *Manasā anuvicāreti*, goes over in his mind, studies.

ANUVICINTETI, To meditate upon [अनु + वि + चिन्त]. Dh. 65.

ANUVIJJOTATI, To shine on in succession [अनु + वि + जुत्]. Cl. Gr. 131.

ANUVILOKETI, To take a view of [अनु + वि + लोक्].

ANUVITAKKETI, To reflect upon [अनु + वि + तर्क].

ANUVYĀÑJANĀM, Minor characteristic [अनु + व्यञ्जन्]. There are thirty-two *Mahāpurisalakkhaṇāni*, or characteristics of a Buddha, and also eighty *Anuvyāñjānāni*, or minor characteristics, such as a well-rounded form, well-proportioned members, the finger-nails smooth and copper-coloured, etc. Man. B. 369; B. Lot. 583 and foll.; Dh. 314, 315.

ANUYOGI (*adj.*), Devoted to, applying oneself to [अनुयोजिन्]. Dh. 38.

ANUYOGO, A question; being addicted or devoted to, applying oneself to, practising, zeal, exerting oneself [अनुयोज]. Ab. 115. *Anuyogaṃ dadāti*, to apply oneself to. *Jāgarīyanuyogo*, practising watchfulness (Alw. I. xxxiv). Kh. 18.

ANUYUÑJATI, To practise, to be addicted to, to devote oneself to, to be zealous, to exert oneself [अनु + युज्]. *Buddhānaṃ dāsaṇaṃ anuyuñja*, devote yourself to the religion of the Buddhas (Alw. I. 92). *Paṇḍitaṃ anuyuñjanti*, give themselves up to sloth (Dh. 5, 6). *Suddhamāyapānaṃ anuyuñjati*, is addicted to drink strong drink (Dh. 44). Mah. 141; Dh. 182, 319, 370, 394. P.pres. of the pass. *anuyuñjīyamāno*, being questioned (Pāt. 86).

ANUYUTTO (*p.p.p. last*), Addicted to, devoted to [अनु + युत् = युज्]. With acc. *Vissakāsaṇaṃ anuyuttā viharanti*, live addicted to worldly pleasures (Kh. 18). Alw. I. 107; Dh. 358.

ANVĀCAYO, Adding an object of secondary import, a function of the particle ca [अन्वाचय]. Ab. 1187.

ANVADDHAMĀSĀM, and ANVADDHAMĀSĀM (*adv.*), Every fortnight, twice a month [अनु + चर्ध + मास]. Kamm. 35; Pāt. 108; Dh. 153.

ANVAGĀ, see *Anveti*.

ANVĀHATO (*p.p.p.*), Struck, agitated [अनु + हत + क्त = हन्]. Dh. 8.

ANVĀSSAVATI, To flow from, to result from [अनु + आ + वृ]. B. Lot. 471; Kuhn K. S. 24.

ANVAVASITO (*p.p.p.*), Situated on or near [अनु + अव + सित = सि]. Cl. Gr. 131.

ANVĀYA, This word is a gerund from अनु + ह, formed on the false analogy of gerunds like -māya from मि. It seems to mean "following upon," "in consequence of," "after." Dh. 120, 205, 226, 268, 378, 403.

ANVAYO, Connection; race, lineage, family; succession [अन्वय]. Ab. 332.

ANVESANĀ (*f.*), Search [अन्विषया]. Ab. 428.

ANVESATI, To seek; to search [अनु + एष]. Dh. 255. P.p.p. *anvesito* (Ab. 753).

ANVETI, To follow [अनु + ह]. *Nābhānaṃ visam anveti*, poison does not affect him who has not a wound (Dh. 23). Aor. *anvagā* (Mah. 48, 155). Inf. *anvetum* (Dh. 294).

ANVITO (*p.p.p. last*), Possessed of [अन्वित = ह]. *Kaṇḍattayanvito*, possessing three divisions (Alw. I. ix).

ĀNYĀM, Being in debt [अपय + य].

APA (*adv. and prep.*), Away; from, away from [अप]. Ab. 1184. With abl. *Apā sālāya dyaṇṭi vāpijā*, the merchants come from the hall (Kuhn K. S. 23; Cl. Gr. 139). Used in composition with verbs and their derivatives.

ĀPABBATO (*adj.*), Reaching to the mountain [अप + पार्वत]. Cl. Gr. 87.

APĀBHATO (*p.p.p.*), Brought away [अप + आ + भूत = भु]. F. Jāt. 55.

APACĀYATI, To honour [अप + चाय]. Dh. 288.

APACĀYĪ (*adj.*), Honouring [अपचायिन्]. Dh. 20, 185, 186.

APACĀYITO (*p.p.p.*), Honoured [अपचायित = चि]. Ab. 750.

APACAYO, Loss, decay; honour, worship [अपचय]. Ab. 763, 1082.

APACCAKKHO (*adj.*), Unseen, indefinite [अ + प्रत्यक्ष]. Ab. 716; Alw. I. 6.

APACCAM, Offspring [अपल]. Ab. 240; Alw. I. xxix.

APĀCI (*f.*), The South [अपाची]. Ab. 29.

APACITI (*f.*), Offering, worship; loss, decay [अपचिति]. Ab. 425, 1117.

APACITO (*p.p.p.*), Honoured [अपचित = चि]. Ab. 750.



ĀPADĀ (f.), Misfortune, necessity [आपद्]. Ab. 385; 743; Kh. 13.

APADADĀTI, To take away [अप + दा]. Cl. Gr. 117.

APĀDAKO (adj.), Having no feet [अ + पाद् + क].

APADĀNAM, Breaking off, removing; a deed, heroic action; a tale, a legend [अप + दान]. Ab. 943. In the sense of "deed" and "legend" the Sanskrit equivalent is अवदान. *Apadānam* is the name of the thirteenth book of the Khudda-kanikāya; it is a collection of tales of meritorious actions performed by Buddhas and eminent Arāhās, as for instance Ānanda, in former existences (E. Mon. 170; B. Intr. 64, 437).

APĀDĀNAM, Taking away, removing; in gram. the ablative relation [अपादान]. Kubn K. S. 23; Cl. Gr. 117.

APADESO, Stating; pretext, deception, stratagem; cause [अपदेश]. Ab. 860.

ĀPĀDETI (caus. *āpajjati*), To put into a certain state; to inflict [आपादयति = पद्]. With two acc. *Bahū khuddake pāpe saṅghātaṃ āpādetā*, inflicting destruction upon many minute creatures (Pāt. xxviii).

APADHĀRAṆAM, Covering [अप + धारण]. Ab. 50.

ĀPĀDI, see *Āpajjati*.

APADISATI, To tell of, to show [अप + दिश्]. Dh. 364.

APADO, see *Padam*.

ĀPAGĀ (f.), A river [आपगा]. Ab. 681.

APAGACCHATI, To go away, to depart from [अप + गच्छ]. With abl. *Tamhā pāpappuggalā apagaccheyya*, should depart from that sinful man (F. Jāt. 14). Aor. *apāgami* (Mah. 119), *apagacchi* (Dh. 299). Ger. *apagantvā* (Dh. 241).

APAGAMO, Departure [अपगम]. Ab. 764.

APAGATO (p.p.p. *apagacchati*), Gone away from, departed [अप + गत = गम]. Alw. I. 54. *Apagataṭṭhāno*, deprived of sense (Dh. 179). *Apagataḍḍakassa vattham*, cloth free from black specks.

APAHĀRO, Taking away [अपहार].

APAJITO (p.p.p.), Defeated (?) [अप + जित = जि]. Dh. 19.

ĀPAJJANAM, Entering, falling into (see next).

ĀPAJJATI, To enter; to fall into; to undergo [आ + पद्]. Dh. 55. *Sammohaṃ āp.*, to fall into a swoon. *Samvegaṃ āp.*, to be grieved.

*Viṣṭaṃ āp.*, to become confident (Dh. 48). *Lopam āp.*, to undergo elision. *A-kāro u-ttaṃ āp.*, a is changed to u. *Āpattiṃ āp.*, to fall into sin (Dh. 103; Pāt. 69). *Cakkhundriye samvaram āpajjati*, brings the eye into subjection. Aor. *āpādi* (Dh. 48). Inf. *āpajjitum* (Ras. 16). Ger. *āpajjitvā* (Dh. 103; Pāt. 3). P.p.p. *āpanno*.

ĀPAJJITĀ (m.), One who falls into, is guilty of. Formed from *āpajjati* on the analogy of such words as अनित्तु.

APAKADDPHATI, To remove, to put away [अप + कृष्]. Dh. 209, 275.

APAKKAMATI, To depart [अप + क्रम]. With abl. *Yūthā apakkamma*, having left the herd (Dh. 106). *Vihāramhā apakkamam*, they abandoned the monastery (Mah. 236). Mah. 44; Dh. 143, 194; F. Jāt. 13, 46.

APAKKAMO, Departure; retreat, flight [अपक्रम]. Ab. 402.

APAKKO (adj.), Unripe [अ + पक्क].

APALĀPO, Keeping silence about, secrecy [अप-चाप].

APALOKANAM, Giving notice of an intention; obtaining leave [अप + लोक् + अण]. *Apalokanakkammaṃ* is the name of a Saṅghakamma, or ecclesiastical ceremony, for obtaining the formal consent of the priests to a proposed course of action; first the permission of the Saṅgha or assembly of priests is obtained to introduce the proposal, then the proposal is formally announced to the assembly, and their assent three times asked for (Pāt. 59).

APALOKETI, To give notice of, to obtain consent or permission [अप + लोक्]. *Anapaloketvā bhikkhusaṅgham*, without informing the priests of his intention (Dh. 105). Pāt. 61, 62, 97, 98, 108. *Apalokitam*, the Unseen, Nirvāṇa (Ab. 7).

APĀMAGGO, The plant Achyranthes Aspera [अपामार्ग]. Ab. 583.

APAMĀRO, Epilepsy [अपमार]. Ab. 325; Kamm. 4. See also *Apasmāro*.

APĀNAM, Breathing out, respiration [अपान]. Ab. 39.

ĀPĀNAM, A place where people drink together, a tavern [आपान]. Ab. 534; Dh. 299, 307.

APANĀMETI (caus.), To remove, to carry off [अप + नामयति = गम]. Kh. 13.

APANAYANAM, Removing [अपनयन].

APANETI, To remove, to put away [अप + नी].



Opt. *apaneyya* (F. Jāt. 12). Ger. *apanīya* (Mah. 210), *apanetvā* (Dh. 107, 364; Alw. I. cxxiv). *Nāgaddāsakārjānaṃ apānetvā*, having deposed king Nāgaddāsaka (Mah. 15). P.p.p. *apanīto*.

APĀṆGO, and -GĀM, The outer corner of the eye; a sectarian mark on the forehead [अपाङ्ग]. Ab. 261, 1116.

APANIDHETI, To hide away, to conceal [अप + नि + धा]. Pāt. 16. Caus. *apanidhāpeti* (ditto).

ĀPANIKO, A tradesman [आपण + क्]. Ab. 469.

APANĪTO (p.p.p. *apaneti*), Removed, put away [अपनीत = नी]. Alw. I. 76.

APANNAKO (adj.), Certain, true, absolute. Ab. 698. *Apāṇṇakaṃ ṭhaṇaṃ*, real things, i.e. absolute truth as opposed to inductive reasonings (Man. B. 112).

APANṆATTIKO (adj.), Not appearing, not existing [अ + प्रज्ञाप् + क्]. Dh. 121, 278.

APĀṆÑO (adj.), Without wisdom, foolish [अ + प्रज्ञा]. Dh. 67.

ĀPANNO (p.p.p. *apajjati*), Entered upon, fallen into; unfortunate [आपन्न = पद्]. Ab. 743; Pāt. 97. *Pārājikaṃ āpattiṃ āpanno hoti*, he has committed a P. offence (Pāt. 68). *Vivaddaṃ āpannā*, having got into a dispute. *Adāyāpanno*, unmerciful. *Parājayaṃ āpanno*, having suffered defeat (Pāt. 65). *Āpanno*, having fallen into sin (Pāt. 3). *Āpanna-sattā*, a pregnant woman (Ab. 239).

ĀPAṆO, A bazaar or market, a shop [आपण]. Ab. 213; Mah. 25, 139, 213.

APĀNUDATI, To remove, to dispel [अप + आ + नुद्]. Dh. 96.

APARABHĀGE (adv.), Afterwards, subsequently [अपर + भाग loc.]. F. Jāt. 49; Dh. 78, 114, 153, 310. *Tato aparabhāge*, thereafter (Dh. 421). *Kassapassa bhagavato aparabhāge*, since the time of K. Buddha (B. Lot. 364).

APARADDHO (p.p.p. *aparajjhati*), Having sinned, guilty [अपराध = राध]. Dh. 148.

APARĀDHO, Offence, guilt, crime, sin [अपराध]. Ab. 355; Dh. 378.

APARAGOYĀNAṀ, Name of one of the four Mahādīpas or great continents [अपर + गोदान]. Ab. 183; Man. B. 4, 449.

APARĀJITO (adj.), Unconquered [अ + पराजित = जि]. Kh. 6. Fem. *aparājītā*, name of a plant (Ab. 584).

APARAJJHANAM, Injury (see next).

APARAJJHATI, To offend against; to injure; to

sin [अप + राध]. With dat. (Kuhn K. S. 28). With loc. (Dh. 149, 203, 374).

APARAJJU (adv.), On the following day, next day [अपरेयुस्]. Cl. Gr. 69; Pāt. 89.

APARAM (adv.), Moreover, further [अपरम्]. *Āthāparam*, and further. See *Aparo*.

APĀRAM, Not the further bank, this side [अ + पार]. Ab. 665; Dh. 69.

APARANHO, The afternoon or evening [अपराह्]. Mah. 170.

APARANṆAM, A name given to certain sorts of vegetables [अपर + अन्न]. Pāt. 71, 72; Ab. 450. Pāt. 87 mentions *mugga*, *māsa*, *tila*, *kulattha*, *aldhu*, *kumbhaṇḍa*, as of this class.

APARANTO, The future, futurity [अपर + अन्त].

APARĀPARAM (adv.), On and on, successively; up and down, backwards and forwards [अपरस्पर + म्]. Dh. 86, 172, 315, 320; Ras. 26.

APARĀPARO (adj.), Following, successive [अपरस्]. *Apārāparesu divasesu*, on the succeeding days (Dh. 146).

APARASELO, The western mountain behind which the sun sets [अपर + शैल]. Ab. 606.

APARIMĀṆO (adj.), Undefined, indefinite; boundless, immense [अ + परिमाद्य]. Kh. 16; Alw. I. 97.

APARIMITO (adj.), Boundless, immense [अ + परिमित = मा]. Kh. 21.

APARISESO (adj.), Without remainder [अ + परिशेष]. *Ime cattāro mahābhūtā apariseśā nirujjhanti*, these four elements are destroyed without remainder (B. Lot. 514).

APARITASSI (adj.), Undaunted [अ + परि + चस् + हन्].

APARIYANTO (adj.), Boundless, unlimited; indefinite [अ + पर्यन्त]. F. Jāt. 18, 19; Man. B. 492.

APARO (adj.), Other; subsequent, following; western [अपर]. Declined like *Sabbo* (Cl. Gr. 52). Plur. *apare* (F. Jāt. 52). *Khipitvā aparāṃ kaṇḍaṃ*, having shot another arrow (Mah. 156). *Aparo nayo*, another way. *Na hi dhammāparaṃ atthi*, for there is nothing besides the Law (Ras. 17). *Aparakūlamhi*, in after times, subsequently (Alw. I. 64, 65). *Aparabhāge*, subsequently (see separ.). Alw. I. 97, 102; Kh. 20; Dh. 249.

APASĀDETI (caus.), To upbraid (?) [अप + सद्]. Dh. 143, 263; Pāt. 20.

APASAKKATI, To depart अप + सुप्. Pāt. 20.

APASAVYO (adj.), Right (not left); contrary [अप + सव्य]. Ab. 719.

- APASMĀRO**, Epilepsy [अपसार]. Ab. 325. See also *Apamāro*.
- APASSENAM**, The following text occurs in Saṅgīti Sutta, *Cattāri apassenāni, idh' dvuso bhikkhu saṅkhāy' ekam paṭisevati saṅkhāy' ekam adhiḍaṭṭeti saṅkhāy' ekam parivajjeti saṅkhāy' ekam vinodeti*. Here *paṭisevitabbo* is explained to refer to the four paccayas, *adhiḍaṭṭetabbo* to heat and cold, *parivajjetabbo* to dangerous animals, and *vinodetabbo* to lust, heresy, and other sins. I am disposed to think that *apassenam* represents अप + आ + अयन्, and to mean "that which should be observed or had recourse to." The comment says *apassenānīti apassayāni* (अपासय?), and the Tīkā *apassayitabbaṭṭhena apassayāni*.
- APATHAM**, No road, absence of a road [अपथ]. Ab. 193.
- ĀPATTĀDHIKARAṆAM**, Question of guilt (see *Adhikaraṇam*).
- APATTAKO** (*adj.*), Not having a bowl [अ + पाच + क]. Pāt. xxvi.
- APATTHO** (*p.p.p.*), Laid aside, thrown away [अप + अथ = अत्]. Dh. 27.
- ĀPATTI** (*f.*), Offence, guilt, sin, crime [आपत्ति]. *Pārājikāpatti*, and *pārājikā āp.*, a Pārājika offence (Pāt. 68). *Thullaccayāpatti*, a Thullaccaya offence. *Āpatti* appears sometimes to be used adjectively in the sense of "guilty," e.g. *yo pabbājeyya āpatti dukkaṭassa*, "he who shall ordain such a one shall be guilty of dukkaṭa" (Alw. I. 72), and *anāpatti bhikkhu pārājikassa āpatti dukkaṭassa*, "the priest is not guilty of pārājika, he is guilty of dukkaṭa." But in both these examples it is perhaps possible to take *āpatti* as a noun ("there is the guilt of d.").
- ĀPATTIKKHANDHO**, Group or class of offences [आपत्ति + खण्ड]. There are seven classes of priestly offences, of different degrees of heinousness, viz. Pārājika, Saṅghādisesa, Thullaccaya, Nissaggiya, Pācittiya, Dukkaṭa, Dubbhāsita.
- ĀPATTIKUSALATĀ** (*f.*), Skill in offences, i.e. skill in determining to which class an offence belongs [आपत्ति + कुशल + ता].
- APAVĀDO**, Blame, abuse [अपवाद]. Ab. 120.
- APAVAGGO**, Completion; renunciation, abandonment; final deliverance, Nirvāṇa [अपवर्ग]. Ab. 8, 896, 910; B. Lot. 313.
- APAVAHATI**, To carry away [अप + वह].
- APAVAJJANAM**, Giving away, giving up, sacrificing [अप + वृज् + ञ]. Ab. 420.
- APAVĀRAṆAM**, Covering, concealing [अपवारण].
- APAVIDDHO** (*p.p.p.*), Thrown away, discarded [अपविद्ध = अद्ध]. Dh. 52, 392.
- APAYĀNAM**, Going away [अपयान].
- APAYĀTO** (*p.p.p.*), Fallen away, departed [अपयात = या]. Alw. I. vii.
- ĀPĀYIKO**, One suffering in an Apāya [अपाय + इक]. B. Lot. 310.
- APĀYO**, Going away, departure; disappearance, loss; misfortune, ruin [अपाय]. *Piyāpāyo*, loss of what is dear to us (Dh. 38). *Cha bhogānaṃ apāyamukhāni*, six means of dissipating wealth. *Apāyasahāyo*, a spendthrift or debauchee companion. There are four Apāyas, "states of suffering or punishment"; they are *naraka* (hell), *tiracchāna* (animals), the *petaloka* and the *asuraloka*. *Catubbidho apāyaloko*, the four worlds of suffering (Dh. 209). Kh. 9; B. Lot. 866.
- APEKHĀ**, and **APEKKHĀ** (*f.*), Desire, longing, affection, care, regard [अपेक्षा]. Dh. 62, 412; Pāt. 89. *Nirapekkho*, regardless (Dh. 255).
- APEKKHATI**, To regard, to mind; to look for, to expect; to look at [अप + ईक्ष]. *Jīvitam anapekkhitvā*, regardless of my life (Mah. 197). P.p. *apekkhamāno* (Pāt. 89), *apekkhanto* (Mah. 64). Mah. 196, 230.
- APETI**, To go away [अप + ई]. With abl. *Gāmaṃ apenti*, they leave the village (Kuhn K. S. 23). Imper. 2nd pers. sing. *apehi* (Dh. 107).
- APETO** (*p.p.p. last*), Having departed; free from, deprived of [अपेत = ई]. With abl. *Methunasmiṃ apeto*, having departed from fornication. With instr. *Apeto damasaccena*, void of temperance and truth (Dh. 2). *Apetaviññāṇo*, senseless (Dh. 8). Dh. 18.
- APHALO** (*adj.*), Without fruit, unproductive, barren, unprofitable [अ + फल]. Ab. 541; Dh. 10.
- APHĀSU** (*n.*), and **APHĀSUKAM**, Discomfort, uneasiness, ailment, sickness (see *Phāsu*). Pāt. 18; Dh. 81, 84, 89, 95, 166. *Aphāsum karoti* (with gen.), to annoy (Pāt. 107).
- API**, and **PI** (*part.*), Also; even; though; merely [अपि]. Ab. 1183. *Pahāya rajjam api nātisaṅghe*, leaving my kingdom and my friends (Ras. 21). *Aham pi gamissāmi*, I will go too (Dh. 79). *Pubbe pi*, in a former existence also (F. Jāt. 16). *Vāpi pi tam pahāya pakkāmi*, and the merchant left him

and went his way (F. Ját. 16). *Dassmi aṅgam api jīvitañ ca*, I will give both life and limb (Ras. 16). *Yasapabbajanam pi ca*, and also Yasa's embracing the ascetic life (Mah. 180). *Api* — *api*, both — and (Dh. 231). *Siñcati pi siñcāpeti pi*, both sprinkles and causes to sprinkle (Pát. 74). *Pañcāpi te mahātherā therāriṭṭhādayo pi ca*, both the five great elders and the elders of whom Ariṭṭha was the first (Mah. 126). *Pakkāni pi apakkāni pi*, both ripe and unripe. *Api dibbesu kāmesu ratim so nādhigacchati*, even in celestial pleasures he finds no happiness (Dh. 34). *Api cakkavattirājā*, even a universal monarch (Alw. I. 76). *Dasakkhattum vijātā pi kho pana sakim vijātā viya aviha-tayobbanā heva hoti*, though she has borne ten children she is as young looking as if she had been but once a mother (Dh. 233). *Eko pi nā-sakkhi*, not even one was able (F. Ját. 5). *Ekavacanam pi kathetum na sakkoti*, is unable to say a single word (F. Ját. 8). *So sāsanaṣṣa dāyādo hoti no dāyako api*, he becomes a kinsman, not a mere benefactor, of Religion (Mah. 36). *Te tayo pi uddhari*, pulled them out all three (Ras. 30). *Jānanto pi na sakkā ti rājānaṃ āha*, though he knew it, he said to the king, I cannot identify it (Mah. 177). *Bandhāgāranidāsa dukkhitam pi narāddhipam dukkhāpetum*, to afflict the monarch already suffering from his imprisonment (Mah. 260). *Upaṇijjam Mahindassa dātukāmo pi*, though anxious to confer the viceroyalty on Mahinda (Mah. 36). *Eva sante pi*, in spite of this (F. Ját. 7). *Ma kaddāpi*, never at all (Mah. 158). *Api* is sometimes a particle of interrogation, e.g. *Api bhante piṇḍam alabhamāno jigacchādukkheṇa piṭṭ'attha*, Lord, not receiving alms are you suffering from hunger? (Dh. 353); *Ap' dvuso amhākaṃ satthāraṃ jānāsi*, Pray, sir, do you know our teacher? (Pát. xxvi). With foll. *nu kho* expresses an emphatic interrogation: *Api nu kho koci upaddavo atthi*, Pray, have you any cause of distress? (Dh. 154); *Jātinirodhā api nu kho jarāmaraṇaṃ paññāyetha no h' etaṃ bhante*, tell me, after the cessation of birth could decay and death exist? Certainly not, Lord. *Api ca kho pana*, however, nevertheless (F. Ját. 9). With foll. *nāma*, *Api nāma*, perhaps (Ab. 1191). *Api nāma evarūpo pi rakkhaso, dhammaṃ jāneyya*, perhaps even a rakkhasa like this might be acquainted with the Law (Ras. 21). —When followed by a word beginning with a

vowel, *Api* sometimes becomes *App* (Sansk. *apy*), e.g. *app-eva-nāma*, "perhaps." The initial *a* of *Api* is sometimes absorbed by sandhi, as *ajjāpi* = *ajja api*, *cāpi* = *ca api*, *nāpi* = *na api*. The final *i* is sometimes elided, as *sabbe p'ete* = *sabbe pi ete* (Mah. 253), *tatrāp'asim* = *tatra api asim*. The mutilated form *Pi* owes its origin to the frequent elision of the initial *a* in such cases as *manusso 'pi*, *vā 'pi*, *sabbe 'pi*. This elision was so frequent that *Pi* came to be looked upon as a perfect vocable, and thus we have such forms as *dutiyaṃ pi*, *iti pi*, *tiṣṭa pi*, in which an initial *a* is ignored. It is equally correct to write *manusso 'pi*, *vā 'pi*, etc., or *manusso pi*, *vā pi*, etc., but the latter forms are the more convenient. See *Pi*.

**APIDHĀNĀM**, Covering, concealment; a cover, a lid [अपिधान]. Ab. 51. See also *Pidhānam*.

**ĀPO**, Water [आपः = अप]. Ab. 661; B. Lot. 514. Retains its form in composition, as *āpodhātu*, *āpo-kasipam*, etc.

**APPĀBĀDHATTAM**, Freedom from illness [अस्य + आनाथ + ल].

**APPĀBĀDHO**, Slight illness, tolerable health [अस्य + आनाथ]. This word, though literally meaning "slight illness," is used in the sense of "good health" (*appābādhatā ti arogaṭā*). *Ānandaṃ appābādham pucchati*, asks Ā. about his good health, viz. asks if he is in good health (B. Lot. 427).

**APPĀBĀDHO** (*adj.*), In good health (see last). Alw. I. 108.

**APPABHĀVO**, Fewness, paucity [अस्य + भाव]. Kh. 21.

**APPABHIKKHUKO** (*adj.*), Containing few priests [अस्य + भिक्षु + क]. Alw. I. 92.

**APPABHOGATTAM**, Poverty [अस्य + भोग + ल].

**APPABODHATI**, I have met with this word only at verse 143 of Dhammapada, in a phrase the exact meaning of which it is difficult to determine—*yo nindam appabodhati asso bhadro kasam iva*. Fausböll takes *appabodhati* as the equivalent of अ + प्रबोधति, and renders the sentence "who does not excite (gives no occasion for) blame, as a spirited horse does not need the whip." Dr. Weber refers it to अस्य + बोधति, and compares the analogous compounds *alpa-man* and *bahu-man*; in this case the line might mean "he does not resent (lit. makes little of, acquiesces in) reproof, as the spirited horse does not resent the

whip but answers to it." Subhūti is of opinion that *appa* is the prep. *apa* with the consonant doubled metri causa, and this seems to be in agreement with the comment, which says *nīdam apaharanto bujjhatīti appabodhati*. The comment evidently understands it in the sense of "wards off reproof," sees his error in time to amend it, and so averts the threatened reproof (*uppannam nīdam*), just as a spirited horse does not wait for the stroke to fall, but as soon as the whip is raised starts forward, and thereby renders the blow unnecessary (*attani patamānam kasaṃ apaharati attani patitum na deti*, "arrests the whip in its fall, and does not suffer it to reach him").

**APPACCAYĀ** (*adv.*), Without a cause [अ + प्रत्यय abl.].

**APPACCAYO**, Mistrust, heartburning, discontent [अ + प्रत्यय].

**APPADHĀNO** (*adj.*), Secondary, subordinate [अ + प्रधातु]. Ab. 787.

**APPADĪPO** (*adj.*), Without a lamp [अ + प्रदीप]. Pāt. 105.

**APPADUṬṬHO** (*adj.*), Undepraved, innocent [अ + प्रदुष्ट = दुष्ट]. Dh. 23.

**APPAGABBHO** (*adj.*), Free from boldness or impudence, retiring, modest [अ + प्रगल्भ]. Dh. 44; Kh. 15.

**APPAHARITO** (*adj.*), Having little grass, free from grass [अ + हरित]. Pāt. 13.

**APPAKICCO** (*adj.*), Having few duties, free from care [अ + क्लृप्त]. Kh. 15.

**APPAKO** (*adj.*), Few, little, trifling [अ + क]. Dh. 16, 381.

**APPALĀBHO** (*adj.*), Receiving little [अ + लभ]. Dh. 66, 220.

**APPAMĀDO**, Vigilance, carefulness, thoughtfulness, earnestness, zeal; diligence, haste, despatch [अ + प्रमाद]. Dh. 5; Kh. 5; Mah. 132, 261.

**APPAMĀNĀBHO** (*adj.*), Of infinite splendour [अप्रमाण + आभा]. The *Appamāṇābhā devā* are the inhabitants of the fifth Brahmaloḥa (B. Intr. 611; Man. B. 26).

**APPAMĀNASUBHO** (*adj.*), Of infinite beauty (or purity?) [अप्रमाण = शुभ]. The *Appamāṇasubhā devā* are the inhabitants of the eighth Brahmaloḥa (B. Intr. 612; Man. B. 26).

**APPAMAÑÑĀ** (*f.*), This is one of the Buddhist technical terms. There are four *Appamaññās*, consisting in an unlimited or perfect exercise of

the qualities of friendliness, compassion, goodwill, and equanimity (*mettā, karuṇā, muditā, upekkhā*; comp. Ab. 782 with E. Mon. 249). *Appamaññā* represents the S. अप्रमाण + य, and I think it is properly an adjective *appamañño* in the feminine gender in agreement with the feminines *mettā, karuṇā*, etc.

**APPAMAÑÑATI**, To underrate, to despise [अ + मन्]. Dh. 22.

**APPAMĀNO** (*adj.*), Unlimited, boundless, infinite, innumerable [अ + प्रमाण]. B. Lot. 836; Mah. 248.

**APPAMĀRISO**, The plant *Amaranthus Polygamus* [अ + मारिष]. Ab. 594.

**APPAMATTAKO** (*adj.*), Little, slight, trifling [अ + मात्त + क]. Dh. 407; Kuhn K. S. 26.

**APPAMATTO** (*adj.*), Little, slight, moderate [अ + मात्त]. Dh. 11.

**APPAMATTO** (*adj.*), Vigilant, careful, thoughtful, heedful, earnest, zealous, strenuous, diligent, quick, active [अ + प्रमत्त + मद्]. *Appamatto hohi*, make haste to work out your salvation (Ras. 25; comp. Mah. 20, Dh. 81, 175, 176). *Rakkhatha appamattā*, guard them vigilantly (Kh. 6). With loc. *Sadatthe appamatto tato bhava*, therefore strive earnestly for thy spiritual good (Mah. 12; B. Lot. 296). Dh. 5, 6; F. Jāt. 11; B. Lot. 530.

**APPAMEYYO** (*adj.*), Unlimited, boundless, innumerable [अप्रमेय = मा]. Mah. 242.

**APPANĀ** (*f.*), Thought, reasoning, resolve [अपण]. Ab. 155; Dh. 375; E. Mon. 256.

**APPĀNĪ** (*adj.*), Inanimate [अ + प्राणिन]. Kuhn K. S. 29.

**APPĀNĪHITO** (*adj.*), Free from longing or desire [अ + प्राणिहित = चा]. Dh. 281, 282 ("free from rāga and the other paṇidhis").

**APPASADDO** (*adj.*), Free from noise, quiet; making little noise [अ + शब्द]. Mah. 18; Pāt. 21.

**APPASĀDO**, Dissatisfaction [अ + प्रसाद]. Ab. 1181.

**APPASANNO** (*adj.*), Dissatisfied, discontented; not having faith, unbelieving [अ + प्रसन्न = सद्]. Dh. 169; Pāt. xiv.

**APPASATTHO** (*adj.*), Bad, inferior [अ + प्रशस्त = शस].

**APPASATTHO** (*adj.*), With a small caravan, having few attendants [अ + सार्थ]. Dh. 22, 294.

**APPASSĀDO** (*adj.*), Insipid [अ + स्वाद]. Dh. 34.

**APPASSUTO** (*adj.*), Having learnt little, possessing

- small knowledge, unlearned, ignorant [अस्य + ज्ञत = जु]. Dh. 28; Pát. xiv.
- APPĀTANĀKO, Light ailment, freedom from bodily suffering or fatigue [अस्य + आतङ्ग]. B. Lot. 427. *Appātānko* is also an adjective meaning "free from suffering." Comp. *Appābāddho*.
- APPATARO (adj.), Fewer, less [अस्य + तर]. Alw. I. 93. *Appataramūlo*, cheaper (Dh. 250).
- APPATHAMO (adj.), Not first [अ + प्रथम]. Ab. 1199.
- APPATIBĀHIYO (adj.), Not to be put away or averted (see *Paṭibāheti*). Dh. 223.
- APPATIBHAYO (adj.), Free from danger, safe [अ + प्रतिभय].
- APPATIHATO (adj.), Meeting with no obstacle, unopposed [अ + प्रति + हत = हत]. *Appaṭihataṁ hāṇaṁ*, unlimited knowledge (B. Lot. 344, 649).
- APPATIRŪPO (adj.), Unsuitable, improper [अ + प्रतिरूप]. Dh. 293.
- APPATISAMVEDANO (adj.), Inaccessible to sensation [अ + प्रति + संवेदन].
- APPATISANDHIKO (adj.), That cannot be reunited [अ + प्रति + संधि + क]. Kamm. 10.
- APPATISSO (adj.), Disobedient, rebellious [अ + प्रति + सु?]. Some MSS. read *appatisso*.
- APPATĪTO (adj.), Dissatisfied, angry [अ + प्रतीत + ह]. Pát. 4, 5, 72.
- APPATTO (adj.), Not obtained; not having arrived; not having obtained [अ + प्राप्त = आप]. Dh. 48, 196; F. Jāt. 50.
- APPAVĀRITO (adj.), Uninvited [अ + प्र + वारित + वृ]. Pát. 11.
- APPĀYUKO (adj.), Shortlived [अस्य + आयु + क]. Dh. 143.
- APPEKACCE, This is, I think, *api ekacce*, and should therefore be written *App ekacce*.
- APPESAKKHO (adj.), Having little power or majesty [अस्य + ऐश + आख्या]. Lit. "he who is named lord of little," or "he who has the name of a little lord." See B. Intr. 239.
- APPETI (caus.), To fit, to fasten; to deliver, to hand over, to assign [अपेयति = अ]. *Tesaṁ rajjam appesi*, made over his kingdom to them (Mah. 63). *Paṇḍuvāsadevaṁ Laṅkārajjena appayum*, they invested P. with the sovereignty of Ceylon (Mah. 54). *Appetvā rājasandesam*, having delivered the royal message (Mah. 111). *Kumārasenass' appetvā*, assigning the task to prince Sena (Mah. 257). *Kāṭuṣaṁ nagaram appayi*, gave orders to build a citadel (Mah. 254). *Samādhim appeti*, to indulge in Samādhī meditation (Mah. 7, 90).
- APPEVA (adv.), Perhaps [अपि + एव]. Ab. 1158; Ras. 34.
- APPEVANĀMA (adv.), Perhaps [अपि + एव + नाम]. Ab. 1158; Alw. I. 93; Pát. 4; Ras. 17. *Appevanāma janatāya hitāya ettha*, surely it would be for the good of the people (Alw. I. 112).
- APPHOTĀ (f.), Name of a sort of jasmine [आयसो-टा]. Ab. 575.
- APPHUTO (adj.), This word appears to be a p.p.p. of *pharati* compounded with the negative a, and probably means "not pervaded," "not penetrated." The MSS. also read *apphufo*. B. Lot. 649.
- APPICCHATĀ (f.), Contentment, frugality [अस्य + इच्छा + ता]. Dh. 302, 372.
- APPICCHO (adj.), Wanting little, contented, frugal [अस्य + इच्छा]. Dh. 72, 302, 372.
- APPITO (p.p.p. *appeti*), Fastened [अपिप्त = अ]. Mah. 179. *Appito* at Pát. 11 is explained to mean "thick."
- APPIYO (adj.), Not dear, not beloved; not pleasant, disagreeable; unfriendly, unkind, inimical [अ + प्रिय]. Dh. 14, 140, 149; Ab. 735. *Appiyo*, an enemy (Kh. 13). *Appiyaṁ*, unkindness, hostility (Mah. 246).
- APPIYO (adj.), Less [अप्यीयंस].
- APPO (adj.), Little, moderate, slight, few [अस्य]. Ab. 704. *Appaṁ puññakammaṁ*, a small act of virtue (B. Lot. 340). *Appāni pupphāni*, few flowers (Dh. 253). *Appo saggāya gacchati*, few go to heaven (Dh. 32). *Appena bahum icchati*, wants much in return for little. *Appabhogo*, poor. *Appapañño*, having little wisdom, foolish (F. Jāt. 11).
- APPODAKO (adj.), Having little water [अस्य + उदक]. Dh. 241. *Appodake sote*, when the torrent was nearly dry (Ras. 90).
- APPOSSUKKATĀ (f.), Reluctance, hesitation; inaction, rest (see next). Dh. 119; B. Lot. 408.
- APPOSSUKKO (adj.), Having little desire for exertion, having little zeal, reluctant to act; living a life of ease or enjoyment, inactive, resting from work, taking one's ease [अस्य + औत्सुक्य]. Dh. 59, 104, 108, 141, 143, 407.
- APPOṬHETI, To snap the fingers (clap the hands)

in token of pleasure [आस्मोदयति = स्मृद]. Mah. 162.

ĀPUCCHANAM, Salutation, adieu (see next).

ĀPUCCHATI, To take leave of, to bid adieu; to ask leave [आ + प्रच्छ]. *Pattacivaraṇapāṇi* āpucchi, asked to be allowed to take the priest's bowl and robe (Dh. 107). *Āpucchitabbo*, whose leave ought to be asked, or who ought to be taken leave of (Dh. 79). F. Jāt. 9; Mah. 29; Dh. 112, 211, 265.

APUÑÑAM, Demerit, sin [अ + पुञ्ज]. Ab. 84; Ras. 84; Mah. 239. *Apuññaldhho*, acquisition of demerit (Dh. 55).

APUPO, A cake [अपूप]. Ab. 463.

ĀPURATI, To be filled, to increase [आ + पू].

APUTHUJJANO, see *Puthujjano*.

APUTTAKATTAM, Not having a son, childlessness [अ + पुत्र + क्त]. Mah. 45.

APUTTAKO (adj.), Sonless [अ + पुत्र]. Dh. 77, 232, 415. Fem. *aputtikā* (Dh. 219).

APUTTO (adj.), Sonless [अ + पुत्र]. Mah. 124.

ĀRĀ (f.), An awl [आरा]. Ab. 528; Dh. 71, 72.

ĀRĀ (adv.), Far off [आरात्]. Ab. 1157; Dh. 380. With abl. *Ārā so dvavakkhayā*, he is far from the extinction of passion (Dh. 45).

ĀRABHA (ger. *arabhati*), Beginning with, from; concerning, with reference to; with a view to, for [आरब्ध = रभ्]. With acc. *Mūlam ā.*, beginning from the root (Ab. 548). *Idam satthā vipakkhassevim ā. kathesi*, this the Teacher related concerning a traitor (F. Jāt. 1). *Bhikkhū ā. paññattam*, ordained for priests only. Dh. 77, 313, 327.

ĀRABHĀPETI (caus. next), To cause to be commenced or undertaken. Mah. 26, 103.

ĀRABHATI, To begin; to undertake; to attempt; to exert oneself; to obtain by exertion [आ + रभ्]. *Vāceturā arabhi*, began to read (Alw. I. 80). *Maccunā yuddham arabhi*, I have begun the conflict with death (Mah. 194). *Rājā tam ādāpetum arabhi*, the king took steps to have her brought to him (Mah. 223). *Anto pavasitum arabhi*, attempted to enter (Mah. 244). *Mahāthūpattham arabhi*, set to work to build the Mahāthūpa (Mah. 169). *Dhātu-oropenattthāya arabhi*, attempted to take down the relic (Mah. 107). *Ārabhatha*, rouse yourselves (B. Lot. 530). *Viriyaṃ ā.*, to make an effort (Alw. I. 107; Dh. 289). *Viriyaṃ arabhato dāham*, to one who makes a strenuous effort (Dh. 21). *Vipassanāṃ ā.*, to

attain vipassanā (Mah. 32). Ger. *arabhitvā* (Mah. 32), *arabha* (see sep.). Kh. 23; Dh. 249; Mah. 172, 175. P.p.p. *araddho*.

ĀRĀCĀRI (adj.), Living far from sin, leading a virtuous life [आरात् + चारिन्].

ĀRADDHO (p.p.p. *arabhati*), Having begun; striving, exerting oneself [आरब्ध = रभ्]. *So ratanam vicinitum āraddho*, he began to look for a treasure (Alw. I. 75). *Āraddhaviṛiyo*, making an effort, strenuous (Dh. 2, 200). *Accāraddho*, too eager.

ĀRADDHO (p.p.p.), Accomplished, won, provided for [आ + राध = राध].

ĀRĀDHANAM, Satisfying, propitiating; winning, accomplishing [आराधन].

ĀRĀDHETI (caus.), To propitiate, to conciliate, to make favour with; to win, to attain, to accomplish [आराधयति = राध]. *Dharaṇipatiṃ ārādha-yantā*, enjoying the favour of their sovereign (Mah. lxxxix). Dh. 50, 81, 327, 383; Pāt. 68; Mah. 2. P.p.p. *ārādhito*.

ĀRĀDHO [आराध]. Clough (Gr. 135) translates *ārādhō me rāñño* (or *rājānam*) by "my request is to the king," and in his Sinhalese Dictionary he gives to *Ārādhana* the meaning of "request, invitation." But at Kuhn K. S. *Ārādha* appears to be an adjective, *ārādhō me* (or *maṃ*) *rājā*, which Kuhn translates "the king is propitious to me."

ĀRAGGAM, The point of an awl [आरा + अग]. Dh. 71, 72.

ARAHĀ, and ARAHAM (m.), A venerable person, a holy man, a saint; one who has attained final sanctification, an Arhat [अरहन्]. Acc. *arahantam* (Dh. 74). Gen. and dat. *arahato* (Kh. 2). Plur. *arahanto* (Dh. 18, 240; Mah. 104). Acc. plur. *arahante* (Dh. 240). Gen. and dat. plur. *arahatam* (Dh. 30). There are two sorts of Arahā, the *arahattamaggattho* and the *arahattaphalaṭṭho*; the latter is entirely free from human passion (*khiṇḍasavo, vitarāgo*), he is said to have attained Nirvāṇa (viz. *kilesapariniḍḍāna* or *upādisesaniḍḍāna*), and when he dies he ceases to exist (attains *khandhapariniḍḍāna* or *anupādisesaniḍḍāna*). By the word Arahā standing alone the Arahattaphalaṭṭha is generally intended. Ab. 10; E. Mon. 6, 280-288, 290; Man. B. 38, 39; B. Intr. 294; B. Lot. 287, 520; Dh. 83. Arahā properly means only "a venerable man," and at Dh. 240 we find it applied by a non-Buddhist to



Acelakas or naked ascetics. Of the two nominatives Arahant is no doubt the primitive one, retaining as it does the form of a present participle from *arahati*; *arahá* follows the analogy of *mahá*. It is possible that *arahant* is used exclusively as an adjective, and *arahá* as a noun, but I have not sufficient data to determine this with certainty (see *Arahant*). See *Maggo*.

**ARAHADDHAJO**, The robes or dress of a Buddhist priest [अर्हत् + ध्वज]. Ab. 296.

**ARAHAM** (m.), Worthy, venerable, sanctified, holy [अर्हत्]. This nominative occurs in the well-known formula, *Iti pi so bhagavá arahant sammá-sambuddho vijjācaranāsampanno*, etc. (Alw. I. 77). In the formula *Namo tassa bhagavato arahato sammásambuddhassa* we have the dative. In both cases *arahant* seems to be used adjectively. See *Arahá*.

**ARAHATĀ** (f.), Worthiness [अर्ह + ता]. Cl. Gr. 97.

**ARAHATI**, To deserve; to be worthy of; to be able; to be fit; to honour [अर्ह]. *Na so kāsāvaṃ arahati*, he is not worthy of the yellow robe (Dh. 2). *Imāni me sahayo 'rahate*, my friend is worthy of these jewels (Mah. 69). *Ime mama sarīre upayogaṃ na arahanti*, these are not fit for use upon my body, i.e. too good for me to use (Dh. 291). *Kumbhaṃ arahati*, is equal to a kumbha (Cl. Gr. 91). *Ko taṃ nindituṃ arahati*, who would dare to reprove him (Dh. 41). *Tasmā 'yaṃ Damilāsaṇe vāsetuṃ n' eva arahati*, therefore he is by no means the man to cause to dwell among Tamuls, i.e. he is too good to dwell among them (Mah. 139). *Tvaṃ 'evaṃ vicarituṃ na arahasi*, you ought not to go about thus (Dh. 309). Cl. Gr. 136.

**ARAHATTAM**, State of being an Arahá, Arhatship, final sanctification [अर्हत् + त्व]. Ab. 436. The last of the four Maggas is called *arahattamaggo*, subdivided into *arahattamaggo* and *arahattaphalaṃ*, "the path of Arhatship and the fruition of Arhatship." The latter is identical with *Kilesāparinibbāna* or *Upādisesanibbāna* (see *Maggo* and *Nibbānaṃ*). *Arahattappatto*, having attained Arhatship (Dh. 273; Mah. 103). *Arahattappatti*, attainment of Arhatship. Dh. 195, 273, 411, 421.

**ARAHATTAMAGGATTHO**, One who is walking in the path of Arhatship [अर्हत् + त्व + मार्ग + त्व].

**ARAHATTAPHALATTHO**, One who is in the full fruition of Arhatship [अर्हत् + त्व + फल + त्व].

**ARAHITO** (p.p.p. *arahati*), Revered [अर्हित = अर्ह]. Ab. 750.

**ARAHO** (adj.), Deserving, worthy, fit, worth [अर्ह].

With acc. *Satthagātaṃ no 'rahá*, not fit to be lopped with a weapon, viz. too precious to be lopped (Mah. 111). With gen. *Buddhabhāsitaśārahāni*, suited to the word of Buddha (Alw. I. vii). *Dapḍakammāraho*, worthy of punishment (Mah. 28). *Manussāraho*, fit for human habitation (Mah. 4). *Samāraho*, suited to priests, sacerdotal (Mah. 212). *Bodhiṭṭhānārahá mahi*, a spot worthy to be the site of the Bo tree (Mah. 89). *Saṅkhamuttaṃ satasahassadvayārahāṃ*, chanks and pearls worth two lacs (Mah. 53).

**ARĀJIKO** (adj.), Without a king [अ + राजन् + क्व]. Mah. 54.

**ĀRAKĀ** (adv. and prep.), Far off, from afar [आरकात्]. Ab. 1157. *Diṇḍaṃ taṃ āraká*, seeing her from a distance (Mah. 43). *Ādākusāṃsaggaṃ āraká parivajjiya*, flying far from association with evildoers (Mah. 238). With abl. *Āraká imasmā dhammavinayá*, far from this Doctrine and Discipline (Kuhn K. S. 7, also with acc. and instr.).

**ĀRAKATTAM**, Being far from [आरकात् + त्व]. Dh. 433.

**ĀRAKKHEYYO** (adj.), That ought to be guarded [आ + रक्ष + एय]. There are three *Tathāgataśādrakḥkheyyāni* enumerated in Saṅgīti Sutta. The text is as follows, *Parisuddhakāyasaṃcāro dvuso tathāgato n' atthi tathāgatassa kāyaduccaritaṃ yaṃ tathāgato rakḥkheyya mā me idaṃ paro aññāsīti: parisuddhāvācisaṃcāro . . . vacāduccaritaṃ . . . aññāsīti: parisuddhamānosasaṃcāro . . . manoduccaritaṃ . . . aññāsīti*, "the conduct of Buddha is pure in action; there is not in Buddha any wrong conduct in action which he should guard, saying, Let not my enemy know this; the conduct of Buddha is pure in word," etc. etc.

**ĀRAKKHATI**, To guard, to protect [आ + रक्ष]. P.p.p. *drakḥkḥito* (Mah. 170).

**ĀRAKKHIKO**, A guard, a keeper, a policeman [आरक्षिक]. Dh. 158, 219.

**ĀRAKKHO**, Guard, protection [आरक्ष]. *Ārakḥkha-devatá*, tutelar gods (Dh. 103). *Vidhāya tattha drakḥkḥam*, posting a guard there (Mah. 160). Mah. 18, 241.

ĀRAKŪTO, and -TAM, Brass [आरकूट]. Ab. 492.

ARĀM (*adv.*), Speedily, presently [आरम्]. Ab. 40.

ĀRAMBHANĀM, Commencement [आरम्भ]. Mah. 163.

ĀRAMBHO, Commencement; exertion, effort; mischief, injury [आरम्भ]. Ab. 852. *Thūpārambho*, commencement of the thūpa (Mah. 174). *Āndrambho*, free from mischief or danger (Pāt. 4). There are eight *Ārambhavatthāni*, "matters or occasions for exertion, or for making an effort," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, etc.

ĀRĀMIKO, One employed about the grounds of a Buddhist temple, a temple servant, gardener, etc. [आराम + इक]. Mah. 239; Pāt. 9, 68.

ĀRAMMANĀM, That on which anything rests or dwells, a support, stay, basis, ground, cause, material, object; an object of sense; a thought, an idea [आरम्भण]. Ab. 94, 1132. The six *Ārammaṇas*, or objects of sense, are *rūpaṃ*, *saddo*, *gandho*, *raso*, *phasso*, *dharmo*, "form, sound, odour, taste, contact and ideas"; they are thus identical with the *Bāhira Āyatanas*, and are the objects of the six *Ajjhattika Āyatanas* or Senses (Ab. 94). *Ārammaṇa* is also used in a more restricted sense, "the object or material of the mind or of thought," "thoughts," "ideas." At Man. B. 408, Hardy defines *Ār.* as "thoughts that proceed from contact with sensible objects in the mind" (see also p. 500). Clough in his Sinhalese Dict. defines *Ār.* as "being affected, reflection, thought; the subject of thought, that which occupies the mind."—Ex. *Itthārammaṇe mānasam viśajjeto*, allowing the mind to dwell on a pleasing object (Dh. 111). *Cittam nāma' etaṃ nāndrammaṇesu dīgharattaṃ carikaṃ carantaṃ*, that mind of his long wandering in many channels of thought (Dh. 405: comp. in the same page *pāpādiṣu dhammaṇesu*, dwelling on sinful and unworthy thoughts). *Tesaṃ hi dībbapaṭibhāgāni pi dhammaṇāni cittaṃ cāletuṃ na sakkonti*, for even the most divinely attractive fancies cannot tempt their mind from its ascetic calmness (Dh. 284). *Ime taṇhāsoṭṭā cakkhudoṣārdānāṃ vasaṇa sabbesu rūpādiṣu dhammaṇesu savaṇato*, these currents of desire, from flowing by means of the eye, the ear, etc., through all the (six) channels of Form, Sound, etc. (Dh. 410). *Nirodhaṃ dhammaṇaṃ katvā*, making an-

nihilation its aim (Dh. 381). *Ekārammaṇo*, having one (or the same) object (Dh. 90). *Atthattikādyā dhammaṇesu kammaṃ karonto*, exercising himself in the thirty-eight subjects of meditation (Dh. 422). *Taṃ dhammaṇaṃ katvā viharantīnaṃ*, who live with their minds set on this object (Dh. 282). *Ārammaṇaṃ gaphati* or *gaheti* is a phrase used in connection with *Kammaṭṭhāna* meditation: it means to obtain or lay hold of an idea, a topic, a thought, upon which the mind is brought to dwell with intense force until supernatural illumination is obtained. Thus we read, at Dh. 195, that a certain priest, who had made strenuous but unavailing efforts to attain Arhatship, happened to see a great fire break forth in the forest. He hastily climbed a bare hill, and while seated watching the conflagration, grasped this thought with his mind, As this fire advances, consuming in its progress all fuel great and small, even so I should advance, consuming with the fire of the knowledge conferred by the Ariyamagga all obstacles great and small. Here, then, we have an *ārammaṇa*, or subject for *Kammaṭṭhāna* meditation: another will be found at Dh. 210, where a priest sitting by a torrent side watches the bubbles of foam, and fixes his mind upon the idea, As these bubbles are formed and burst, so the human body is born and perishes. For this subject comp. Hardy's account of the *Kasipa* meditation, E. Mon. p. 252 and foll. The primitive form *Ālambanam* also occurs. In the modern Sinhalese *Prākṛit aramupaṇa karaṇavā* (आरम्भणं कृ) means "to resolve," "to intend." B. Intr. 449; B. Lot. 831; Dh. 121, 200, 273, 350.

ĀRĀMO, Pleasure; a pleasure garden, a park; the gardens or wooded enclosure surrounding a Buddhist temple; a vihāra, a Buddhist monastery or temple [आराम]. Ab. 537; B. Lot. 436; Kh. 4; Mah. 67, 225, 234; Dh. 209.

ĀRANĀLAM, Sour gruel [आरणाज]. Ab. 460.

ARANĪ (*m.* and *f.*), Wood for kindling fire by attrition [आरणी]. Ab. 419.

ARAÑJARO, A water-jar [आञ्जितर]. Ab. 456.

ĀRAÑŪAKO (*adj.*), Belonging to the forest, situated in the forest [आरण्याक]. *Arāñṇako vihāro*, a forest hermitage (Dh. 85). *Arāñṇako*, one who lives in the forest, a recluse (Dh. 144). *Arāñṇakaṅgaṃ* is one of the thirteen *Dhutaṅgas*, and enjoins living in a forest. It is possible that *Arāñṇi-*



*kaṇḍa* may be also a correct form. Clough gives *draṇṇikaṇḍa* under *Teles Dhātāṅga* in his Dictionary, and I find *draṇṇikavattam* ("duties of an eremite priest") in a MS. of *Saṅkhyārtha Prakāśa*.  
**ARAÑÑAM**, A forest, a wood [अरण्य]. Ab. 536; Dh. 18.  
**ARAÑÑĀNĪ** (f.), A large forest [अरण्यानी]. Ab. 536.  
**ARATI** (f.), Dislike; discontent; abstinence from [अ + रति]. Dh. 74; Ab. 783; B. Lot. 443.  
**ARĀTI** (m.), An enemy [अ + राति]. Ab. 344.  
**ĀRATI** (f.), Leaving off, cessation, abstinence [आरति]. Ab. 160; Kh. 5; Kuhn K. S. 26.  
**ARAVINDAM**, A lotus [अरविन्द]. Ab. 684.  
**ĀRĀVO**, Sound, noise [आराव]. Ab. 128.  
**ARE** (interj.), Here! I say! Sirrah! [अरे]. Ab. 1139; Dh. 169, 168, 209.  
**ARI** (m.), An enemy [अरि]. Ab. 344.  
**ARINDAMO** (adj.), Victorious [अरिन्दम].  
**ARISAM**, Hemorrhoids [अरिस]. Ab. 327.  
**ĀRISSAM**, Rishiship [आरिष]. *Isino bhāvo āriṣsaṃ* (Cl. Gr. 97).  
**ARITAM**, A rudder [अरिच]. Ab. 667; Mah. 120.  
**ARITTHAM**, Buttermilk or whey; bad symptoms, signs of approaching death; good luck; bad luck [अरिष्ठ]. Ab. 822.  
**ARITTHO**, The soap-berry plant, *Sapindus Saponaria*; the Nimba-tree; a crow; a sort of spirituous liquor [अरिष्ठ]. Ab. 555, 570, 638, 822.  
**ARIYADHANAM**, Noble or sublime treasure [आर्य + धन]. There are seven, *saddhāḍhanam*, *śīladhanam*, *hīridhanam*, *ottappadhanam*, *sutadhanam*, *cāgādhanam*, *paññāḍhanam*, "faith, a moral life, modesty, fear of sin, learning, self-denial, wisdom."  
**ARIYAKO** (adj.), Aryan as opposed to *Milakkha* [आर्यक]. *Anariyako*, non-Aryan, as Tamul, etc. (Pāt. xliii).  
**ARIYAMAGGO**, Sublime path, viz. *Arahattamagga*; see E. Mon. 280, 281, 294; Dh. 195. [आर्य + मार्ग].  
**ARIYAPHALAM**, Sublime fruition, viz. *Arahattaphala* [आर्य + फल]. Dh. 180, 334.  
**ARIYAPUGGALO**, Holy personage, i.e. one who is in one of the four Paths or four Fruitions, see *Ariyo* [आर्य + पुद्गल]. The eight *Ariyapuggalas* are, *Sotāpattimaggaṭṭho*, *Sotāpattiphalagāṭṭho*, *Sakadāgāminimaggaṭṭho*, *Sakadāgāminiphalagāṭṭho*,

*Andāgāminimaggaṭṭho*, *Andāgāminiphalagāṭṭho*, *Arahattamaggaṭṭho*, *Arahattaphalagāṭṭho*.

**ARIYASACCAM**, Sublime truth [आर्य + सत्त]. The *cattāri ariyasaccāni*, or "four great truths," are four theses upon which the whole doctrine of Buddha is based; they are, *dukkham ariyasaccam*, *dukkhasamudayaṃ ariyasaccam*, *dukkhanirodham ariyasaccam*, *dukkhanirodhagāminī paṭipaddā ariyasaccam*, "suffering, the cause of suffering, the cessation of suffering, the path leading to the cessation of suffering." They are also sometimes briefly expressed thus, *dukkham*, *samudayo*, *nirodho*, *maggo*. Stated in full the four truths are as follows:—Firstly, that existence is suffering; secondly, that human passion (*tapaḥ*, desire) is the cause of continued existence; thirdly, that by the destruction of human passion existence may be brought to an end; fourthly, that by a life of holiness the destruction of human passion may be attained. The *Magga* or *Paṭipadā* of the last truth is the *Ariyo Aṭṭhaṅgiko Maggo* (see *Aṭṭhaṅgiko*). B. Lot. 517; Man. B. 496; Kh. 8; Kuhn K. S. 32; Dh. 35, 346, 347.

**ARIYASĀVAKO**, Holy disciple [आर्य + आवक]. The *Ariyasāvakas* are the disciples of Buddha who are walking in the Four Paths, *Sotāpannas*, *Sakadāgāmins*, etc. Dh. 79, 205, 240; Ras. 39.

**ARIYAVAMSO**, Noble family [आर्य + वंश]. Mah. 227. *Saṅgīti Sutta* mentions four *Ariyavamsas*, to which belong respectively the recluse who is contented with the robes presented to him, the recluse who is contented with the food presented to him, the recluse who is contented with the bedding presented to him, the recluse who delights in meditation.

**ARIYAVĀSO**, Noble or holy state [आर्य + वास]. Ten are enumerated in *Saṅgīti Sutta*,—the state of being free from the five bad qualities (*pañcasāgāṃ*), of being possessed of the six good qualities (*chaḷaṅgāṃ*), etc.

**ARIYAVOHĀRO**, Noble or honourable practice [आर्य + व्यवहार]. There are four, *musavādā veramaṇī*, *piṇḍapavācā v.*, *pharusavācā v.*, *samphappalāpā v.*, "abstinence from lying, from slander, from harsh language, from frivolous talk." There are also two other sets of four each, "saying you have not seen when you have not seen, saying you have not heard when you have not heard," etc. Comp. *Anariyavohāro*. See also *Ariyo* (2).

**ARIYO** (*adj.*), Honourable, respectable, venerable; noble; excellent, eminent; holy, sanctified [आर्य]. Ab. 696. *Ariyā jātiyā jāto*, born of an honourable family. *Iminā ariyena sīlakkhandhena samannāgato*, endowed with this sublime assemblage of virtues. *Ariyabhūmi* at Dh. v. 236 is explained to mean the five Suddhāvāsas. At Dh. v. 208 we have *ariyam*, with the long a of the Sanskrit revived metri causa. Dh. 48.

**ARIYO**, A venerable or holy man, a saint; one who has entered on the Four Paths, a converted man; one who has attained final sanctification, an Arahā; a Brahman; an Ārya or Aryan [आर्य]. As a technical term for one walking in the Four Paths the word Ariya includes Buddhas, Pacceka Buddhas, Arahās, Anāgāmins, Sakadāgāmins and Sotāpannas. These are collectively designated by the plural *Ariyā*, "the saints," "the elect," "the righteous," which includes the whole Buddhist hierarchy (Ab. 1002; B. Intr. 290, 291; B. Lot. 520, 866; Dh. 5, 37, 180). The plural *Ariyā* is sometimes restricted to Arahās (including Buddhas and Pacceka Buddhas), as at Dh. v. 79, and 164. *Ariyo* is sometimes used synonymously with Arahā (Ab. 435). *Ariyūpavādo*, speaking evil of the saints (Pāt. 92). *Ariyavohāro*, the vernacular speech of the Aryans (Alw. I. cvii). **ĀROCĀPETI** (*caus.*), To cause to be announced; to announce [आ + caus. रच]. F. Jāt. 6; Dh. 265, 395.

**ĀROCETI** (*caus.*), To tell, to announce, to declare [आ + रोचयति = रच]. With acc. *Rājānam evam ārocayāmi*, thus address the king. With dat. *Ārocayāmi vo*, I tell you (Kuhn K. S. 28). With dat. and acc. *Bhagavato kālam ārocesi*, informed Buddha that it was time (B. Lot. 362). *Raññā vuttasāsanam ārocesi*, delivered the king's message (Alw. I. 79). *Geham gantvā ārocesum*, went home and brought the news (F. Jāt. 15). P.p.p. *ārocito*, declared. *Bhattakāle ārocite*, when dinner was announced (Mah. 7). Ras. 73.

**AROGO** (*adj.*), Free from sickness, healthy [अ + रोग]. *Kato arogo*, cured (Mah. 244). *Aroga-bhāvo*, health (Dh. 206).

**ĀROGYAM**, Health [आरोग्य]. Ab. 331; Dh. 37, 356.

**ĀROHĀ** (*f.*), An elegant woman [आरोह].

**ĀROHAKO**, A rider [आरोहक]. Mah. 142.

**ĀROHANAM**, Ascent, ascending; a ladder, stairs [आरोहण]. Ab. 216. *Sukhen' ārohanatthāya*, to

facilitate the ascent (Mah. 132). *Pabbatārohanam*, ascending the mountain (Mah. 103).

**ĀROHANIYO** (*adj.*), Fit for mounting [आरोहणीय]. *Ārohaniyo nāgo*, riding elephant (Dh. 188).

**ĀROHO**, A rider; ascent; length [आरोह]. Ab. 295. *Hatthāroho*, an elephant rider. *Assāroho*, a horseman. *Rathāroho*, a chariot rider (Ab. 376). *Svāroho*, easily mounted up to, of moderate height (Mah. 112).

**ĀROPANAM**, Raising; establishing (see next).

**ĀROPETI** (*caus. āruhati*), To cause to ascend, to raise, to lift up to or upon; to put; to establish, to set on foot, to introduce; to transfer, to render, to turn into [आरोपयति = रू]. *Nāvam ār.*, to put on board ship. *Etadaggaṃ ār.*, to raise to the chief place. *Rūpaṃ āropetvā mahāratham*, having put the image into his state chariot (Mah. 248). *Attano piṭṭhiṃ āropetvā*, having mounted him on his back (Dh. 149). *Tulam āropetvā*, putting them into the balance (Dh. 380). With two acc. *Satasahasādhikā nava koṭiyo sakaṭe āropetvā*, putting nine koṭis and a hundred thousand into carts (Dh. 248, 249). *Vihāraṃ Cetiya-giriṃ theram āropayi*, established the thera in the C. vihāra (Mah. 76). *Tepiṭakam Buddhavacanāṃ tantim āropento*, when fixing the text of the Tipiṭaka word of Buddha (Alw. I. v). *Buddhavacanāṃ chandaso āropema*, let us turn (translate) the word of Buddha into chandas (Pāt. xlii). *Vādaṃ ār.*, to found a religious sect, to create a schism (Pāt. v). *Tass' eva dosam āropetvā*, fixing the guilt upon him (Dh. 263). *Assa moho āropetabbo*, he should be convicted of folly (Pāt. 18). Dh. 176, 194, 220, 239. P.p.p. *āropito*.

**ARU** (*n.*), A wound [अरु]. *Arukāyo*, this mass of corruption (Dh. 27).

**ĀRUHATI**, and **ĀROHATI**, To ascend, to mount, to go up into [आ + रू]. *Assam ār.*, to mount a horse (Mah. 142). *Ratham ār.*, to mount a chariot (F. Jāt. 10). *Pabbatam ār.*, to climb a mountain (Ras. 24). *Nāvam ār.*, to go on board ship (F. Jāt. 4). *Nāvam pun' āruhi*, re-embarked (Mah. 46). Fut. *ārohissati* (Mah. 40). Imper. 2nd pers. *āroha* (Mah. 142; pl. *ārohattha*, Mah. 81). P.pr. *ārohanto*. Ger. *āruhya*, *āruhitvā*, *āruhyitvā* (F. Jāt. 4; Mah. 142; Dh. 199).

**ĀRŪLHO** (*p.p.p. last*), Having ascended; having

put; put; rendered, transferred [आरुह = रुह]. *Assarūho*, on horseback (Mah. 151). *Ratharūho*, having mounted his chariot (Mah. 203). *Arūho tam mahindharam*, having climbed that mountain (Mah. 167). *Upāhanārūho*, wearing slippers (Pāt. 23). *Tisso saṅgitiyo arūhadhammaṣ*, the doctrines introduced into the three Rehearsals (Pāt. 85). *Potthakārūho*, put into books. *Vinayapiṭake tantim arūhā*, having fixed the text of the Vinaya-piṭaka (Alw. I. vi).

**ARUṆO** (*adj.*), Light red; dark red [अरुण]. Ab. 97, 980.

**ARUṆO**, The dawn; the sun [अरुण]. Ab. 980; Alw. I. 76. *Arunuggamanam*, dawn, sunrise (Dh. 81, 106).

**ARŪPABHAVO**, Formless existence, existence in the Arūpabrahmaloka (see Bhavo).

**ARŪPABRAHMALOKO**, Formless Brahma heaven [अरूप + ब्रह्म + लोक]. There are four heavens peopled by formless or incorporeal Brahmas. Their names are *Ākāśaṇācāyatanam*, *Vīññāṇācāyatanam*, *Ākīñcāññāyatanam*, *Nevaśāññācāyatanam* (see each sep.). Their inhabitants are called respectively *Ākāśaṇācāyatanūpagā devā*, *Vīññāṇācāyatanūpagā devā*, *Ākīñcāññāyatanūpagā devā* and *Nevaśāññācāyatanūpagā devā*: they have no bodily form, but are mere effulgences endowed with intelligence. B. Lot. 811; E. Mon. 308; Man. B. 26. The four Formless Brahma heavens are called collectively *Arūpabrahmaloka*, "the Formless Brahma World."

**ARŪPADHĀTU**, see *Dhātu*.

**ARŪPAM**, Absence of form [अ + रूप]. B. Lot. 807.

**ARŪPĀVACARO** (*adj.*), Belonging to the Arūpabrahmaloka [अरूप + अवचर].

**ARŪPĀVACARO**, Realm or world of Formlessness, the Arūpabrahmaloka [अरूप + अवचर]. Man. B. 3, 423.

**ARŪPI** (*adj.*), Formless, incorporeal, immaterial [अरूप + इति]. Dh. 90.

**ARŪPO** (*adj.*), Without form, incorporeal, immaterial [अ + रूप]. Neut. *arūpaṃ*, Nirvāṇa (Ab. 6).

**ĀRUPPO** (*adj.*), Formless, incorporeal, belonging to the Arūpabrahmaloka [अरूप + य].

**ĀRUYHA**, see *Āruhati*.

**ĀSĀ** (*f.*), Desire, longing [आशा]. Ab. 162; Dh. 73, 431; Pāt. 75, 114. *Vantāso*, free from lust (Dh. 18).

**ASABBHO** (*adj.*), Improper, wrong, sinful [अ + सत्त]. Dh. 14.

**ĀSABHO** (*adj.*), Belonging to a bull, taurine [आश्विन].

**ASACCO** (*adj.*), Untrue, false [अ + सत्त]. Ab. 127, 1176. Neut. *asaccaṃ*, falsehood.

**ASADDHAMMO**, Evil state, sin; sexual intercourse, fornication [अ + सत्त + धम्म]. Ab. 317; Kuhn K. S. 8. *Asaddhammavacanam*, sinful language (Pāt. 69). There are seven Asaddhammas, being devoid of faith, of shame, etc.

**ASĀDHĀRANO** (*adj.*), Uncommon, special, peculiar, unrivalled [अ + साधारण]. Alw. I. x; Dh. 193. *Asādhāraṇam aññesaṃ*, not shared with others (Kh. 14).

**ASĀDHU** (*adj.*), Bad, wicked [अ + साधु]. F. Jāt. 1; Dh. 30.

**ASADISO** (*adj.*), Unexampled; incomparable [अ + सदृश]. Alw. I. 76; Dh. 402.

**ĀSAJJA** (*ger.*), Having approached, having attained [आसाज = सह].

**ASAJJHĀYO**, Non-repetition [अ + साध्याय]. Dh. 43.

**ĀSAJJO** (*adj.*), Attainable [आसाज = सह]. Ab. 745.

**ASAKIM** (*adv.*), More than once, repeatedly [अ + सकृत्]. Ab. 1137.

**ASAKYAPUTTIYO**, Not a son of Sakya, not a true disciple of Buddha [अ + शाक्य + पुत्र + य]. Kamm. 9.

**ĀSĀLHĀ**, and -HO, Name of a month (June-July), and of a Nakkhatta [आषाढ]. According to Ab. 75 the name of the month is both masc. and fem. According to Ab. 59 the name of the lunar mansion is masc., *Pubbāsāḍho* and *Uttarāsāḍho* being the 18th and 19th lunar mansions. At Mah. 12, 103, *Āsāḍhi* (आषाढी).

**ASAMĀNO** (*adj.*), Unequal, dissimilar [अ + समान]. Dh. 53.

**ASAMAYO**, Wrong time (see *Akkhaṇo*).

**ASAMCICCA**, see *Asaṇcicca*.

**ASAMO** (*adj.*), Uneven, unequal; unequalled, peerless [अ + सम]. Cl. Gr. 81.

**ASAMVĀSO** (*adj.*), Deprived of co-residence, expelled from the priesthood [अ + संवास]. Kh. 29; Pāt. 3, 65; E. Mon. 8.

**ASAMVUTO** (*adj.*), Unrestrained, intemperate [अ + संवृत = वृ]. Dh. 2.

**ASANAM**, Shooting; an arrow [असत्त]. Ab. 389, 1004.

**ASANAM**, Eating; food [अशन]. Ab. 465, 1004.  
The four Asanas are *khajjam*, *bhojjam*, *leyyam*, *peyyam* (Ab. 466).

**ĀSANAM**, Sitting; a seat [आसन]. Ab. 311, 765, 1099; Mah. 39; Dh. 372; B. Lot. 305. The withers of an elephant (Ab. 363).

**ASAÑCICCA** (*adv.*), Inadvertently, unintentionally [अ + संविच्छ = चिच्छ]. Mah. 128; Dh. 103. Also written *asamcicca*.

**ĀSANDI** (*f.*), A long or easy chair [आसन्दि]. Ab. 311.

**ASAŅGO** (*adj.*), Detached, free, absolute [अ + सङ्ग]. B. Lot. 344.

**ĀSAŅGO**, Attachment [आसङ्ग].

**ASANI** (*m.*), and **ASANĪ** (*f.*), Indra's thunderbolt [अशनि]. Ab. 24. *Asanipātasaḍḍo 'va*, like the noise of a falling thunderbolt (Mah. 143; comp. Dh. 219). *Asanī viya gajjanto*, roaring like thunder (Mah. 152).

**ĀSAŅKĀ** (*f.*), Fear, apprehension, anxiety, suspicion, doubt [आशङ्क]. Dh. 396.

**ĀSAŅKATI**, To fear, to suspect, to doubt [आ + शङ्क]. Dh. 417.

**ASAŅKHATADHĀTU** (*f.*), The unconditioned or immaterial element or principle, Nirvāpa [अ + संकृत = कृ + धातु]. Ab. 8.

**ASANKHATO**, see *Saṅkhato*.

**ASANKHEYYO** (*adj.*), Incalculable, innumerable [असंखेय = खा]. The neut. *Asaṅkheyyam* is the highest of the numerals, and is equal to 10,000,000<sup>90</sup>, or 1 followed by 140 ciphers (Ab. 476; Man. B. 7; B. Lot. 852; Ras. 72). *Asaṅkheyyam* is also a period of an *asaṅkheyya* of years (Dh. 79; Mah. 8).

**ASANKHIYO** (*adj.*), Innumerable [असंख + खा]. Mah. 3. *Asaṅkhiyā devā*, innumerable devas (Mah. 81). *Nānāragambaram asaṅkhiyam*, innumerable cloths of various dyes (Mah. 258).

**ĀSAŅKĪ** (*adj.*), Apprehensive, anxious [आशङ्किन्]. Mah. 103.

**ASANKITO** (*adj.*), Without hesitation or doubt, fearless [अ + शङ्कित = शङ्क]. Mah. 134, 230; Ras. 24.

**ASAŅŅASATTO** (*adj.*), Unconscious [अ + संज्ञा + सत्त]. The *Asaṅṅasattā devā* are the inhabitants of the eleventh Brahmaloḥa; they pass their existence in a state of total unconsciousness. E. Mon. 308; Man. B. 26, 103; B. Intr. 614.

**ASAŅŅATO** (*adj.*), Unrestrained, intemperate [अ + संयत = यत्त]. Dh. 44, 54; Mah. 232.

**ASAŅŅĪ** (*adj.*), Unconscious [अ + संज्ञा + इन्].

**ĀSANNO** (*p.p.p.*), Near [आसन्न = सद्]. Ab. 705. *Āsannamarapo*, dying (Mah. 132). Loc. *asanne*, *asannamhi*, near. With gen. *Gantvāna tassa asanne*, going close to him (Mah. 39). *Lendaṇnamhi*, in the neighbourhood of the cave (Mah. 167).

**ASANO**, The tree *Terminalia Alata Tomentosa* [असन]. Ab. 563, 1004.

**ASANTĀSĪ** (*adj.*), Free from fear [अ + संवास + इन्]. Dh. 63.

**ASANTO** (*adj.*), Not being, not existing; absent; false; bad, wicked [अ + सन्त् = अस्]. *Mayi asante*, if I had not been present (Dh. 352). *Asataṁ heṭi appiyo*, he is a foe to evildoers (Dh. 14). Acc. *asataṁ* (Dh. 13), *asantaṁ* (Dh. 268). Intr. *asatā* (Dh. 66). Loc. *asati* (Dh. 235), *asante* (Dh. 352). Loc. fem. *asantiyā* (Pāt. 2). Nom. plur. *asanto* (Dh. 53). Gen. and dat. plur. *asataṁ* (F. Jāt. 7).

**ĀSĀRO**, Unreality, vanity, worthlessness [अ + सार]. *Āsāre sāmatti*, taking the real for the unreal (Dh. 2).

**ĀSĀRO** (*adj.*), Vain, unsubstantial, unessential, unreal [अ + सार]. Ab. 698. *Āsārehi dhaṇehi*, with perishable riches (Mah. 224).

**ĀSĀRO**, A heavy shower [आसार]. Ab. 50.

**ASASSATIKO** (*adj.*), Not eternal, finite [अ + शास्वत + इक्].

**ASATĀ**, **ASATAM**, etc., see *Asanto*.

**ĀSĀTIKĀ** (*f.*), A fly's egg, nit (Ab. 645). Comp. *Mārāṭhi āsāṭhī*.

**ASATIYĀ**, Heedlessly, unintentionally [अ + क्षुति instr.]. Dh. 103.

**ASATTAM**, Non-existence [अ + सत्त]. Ab. 1103.

**ASATTHENA**, Not by the sword, peacefully [अ + शस्त्र instr.]. B. Lot. 581.

**ĀSATTI** (*f.*), Attachment, desire [आ + सत्ति]. Alw. I. 107.

**ASATTO** (*adj.*), Free from attachment or desire [अ + सत्त = सज्]. Dh. 74, 433.

**ĀSATTO** (*p.p.p.*), Attached, clinging; intent, attentive, diligent [आसत्त = सज्]. Ab. 726, 816.

**ĀSAVAKKHAYO**, Extinction or cessation of human passion, Arahatta [आसव + अय]. Dh. 45, 48; E. Mon. 284; B. Lot. 795, 822.

**ĀSAVATI**, To trickle, to flow [आ + वृ].

**ĀSAVO**, Distilled spirit [आसव]. Ab. 533, 822, 968.

**ĀSAVO**, Oozing, scum; misfortune; human passion, sin, corruption, depravity [आसव, often incorrectly written आश्रव]. Ab. 968; B. Lot. 288, 822, 823; Dh. 17, 41, 45, 52, 279. Āsava is synonymous with Kilesa. The three Āsavas are *kāmasavo*, *bhāvasavo*, *avijjāsavo*, "the lust of the flesh, the love of existence, and the defilement of ignorance" (B. Lot. 823). The first of these is explained by *pañcagavāṇiko rāgo*, the second by "attachment to existence in the rūpa and arūpa worlds," and the third is the defilement arising from ignorance of the Four Great Truths (*ariyasaccāni*). There are also four Āsavas, *kāmasavo*, *bhāvasavo*, *diṭṭhāsavo*, *avijjāsavo*, sensual pleasure, existence, heresy and ignorance (E. Mon. 290; Man. B. 496).

**ĀSAYHO** (*adj.*), Invincible [अ + सहा = सह]. Kuhn K. S. 23.

**ĀSAYO**, Meaning, intention, inclination; dependence; support; abode, retreat, haunt [आश्रय, and आशय]. *Viśamāsayo*, evil-disposed (Mah. 122). *Jalāsayo*, a tank (Ab. 677). Ab. 766, 936; Mah. 117; Pāt. 71, 72.

**ASECANO** (*adj.*), Charming, captivating, bewitching [असेचन]. Ab. 697.

**ASEKHO**, and **ASEKKHO** (*adj.*), Belonging to an Asekha (see next). The *dasa asekha dhammā*, or ten attributes of an Arahā, are *asekha sammā-diṭṭhi*, *asekha sammāsāṅkappo*, *asekha sammāvācā*, *asekha sammākammanto*, *asekha sammā-dīṭvo*, *asekha sammavādyāmo*, *asekha sammāsati*, *asekha sammāsamācīhi*, *asekha sammāñāṇaṁ*, *asekha sammāvimutti*, "right views, right thoughts, right speech, right action, right living, right exertion, right recollection, right contemplation, right knowledge, right emancipation."

**ASEKHO**, and **ASEKKHO**, One who is no longer a Sekha, one who has nothing to learn, who is perfect in knowledge, an Arahā [अ + शेष]. Ab. 10; B. Intr. 322; B. Lot. 295; Alw. I. 76. This term applies only to the Arahattaphalaṭṭha, the Arahattamaggaṭṭha being a Sekha.

**ASESAKO** (*adj.*), All, entire [अ + शेष + क]. Mah. 13.

**ASESATO** (*adv.*), Without omission, entirely [अशेष + तस्]. Mah. 13, 118.

**ASESITO** (*adj.*), All [अ + शेषित = शिष]. B. Lot. 332.

**ASESO** (*adj.*), All, every [अ + शेष]. Ab. 702;

B. Lot. 514. *Bhikkhū asese sannipātayi*, assembled all the priests (Mah. 41).

**ĀSEVATI**, To practise [आ + सेव]. Dh. 202.

**ĀSEVĪ** (*adj.*), Addicted to [आसेविन्]. Dh. 163.

**ASI** (*2nd pers. sing. atthi*), Thou art. Alw. I. 38.

The initial a is frequently elided, as *gato 'si* (Dh. 97), *papto 'si* (Dh. 24), *adhiggaḥito 'si* (Ras. 21).

**ASI** (*m.*), A sword [असि]. Ab. 391; Mah. 154. *Asicammaṇ*, sword and shield. *Asivaro*, good sword.

**ĀSI** (*preterite 3rd sing. atthi*), He was, it was, there was. Mah. 200; Ras. 7.

**ĀSI** (*f.*), Blessing [आशिस्]. Ab. 872.

**ĀSI** (*f.*), Fang of a snake [आशी]. Ab. 655, 872.

**ASĪLAKE** (*adj.*), Immoral, impious [अ + शील + क]. Mah. 216.

**ASILESĀ** (*f.*), Name of a Nakkhatta [असेषा]. Ab. 58.

**ĀSĪM**, see *Atthi*.

**ĀSĪMSĀ** (*f.*) Wish, hope, benediction [आ + शास्]. Kuhn K. S. 29.

**ĀSĪMSANĀ** (*f.*), Wish, hope, benediction (see last). Ab. 872.

**ĀSĪMSU**, see *Atthi*.

**ĀSĪNCATI**, To sprinkle, to moisten, to anoint [आ + सिच्]. Ger. *āsiñcitvā* (Dh. 82).

**ĀSĪNO** (*p. pres.*), Sitting [आसीन = आस]. Dh. 41, 69; Ras. 28.

**ASIPUTTĪ** (*f.*), A knife [असिपुत्री]. Ab. 392.

**ASITABBO** (*adj.*), To be eaten [अशितव्य = अस].

**ASITAM**, and **-TO**, A sickle. Ab. 448, 1005.

**ASĪTI** (*f.*), Eighty [अशीति]. *Asīti puttā*, eighty sons (Mah. 247). With foll. gen. *Asīti sāvakanāṁ*, eighty disciples (Ditto).

**ASITO** (*adj.*), Black [असित]. Ab. 96, 647, 1005.

**ASITO** (*p. p. p.*), Eaten; enjoyed [अशित = अज]. Ab. 757, 1005.

**ĀSITTHO** (*p. p. p.*), Wished, prayed for [आ + शिष्ट = शास्]. Ab. 1160.

**ĀSITTO** (*p. p. p. āsiñcati*), Sprinkled; anointed [आ + सिक्त + सिच्]. Dh. 82; Mah. 124, 157.

**ĀSIVĀDO**, Blessing [आशिस् + वाद्].

**ĀSIVISO**, A snake [आशीविष]. Ab. 653; Kuhn K. S. 34.

**ASMA**, We are (see *Atthi*). Alw. I. 37.

**ASMĀ**, see *Ayam*.

**ASMĀ** (*m.*), A stone [अश्मन्]. Ab. 605. *Asma-pupphaṇ*, benzoin (Ab. 591).

**ASMARĪ** (*f.*), Name of a plant [अश्मरी]. Ab. 558.

**ASMI**, I am (see *Atthi*). The a is frequently elided, e.g. *patto 'smi* (Ras. 16), *hatacakkhū 'smi* (Dh. 86). Dh. 63; F. Jāt. 57; E. Mon. 2.

**ASMIM**, see *Ayam*.

**ASMIMĀNO**, The pride that says I am, the pride of self [अस्मि = अस् + मान्]. Alw. N. 94.

**ĀSO**, Eating [आस]. *Pāṭardso*, breakfast.

**ASOKO** (*adj.*), Free from sorrow [अशोक]. Dh. 6; Kh. 6. Masc. *asoko*, the shrub *Jonesia Asoka* (Ab. 573); name of a famous Indian king (E. Mon. 177; Mah. 21, 22, etc.).

**ASSA** (*opt. atthi*). *Ce me assa*, if I thought, lit. if there was to me. *Evam assa vacantiyo*, he should be thus spoken to. *Pāpimhi ce vapo nāssa*, if there be no wound in his hand (Dh. 23).

**ASSA** (*gen. dat. masc. and neut. ayam*), Of him, his; to him, to it, etc. *Assa jahitū bhavanti*, are rejected by him (Kh. 9). *Att' assa jānato*, but to him knowing (Dh. 69). *Parikkhepo pan' assa*, now its covering (F. Jāt. 6). Dh. 13, 25. The initial a is frequently elided, e.g. *Amhi 'sa dāso*, I am his slave; *Idam pi 'sa hoti sāsamiṃ*, this also is part of his morality; *evam 'sa* (Cl. Gr. 14); *hi 'sa = hi assa* (Dh. 301).

**ASSĀ** (*f.*), A mare [असा]. Ab. 371.

**ASSĀ**, see *Ayam*.

**ASSĀDANAM**, Tasting [आस्तादन]. Ab. 938.

**ASSADDHO** (*adj.*), Without faith, unbelieving; not credulous [अ + अज्ञा]. Dh. 18, 264.

**ASSĀDO**, Tasting, enjoyment, happiness [आस्ताद]. Alw. I. 106; Alw. N. 36.

**ASSAKANNO**, One of the seven circles of rock that surround Meru; the tree *Vatica Robusta* [अस + कर्ण]. Ab. 27, 562; Man. B. 12; B. Lot. 842.

**ASSAM**, **ASSĀMA**, see *Atthi*.

**ASSAMAÑO**, Not a Samapa, not a true priest of Buddha [अ + असप्]. Kamm. 9; Pāt. 73.

**ASSAMĀRAKO**, Oleander [अस + मारक]. Ab. 577.

**ASSAMEDHO**, Name of a sacrifice, the Aṇvamedha [अस + मेध]. Ab. 413.

**ASSĀMIKO** (*adj.*), Without a master or owner [अ + स्वमिन् + क]. Dh. 383. *Assāmikam vatthū*, unclaimed property (Mah. 235).

**ASSAMO**, and **-MAM**, A hermitage; a religious order [आश्रम]. Ab. 212, 928. There are four Assamas, or steps in the life of a Brahman, *brahmācārī*, *gahatṭho*, *vānapatīho*, *bhikkhu*, "religious student, householder, hermit, mendicant" (Ab.

409). *Assamapadam*, a hermitage (F. Jāt. 4). Dh. 135.

**ASSARO**, Not a vowel, a consonant [अ + खर]. Alw. I. xvii.

**ASSASATI**, To inhale air, to inspire, draw in the breath [आ + अस]. *Assasanto passasanto*, panting for breath; sobbing (Dh. 401, 404). P.p.p. *assattho*.

**ASSĀSETI** (*caus. last*), To refresh, to comfort, to encourage [आ + आसयति = अस]. *Assāsento mahājanam*, comforting the people (Mah. 12). *Assāsento bhayaṭṭhe te*, reassuring the terrified Nāgas (Mah. 6). B. Lot. 376; Dh. 84.

**ASSĀSO**, Inhaled air, inhalation; comfort, consolation [आ-आस]. Ab. 1038; Mah. 158. *Assāso*, or inhaled air, is one of the six Vāyus (Ab. 39; Man. B. 400). *Assāsapassāso*, inhalation and expiration (B. Lot. 614; E. Mon. 266).

**ASSATARO**, A mule; name of a Nāga [असतर]. Ab. 369, 652; Dh. 57.

**ASSATHA**, see *Atthi*.

**ASSATTHO**, The Bo tree, *Ficus Religiosa* [असत्त्व]. Ab. 551, 1038.

**ASSATTHO** (*p.p.p. assasati*), Encouraged, comforted [आसयत = अस]. Ab. 1038; B. Lot. 376; Mah. 205.

**ASSAVANAM**, Not hearing [अ + अवण].

**ASSAVO**, Discharge, matter, pus [आसव]. Ab. 324, 1036.

**ASSAVO** (*adj.*), Obedient [आश्रव]. Ab. 730, 1036.

**ASSAYUJO**, Name of a Nakkhatta; name of a month, September-October [आसयुज]. Ab. 58, 75.

**ASSO**, Corner, edge [अस]. Ab. 394, 1102.

**ASSO**, A horse [अस]. Ab. 368, 1102; F. *assā*, a mare (Ab. 371). Dh. 6, 17, 236.

**ASSOSI**, see *Suṇoti*.

**ASSU** (*n.*), A tear [असु]. Ab. 260; Kb. 3; Dh. 308; Mah. 116. *Assumukho*, with tearful face (Dh. 12; B. Lot. 863).

**ASSU** (*opt. 3rd plur. atthi*), Let them be. Dh. 13, 269. *Evam assu vacantiyā*, let them be thus addressed (Pāt. 100). *Ime chinna assu*, let these be divided (Pāt. 74).

**ASSU**, Although the grammarians give this particle with an initial a, I am disposed to believe that it represents the S. सिद्ध, and ought, when written independently, to be *su*. *Kimsu* (Cl. Gr. 10) is



undoubtedly सिद्ध, and thus we know that सिद्ध may become *su* in Pāli, and at Alw. I. 106 we have *kimsu* and *kena su* in the same gāthā. In the phrase *tayassu dhammā jahitā bhavanti* (Kh. 9), *tayassu* is resolved by the grammarians into *tayo assu*, with the final vowel of *tayo* elided before the initial vowel of *assu*; but Mr. Trenckner prefers to write *tayas su*, making *tayas* the equivalent of the Sansk. चयस्; I believe he is right, and that the remaining *su* is the S. सिद्ध. *Api su* at Kuhn K. S. 33 is probably अपि सिद्ध. Ab. 1150 however gives *assu*, and calls it an expletive particle.

ASSUTAVĀ (*adj.*), Not learned, ignorant [अ + सुतवन्]. Alw. N. 72.

ASSUTO (*adj.*), Unheard [अ + सुत = सु]. Dh. 301. *Assutāḍḍho*, one who has never heard speech (Alw. I. cvii).

ASU (*m.*), Breath, life [असु]. Ab. 407, 945.

ASU (*pron.*), This; that [असी = अहस्]. Nom. masc. and fem. *asu* (Cl. Gr. 59, 60). Neut. *adum*. Plur. masc. and f. *amā*, *amayo*. Pl. neut. *amā*, *amāni*. Loc. sing. *amumhi* (Kamm. 3). Gen. and dat. pl. *amūsam*, *amūdanam*. The crude base in Pāli is *amu* (comp. Cl. Gr. 52 and 59, and at Ab. 193 *amudviccha*, "twelve of those"). Ab. 1089.

ĀSU (*adv.*), Quickly [आसु]. Ab. 40.

ASUBHO (*adj.*), Bad, ugly, disagreeable, nasty, disgusting, offensive [अ + शुभ]. Neut. *asubham*, nastiness, impurity, corruption. There are ten *Asubhas* or offensive objects (Dh. 111, 413). *Asubhabhāvanā* and *asubhajhānam*, contemplation of the impurity of the body (E. Mon. 247). *Asubhasaññam paṭilabhimu*, obtained an idea of impurity, realized how impure the body is (Dh. 127).

ASUCI (*adj.*), Impure [अ + शुचि]. Ab. 1024. Masc. *asuci*, semen virile (Ab. 274, 1024). *Asucikhādako*, eating filth (Dh. 241). Dh. 102; Kuhn K. S. 25; Pāt. 74.

ASUDDHO (*adj.*), Impure [अ + शुद्ध = शुद्ध]. *Pittito asuddho*, base-born, on the father's side (Alw. I. xlv).

ASUKO (*adj.*), Such a one [*Asu* (2) + क; the S. equivalent is असुक्]. *Asukaṭṭhānam*, such and such a place (Dh. 147, 200). *Asukena katam*, made by such a one (Dh. 302). *Asukena me telam pahkam*, so and so compounded an ointment for me (Dh. 82). *Bārāṇasīyam asukāya nama vīthiyā*

*asukagehe vadmi*, I live at Benares, in a street named so and so, at such and such a house (Ras. 31). *Asuko mahāthero*, some eminent therā or other (Bāl. 1). *Asukathero nāma*, such and such a priest (Dh. 372). *Asukarogassa nāma*, for such and such a disease (Dh. 93). *Asukassa nāma sālākabhottam*, ticket food for the priest named so and so (Alw. I. 103). *Asukasmiṃ nāma kāle marissdmi*, I shall die at such and such a time (Dh. 387).

ĀSUM (*preterite 3rd plur. atthi*), They were. Alw. I. 40; Mah. 24, 35.

ĀSUNĀTI, and -NOTI, To hear, to listen to [आ + शृ]. With dat. *Āsuntāni Buddhassa bhikkhū*, the priests listen to Buddha (Kuhn K. S. 28).

ASURO, An Asura, a Titan or fallen angel [असुर]. Ab. 14; Man. B. 46, 58. *Asurabhavanam*, the Asura world (Dh. 193). *Asurinda*, chief of the Asuras, a name of Rāhu and of Vepacitti (Dh. 193).

ASUTTO (*adj.*), Without seam [अ + सूत]. Mah. 22; Dh. 237.

ATAKKITO (*adj.*), Unexpected [अतर्कित = तर्क]. Ab. 1148.

ATALAMPASSO (*adj.*), Bottomless, unfathomable [अतलस्यार्थ]. Ab. 969.

ATANDITO (*adj.*), Unwearied, unremitting [अतन्वित]. Dh. 54.

ATANI (*f.*), Name of a part of a bedstead [अटनी]. Ab. 309; Pāt. 19, 89.

ĀTĀŌKO, Sickness, affliction, pain [आतङ्ग]. Ab. 323, 1045.

ĀTĀPANAM, Sunshine; burning [आ + तापन]. Dh. 382, 416.

ĀTAPATTAM, A parasol [आतपच]. Ab. 357.

ĀTĀPI (*adj.*), Ardent, zealous, strenuous, active [आ + ताप + इत्]. Dh. 26.

ĀTAPO, Sunshine, sunlight [आतप]. Ab. 37, 963. *Vihī sasetum dāpe khipi*, put some paddy in the sun to dry (Mah. 129).

ĀTĀPO, Heat, burning; ardour, zeal, exertion, energy [आ + ताप]. Ab. 1135.

ĀTAPPAM, Ardour, zeal, energy, exertion [आ + ताप + च]. Ab. 156; Dh. 310.

ATASĪ (*f.*), Flax [अतसी]. Ab. 452.

ATATAM, One of the high numerals, 10,000,000<sup>13</sup>, or 1 followed by 84 ciphers. Ab. 475; Man. B. 6; B. Lot. 855.

ĀTATAM, Generic name for drums covered with leather on one side [आतत = तन]. *Ātatavita-*

*taṇḍ*, drums completely covered with leather (Ab. 141).

ĀTATĀYĪ (m.), A felon, murderer, highwayman [अततायिन्]. Ab. 736.

ATATI, To go [अत्]. Cl. P. Verbs, 10.

AṬATI, To roam [अट्]. Cl. P. Verbs, 10.

AṬAVĪ (f.), A forest [अटवी]. Ab. 536; Mah. 44.

ATHA (adv.), And; but; then; now [अथ]. Ab.

1190; Alw. I. 2. *Atha naṃ sakko evaṃ āha*, and the Sakka said thus to him (F. Jāt. 2). *Ath' eka-divasaṃ rājā*, now one day the king (Mah. 27). *Ath' etaṃ upasāṅkamma*, then approaching him (Mah. 243). *Athāmaccehi mantetvā*, accordingly having consulted with his ministers (Mah. 53). *Narinda'tha*, the king one day (Mah. 157). *Atha ugghoseyyi saṅgho*, then the assembly shouted forth (Mah. 252). *Yadd—atha*, when—then (Dh. 49). *Paṭhamā—atha*, first—then (Dh. 29). *Vanditvā sammāsambuddhaṃ ādito atha dhammaṃ ca saṅghaṃ ca*, having saluted Buddha first and then the Law and the Church. *Atha kiṃ karissasi*, well but what do you mean to do (Dh. 93). *Athāparaṃ*, and further (see *Aparaṃ*). *Atha ca pana*, but on the other hand (F. Jāt. 11). *Atha kho Uttaro mānava*, and it came to pass that the youth Uttara (Alw. I. lxix). *No h' etaṃ bhante atha kho naṃ mayam eva abhiśādeyyāma*, not so, lord, nay I should respectfully salute him.

ATHABBANAVEDO, The Atharva Veda [अथर्वन् + वेद]. Alw. I. cxxiv.

ATHAVĀ (adv.), Or [अथ + वा]. Dh. 15, 25, 48.

ATHENO, Not a thief, honest [अ + खेन].

ATHO (adv.), And; also; then [अथो]. Ab. 1190;

Dh. 28; Kh. 13. *Sata' atho dasa*, a hundred and ten (Mah. 144). *Atho jātikkhayaṃ patto*, who also has attained the end of births (Dh. 75). *Atho pi sakkacca supantu*, let them also carefully listen (Kh. 6).

ATI (adv. and prep.), Over; beyond; exceedingly; too much [अति]. Ab. 1138, 1182. Much used in composition. *Atibahalo*, very thick (Dh. 159; Alw. I. 76). *Atibakubhaṇḍo*, having too much property (Dh. 302). *Atibakubhujjī*, very greedy (Dh. 401). *Atihaṭṭho*, exceeding glad (Mah. 85). *Atimanaso*, delightful (Mah. 87). *Atimukharo*, very garrulous (F. Jāt. 18). *Atisantike*, too near (Mah. 84). *Atistālo*, very cold (F. Jāt. 57). *Atisundaro*, very beautiful (Alw. I. 74). *Atitapaṇḍo*,

very desirous (Ab. 729). *Atitaruṇo*, very young (Dh. 157). *Ativittārito*, too diffuse (Mah. 1). *Ativimukito*, astounded. *Ativissuto*, renowned. Before a vowel *ati* in composition sometimes becomes *aty*, as in *atyappa*, but generally *acc*, as in *accāradḍho*.

ATIBAHU (adj.), Too much, too many, very numerous [अति + बाहु]. Dh. 174.

ATIBALO (adj.), Very strong [अति + बल]. Mah. 126.

ATIBHĀYATI, To be much afraid [अति + भी]. Mah. 78.

ATIBHĪTO (adj.), Much alarmed [अति + भीत = भी]. Mah. 17.

ATICARATI, To transgress; to commit adultery [अति + चर्]. Dh. 205.

ATICĀRĪ (adj.), Transgressing [अतिचारिन्]. Fem. *aticārīnī*, an adulteress (Ab. 238; Dh. 371).

ATICARIYĀ (f.), Adultery [अति + चर्या].

ATICĀRO, Transgression, adultery [अतिचार]. Dh. 371.

ATICCHATHA (imperat. 2nd pers. plur.), This is the formula for civilly refusing alms to a bhikkhu. Mr. Trenckner refers the word to अति + हृष, and renders it "Go and beg further on," viz. Seek alms elsewhere. Dh. 241.

ATICIRĀYATI, To tarry long [अति + चिराय]. Dh. 224.

ATIDASSANO (adj.), Beyond ken, invisible [अति + दर्शन]. B. Lot. 515.

ATIDHONACĀRĪ (adj.), This word is explained to mean "one who lives transgressing the Pacca-yasannissitasīla." The etymology of *dhona* is uncertain.

ATIDŪRE (adv.), Very far, too far [अति + दूर loc.]. Mah. 84. *Nagard nātidūrasmiṃ*, not very far from a town (Ab. 536).

ATIGACCHATI, To overcome [अति + गम]. Aor. *accagamā*.

ATIGATO (p.p.p. last), Escaped from [अति + गत = गम]. Dh. 428.

ATIGO (adj.), Escaping from; going beyond [अतिग]. *Pañcasāṅgātigo*, escaped from the five bonds (Dh. 66, 71). *Sīmātigo*, versed in boundaries (Mah. 103).

ATIHATTHAYATI, To cross on an elephant [अतिहृषय]. Cl. Gr. 111; Alw. I. 17.

ATIKHINO (adj.), Not harsh, gentle [अ + तीक्ष्ण]. Ab. 1067.



**ATIKHĪṆO**, The commentator renders *cāpātikkhīṇā* at Dh. verse 156 by "shot from a bow," making *atikkhīṇā* a p.p.p. from चि with अति, and understanding *sard*. He says, "As arrows shot from a bow flying swiftly and falling to the ground, if there be none to pick them up, become a prey to the white ant on the spot where they fell." Perhaps, however, the reading should be *cāpā'tikkhīṇā*, "worn out bows."

**ATIKKAMANAM**, Going beyond, passing [अतिक्रमण]. Dh. 340.

**ATIKKAMATI**, To escape from; to go beyond, to pass, to cross; to transgress; to elapse; to excel, to surpass [अति + क्रम]. *Saññajanam sabbam atikkameyya*, let him free himself from all bonds (Dh. 40). *Sekkhabhūmiṃ atikkamitvā*, having passed the degree of S. (B. Lot. 297). *Asaṅkheyyaṃ atikkamitvā*, passing over an Asaṅkheyya of years (Dh. 135). *Indakhlāṃ atikkameyya*, should cross the threshold (Pāt. 18). *Āpaṃ atikkamitvā*, to transgress his command (Dh. 142). *Majjhimayāme atikkamante*, while the middle watch was passing away (Dh. 83). *Attha vassāni'tikkamuṃ*, eight years elapsed (Mah. 15). *Puthujane atikkamitvā*, excelling ordinary men (Dh. 256).

**ATIKKĀMETI** (*caus.* last), To go beyond, to exceed [अतिक्रामयति = क्रम]. Pāt. 7, 10.

**ATIKKAMO**, Passing away, transgression [अतिक्रम]. Ab. 776. *Dukkhaṣṣa atikkamo*, the termination of suffering (Dh. 35). *Sattāhatikkame*, after the lapse of a week (Mah. 119).

**ATIKKANTO** (*p.p.p. atikkamati*), Past; surpassing [अतिक्रान्त = क्रम]. *Paṭhamamāse atikkante*, when the first month had elapsed (Dh. 81). *Atikkantamānusaṅko*, superhuman (B. Lot. 866). Mah. 208.

**ATIMĀNĪ** (*adj.*), Vainglorious, conceited [अतिमानि]. Kh. 15.

**ATIMANĀNATI**, To despise, to dislike [अति + मन]. Dh. 66; Kh. 16.

**ATIMĀPETI** (*caus.*), To injure, to destroy [अति + मापयति = मी]. Dh. 44.

**ATIMATTO** (*adj.*), Exceeding, excessive [अति + माच]. Ab. 41. *Atimattam* (*adv.*), exceedingly.

**ATIMUTTAKO**, Name of a tree [अतिमुत्तक]. Ab. 555.

**ATIMUTTO**, The creeper *Gaertnera Racemosa* [अतिमुत्त]. Ab. 577.

**ATINĀMETI** (*caus.*), To cause to pass; to let go by [अति + नामयति = नम]. *Kālam atināmeti*, they spend the time (Dh. 227).

**ATINDRIYO** (*adj.*), Beyond the reach of the senses [अतीन्द्रिय]. Ab. 716.

**ATIPĀTO** (*adv.*), Very early [अति + प्रातर].

**ATIPĀTO**, Injuring, destruction; transgression [अतिपात]. Ab. 776.

**ATIPPAGE** (*adv.*), Too early [अति + प्रवे]. Sandhi Kappa (rule 36) quotes *Atippago kho tva Sāvatthiyaṃ piṇḍāya caritum*, "it is too early to beg alms in Sāvattthi," and states that *atippago* is for *atippage*.

**ATIPPASATTHO** (*adj.*), Very excellent [अति + प्रशस्य = शस]. Ab. 918.

**ATIREKALĀBHO**, Extra allowance [अतिरेक + लाभ]. There is a general rule that Buddhist monks are to dress in dirty rags, but flaxen or hempen garments, etc., are exceptions (*atirekalābho*). So again there is a rule that a monk is to live at the foot of a tree, but vihāras, etc., are exceptions. Kamm. 9.

**ATIREKATARO** (*adj.*), More excessive, more abundant [अतिरेक + तर]. Dh. 308. *Akkhisi atirekataram rujaṃti*, my eyes hurt worse than ever (Dh. 89).

**ATIREKO** (*adj.*), Exceeding, excessive [अतिरेक]. *Idaṃ cīvaram atirekam jātam*, this robe is now superfluous (Dh. 118). *Atirekam ce hoti*, if there is too much (Dh. 380). *Penitapaṇḍakārato atirekam penitum*, to send a present surpassing that received (Alw. I. 75). *Atirekacīvaram*, an extra robe (Pāt. 76). *Atirekappamāṇam bhāsati*, talks beyond measure (F. Jāt. 50). *Atirekamāsam cirāyitvā*, having tarried more than a month. *Atirekapādam ādiyati*, takes more than a pāda (Kamm. 10). *Atirekavasiavaggo*, consisting of more than twenty priests (Pāt. xl).

**ATIRITTAKO** (*adj.*), In excess, superfluous [अतिरिक्त + क]. Mah. 49.

**ATIRITTO** (*p.p.p.*), Exceeding, in excess, extra, superfluous [अतिरिक्त = रिच]. Ab. 712. *Anatirittabhajanam* appears to mean "fresh food": when a priest has eaten a meal at the house to which he has been invited he is not to begin again to eat fresh food, lit. "food which is not the leavings of his meal": Gogerly says, "food not part of the meal." Pāt. xxxix, 14.

**ATIROCATI**, To outshine [अति + रज्]. Dh. 11; Pât. xiii.

**ATISĀYAM**, Very late in the evening [अति + सायम्].

**ATISAYO**, Excess; excellence [अतिशय]. Ab. 41, 761, 771. Instr. *atisayena*, exceedingly.

**ATISUNO**, A mad dog [अति + सुन]. Ab. 519.

**ATISURATĀ** (f.), Great heroism [अति + शूर + ता].

**ATITAMSO**, Past time [अतीत + अंश]. B. Lot. 649, 654.

**ATITHI** (m.), A guest, a stranger [अतिथि]. Ab. 424; Kh. 13.

**ATITHOKO** (adj.), Very little, too little [अति + थोका].

**ATĪTO** (p.p. accet), Past, elapsed; passed; having transgressed [अतीत = इ]. *Atte tamhi sattāhe*, when this week had passed (Mah. 114). *Khaṇā-tīdā*, those who allow the right moment to pass (Dh. 56). *Sabbopamātito*, beyond all comparison, incomparable (Kh. 23). *Ekam dhammam atito*, having transgressed a single commandment (Dh. 32). Loc. *atite*, formerly, once upon a time (F. Jāt. 2, 21), in the past (B. Lot. 344). Neut. *atitāṃ*, a tale or legend (F. Jāt. 2, 21).

**ATITTO** (adj.), Unsated [अ + तृप् = तृप्]. Dh. 9.

**ATĪVA**, and **ATIVIYA** (adv.), Very, exceedingly [अतीव]. Ab. 1138; Dh. 101; Kh. 27. *Atīva dhañño*, very fortunate (Mah. 200). *Ativiya gam-bhīro*, exceedingly deep (Dh. 182). For the form *ativiya* comp. *Viya*.

**ATIVĀKYAM**, Bad language, abuse, opprobrious speech [अति + वाक्य]. Ab. 122; Dh. 57.

**ATIVASO** (adj.), Subject to, in the power of [अति + वस]. Dh. 13.

**ATIVATTATI**, To go beyond, to pass; to overcome; to transgress [अति + वृत्]. Dh. 179, 320.

**ATIVELO** (adj.), Unseasonable [अति + वेला]. F. Jāt. 18. *Ativelam* (adv.), unseasonably (F. Jāt. 49).

**ATIVISĀ** (f.), Name of a plant [अतिविषा]. Ab. 586.

**ATIVIYA**, see *Atīva*.

**ATIVUDDHO** (adj.), Very old [अति + वृद्ध = वृद्ध]. Ab. 918.

**ATO** (adv.), Hence; now; therefore; accordingly [अतस्]. Cl. Gr. 68; Kh. 21; Alw. I. xvi.

*Ato* — *yato*, because — therefore (Alw. I. vii).

**ĀTOJJAM**, A musical instrument [आतोज = तुड]. Ab. 142.

**ATRA** (adv.), Here [अत्र]. Ab. 1155, 1161. See also *Attha*.

**ATRAJO**, Offspring, son [आत्तज]. Ab. 210; F. Jāt. 49; Mah. 15, 76, 228. Comp. *Attajo*.

**ATTĀ**, and **ĀTUMĀ** (m.), Self, body, person, individuality; life, mind, soul; in a non-Buddhist sense the Paramātman or Universal Soul [आत्मान]. Ab. 92, 861. Acc. *attam* (Dh. 68; Ras. 20), *attānam* (F. Jāt. 18), *ātumānam*. Instr. and abl. *attāna* (Dh. 68). Gen. and dat. *attano* (Dh. 68; Alw. I. 76). Loc. *attani* (Ab. 808). Plur. *attāno* (Cl. Gr. 21), *ātumāno*. Gen. and dat. plur. *attānam*, *ātumānam*. Clough gives also the forms *attena* (instr. sing.), *attasmā* (abl.), *attasmiṃ* (loc.). — Ex. *Attano sāmikasāddā*, bestowed it on her own husband (Mah. 253). *Attano uyyāne*, in his own garden (F. Jāt. 5). *Ayam me attano attho*, this is my own advantage. *Attano attano viṣayappadeso*, each within the limits of his own district (Alw. I. 79). *Attā hi kira duddamo*, for self is difficult to tame (Dh. 29). *Attano dsane yeva attānam dassesi*, showed himself in his own seat. *Attā hi attano n' atthi*, he himself does not belong to himself (Dh. 12). *Rakkhitum sakam attānam*, to save his own life (Mah. 120). *Sakattānam sammanni*, chose himself (Mah. 13). *Apassi sakam attānam pakkhittam Lohakumbhiyā*, saw his own soul cast into hell (Mah. 17). *Sucibhūtena attāna viharati*, lives with a purified heart. *Vedanā me attā*, sensation constitutes my individuality. *Attā hi attano nātho*, for self is one's protector (Dh. 68). *Attānam pariccejitvā*, sacrificing my own life (F. Jāt. 56). The instr. *attāna* is sometimes used when we should expect the nominative, e.g. *Attāna attānam sammanni*, he himself (lit. by himself) chose himself (Cl. Gr. 134); *Attāna coday' attānam*, thyself rouse thyself (Dh. 68); *Attāna marantā pi*, even when themselves dying (Dh. 223). The base used in composition is *atta* or *ātuma*. *Attadanto*, self-subdued (Dh. 57). *Attahetu*, for one's own sake (Dh. 15). *Ātumapādo*, his own foot (Alw. I. xiii). *Attasambhavo*, proceeding from oneself. *Attasamo*, like oneself (F. Jāt. 50). *Attagutto*, self-protected (Dh. 68). *Attalābho*, one's own gain (Ab. 1168). See *Ātumā*.

**ATTABHĀVĪ** (adj.), Having a body [आत्मभाव + इन्].

**ATTABHĀVO**, Person, self, individual, personality,

body, form [आत्मन् + भाव]. Ab. 151; Man. B. 439, 440; B. Lot. 411. *Dibbattabhāvo*, celestial shape (Ras. 24). *Accharāsaḥassaparivāram attabhāvaṃ oloketvā*, seeing himself surrounded by a thousand nymphs (Dh. 94). *Attabhāvaṃ vijahitvā*, quitting his present form (Ras. 19). *Dutiye attabhāve*, in your last existence before this (Mah. 195). *Anantarattabhāve*, in her next existence (Dh. 402). *Dvīsu attabhāvesu sīlassa rakkhittattā*, from having kept the precepts in two anterior births (Dh. 193). *Attabhāvaṃ maṇḍayamānā*, adorning her person (Dh. 189).

**ATTADANḌO** (*adj.*), Using the stick or punishment [आत्त = हा + दण्ड]. *Attadaṇḍesu nibbuto*, mild among the violent (Dh. 72).

**ATTADATTHO**, One's own advantage or good [आत्मन् + अर्थ, the d is euphonic]. *Attadattham paratthena bahunā pi na hāpaye*, let not a man forego his own spiritual good for that of another, however great (Dh. 30). Cl. Gr. 11; Dh. 334. See also *Attattho*.

**ATTĀDHĪNO** (*adj.*), Independent [आत्मन् + अधीन].

**ATTĀDHIPATEYYAṀ**, see *Adhipateyyaṃ*.

**ATTADUTIYO** (*adj.*), With one companion [आत्मन् + द्वितीय]. Dh. 146.

**ATTAHĀSO**, A horse-laugh [अट्टहास]. Ab. 175.

**ATTAJO** (*adj.*), Proceeding from oneself; self-begotten [आत्मज]. Dh. 29. Comp. *Atrajo*.

**ATTAKO**, Name of a Rishi. Ab. 109.

**ATTĀLAKO**, A watch tower [अट्टालक]. Ab. 204.

**ATTĀLO**, A watch tower [अट्टाल]. *Gambhīraparikhaṃ pākāraparikkhittam dvāraṭṭālayuttam*, having a deep moat, surrounded with a wall, fitted with gates and towers (Dh. 201, comp. 397). Ab. 1126.

**ATTAMANATĀ** (*f.*), Rapture, delight (see next). Ab. 87.

**ATTAMANO** (*adj.*), Rapt, delighted, joyful [आत्त = हा + मनस्]. B. Lot. 367, 434; Dh. 58; Alw. I. 75.

**ATTANĀ**, **ATTANO**, etc., see *Attā*.

**ATTANIYO** (*adj.*), Belonging to oneself, own [आत्मन् + य]. Ab. 736, 808.

**ATTANŌU** (*adj.*), Knowing oneself [आत्मज्ञ].

**ATTANOPADAM**, A grammatical term meaning "intransitive," and equivalent to the Sanskrit आत्मनेपद्. Cl. Gr. 100; Alw. I. 2.

**ATTANTAPO** (*adj.*), Self-mortifying [आत्मन् + तपस्].

**ATTATO** (*adv.*), According to the *attā* or self [आत्मन् + तस्]. *Rūpaṃ attato samanupassati*, looks on Form as the soul (Alw. N. 72).

**ATTATTHO**, One's own good, self interest [आत्मन् + अर्थ]. See also *Attadattho*.

**ATTAVĀDO**, Assertion of self or individuality [आत्मन् + वाद]. This is one of the four Upādānas. Alabaster explains it by "the belief that I and mine exist" (Wheel of the Law, p. 239). For the Buddhist doctrine of the unreality of the *Attā* (Soul or Self) see Man. B. 388, 390, 395, 424, etc.; Alw. N. 48; E. Mon. 289; B. Intr. 264. **ATTHA** (2nd pers. plur. *atthi*), Ye are. Dh. 366. The initial a is sometimes elided, as *su 'ttha = su attha* (F. Jāt. 8).

**ATTHA** (*adv.*), Here [अत्र]. Ab. 1161. See also *Atra*.

**ATTHA** (*num.*), Eight [अष्ट]. Dh. 131, 241. Gen. and dat. *aṭṭhannaṃ* (Pāt. 75; Dh. 311). Instr. and abl. *aṭṭhahi*. Loc. *aṭṭhasu*. *Aṭṭhaviṃsati*, eight and twenty.

**ATTHACARIYĀ** (*f.*), Wise or beneficial conduct [अर्थ + चर्या]. This is one of the four Saṅgahavattus; Alwis renders it (Attanagaluvaṃsa 138) "fruitful conduct, acts productive of benefit, well-being in law." Alw. I. 81; B. Lot. 406.

**ATTHĀDASA** (*num.*), Eighteen [अष्टादश]. Cl. Gr. 66. See also *Aṭṭhārasa*.

**ATTHADASSI** (*m.*), Name of one of the twenty-four Buddhas [अर्थ + दर्शिन]. Dh. 117; Man. B. 95.

**ATTHADHĀ** (*adv.*), Eightfold, in eight ways [अष्टधा]. Ab. 656.

**ATTHAGAMANAM**, Setting (of the sun); destruction [अस्त + गमन]. Ab. 896. *Suriyass' atthagamanam*, the going down of the sun.

**ATTHAGAMO**, and **ATTHAṄGAMO**, Setting (of the sun); disappearance, perishing, destruction, annihilation [अस्त + गम].

**ATTHAKAM**, An octad, a collection of eight things [अष्टक]. Ab. 479.

**ATTHAKARO** (*adj.*), Beneficial, advantageous, useful [अर्थ + कर]. Pāt. 70.

**ATTHAKATHĀ** (*f.*), Exposition of meaning, explanation, exegesis; a commentary [अर्थ + कथा]. B. Lot. 437; E. Mon. 171; Dh. 418; Mah. 207, 251, 252, 253. The following is a list of the existing Pāli Aṭṭhakathās, or commentaries on

the text of the Tipiṭaka: *Samantapāsādikā* (commentary on the Vinaya); *Kaṅkhavitarasī* (c. on Pātimokkha); *Sumaṅgalavilāsini* (c. on Dīghanikāya); *Papañcasūdanī* (c. on Majjhimanikāya); *Sāratthappakāsinī* (c. on Saṃyuttanikāya); *Manorathapūraṇī* (c. on Anguttaranikāya); *Paramatthajotikā* (c. on Khuddakanikāya and Suttanipāṭa); *Dhammapadaṭṭhakathā*; *Paramatthadīpanī* (c. on Udāna, Vimaṇavatthu, Petavatthu, and Theragāthā); *Abhidhammatthadīpanī* (c. on Itivuttaka); *Jātakatṭhakathā*; *Saddhammapajjotikā* (c. on Niddesa); *Saddhammapakāsinī* (c. on Paṭisambhida); *Visuddhajanavilāsini* (c. on Apadāna); *Madhuratthavilāsini* (c. on Buddhavaṃsa); *Cariyāpiṭakatṭhakathā*; *Atthasālinī* (c. on Dhammasaṅgani); *Sammohavinodanī* (c. on Vibhaṅga); *Pañcappakaraṇatṭhakathā* (c. on the Five Pakaraṇas).

**ATTHAKKHĀYI** (*adj.*), Telling another what is for his good, giving good advice [अर्थ + आख्यायिन्].

**ATTHAM**, Disappearance, destruction [अस्त]. Ab. 1154. *Atthaṃ gacchati*, or *atthaṃgacchati*, to set, to perish, to vanish (Dh. 41, 69, 365, 389, 425). *Atthameti*, to set. See *Attho* (1).

**ATTHAM** (*adv.*), For the sake or purpose of, on account of, for [अर्थम्]. *Dhammasavanatthaṃ gacchanti*, they go to hear the Law (Dh. 79). *Jalattthaṃ gacchanti*, they go to fetch water (Mah. 24). *Cuppatthaṃ visajjayi*, sent him for the chunam (Mah. 219). *Saṅghakammattthaṃ bhavissati*, it will be for the performance of sacerdotal acts (Mah. 86). *Paṣḍattthaṃ Dhammasokassa rājina*, to please king D. (Mah. 35). *Tadattthaṃ*, on that account. *Kimattthaṃ*, why? *Atthattthaṃ* and *hitattthaṃ*, for the good of.

**ATTHAMETI**, To set (of the sun) [अस्तम् + इ].

**ATTHAMITO** (*p.p.* last), Set, gone down [अस्तम् + इत = इ]. *Suriye anattthamite*, before sunset (Dh. 118, 319).

**ATTHAMO** (*ord. num.*), Eighth [अष्टम]. Mah. 10. Fem. *aṭṭhamī*, the eighth day of a lunar half month (Mah. 249).

**ATTHAMSO** (*adj.*), Octagonal [अष्टम + अंश].

**ATTHAMSU**, see *Tiṭṭhati*.

**ATTHANĀ** (*f.*), Request, begging [अर्थना]. Ab. 759.

**ATTHĀNAM**, Wrong place [अ + खान].

**ATTHAṆGACCHATI**, To set; to perish, to vanish [अस्तम् + जम्]. See *Atthaṃ* (1).

**ATTHAṆGAM**, Eight divisions or parts; eight qualities [अष्टम + अङ्ग]. Ab. 780. *Atthaṅga-samupāgato*, possessed of eight divisions, eightfold (Mah. 249; Dh. 404). *Atthaṅgasamannāgato*, possessed of eight qualities (B. Lot. 566; Dh. 314).

**ATTHAṆGAMO**, see *Atthagamo*.

**ATTHAṆGASILAM**, The eightfold moral practice, the eight precepts [अष्टम + अङ्ग + शील]. These are the first eight of the ten Sikkhāpadas.

**ATTHAṆGATO** (*p.p.* *atthaṅgacchati*), Set, disappeared [अस्तम् + गत = गम्]. *Atthaṅgate suriye*, when the sun had set (F. Jāt. 46; Pāt. 13).

**ATTHAṆGIKO** (*adj.*), Having eight parts or divisions, eightfold [अष्टम + अङ्ग + इक]. The *Ariyo aṭṭhaṅgiko maggo*, or "holy eightfold Path," is the way pointed out by Buddha for escape from the misery of existence (see *Ariyasaccam*). Briefly summed up it is A VIRTUOUS LIFE. Its eight aṅgas or divisions are *sammādiṭṭhi*, *sammāsāṅkappo*, *sammāvācā*, *sammākamanto*, *sammā-dīvo*, *sammāvādyāmo*, *sammāsaṭi*, *sammāsamādhi*, "right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation." B. Lot. 519; Man. B. 498; Kh. 4; Dh. 35, 48, 388; Ab. 129.

**ATTHAṆGULO** (*adj.*), Eight inches long or thick [अष्टम + अङ्गुल]. Mah. 169.

**ATTHAṆGUPOSATHI** (*adj.*), Keeping the eightfold Uposatha, viz. the *Atthaṅgasīla* [अष्टाङ्ग + उपवसथ + इन्]. Mah. 230.

**ATTHĀPADAM**, and -DO, A chequered board for draughts, dice, etc. [अष्टापद]. Ab. 532; B. Lot. 363.

**ATTHARANAM**, A covering, a coverlet, a rug, a carpet [आखरण]. Ab. 312; Mah. 12, 87, 157; Alw. I. 93. *Bhummattharaṇam*, a carpet.

**ATTHARĀPETI** (*caus. attharati*), To cause to be spread. Mah. 12, 84, 87, 169, 213.

**ATTHĀRASA** (*num.*), Eighteen [अष्टादशम्]. B. 649; Mah. 256. Loc. *aṭṭhārasaṃ* (Mah. 174; Alw. I. cvii). See also *Atthādasā*.

**ATTHĀRASAMO** (*ord. num.*), Eighteenth [अष्टादशम् + म]. Mah. lxxxvi.

**ATTHARATI**, To spread, to lay out, to cover [आ + स्तु]. Mah. 3; Dh. 325; Pāt. 75. *Atthānaṃ kalale attharitvā*, stretching himself in the mud (Dh. 117). *P.p.p. atthato*.

**ATTHĀBO**, Spreading [आखार]. Pāt. 75, 76, 114.

ATTHASATTHAM, Ethics [अर्थ + शास्त्र]. Ab. 113.

ATTHASO (*adv.*), According to the sense, according to the spirit as opposed to the letter [अर्थ + शस्]. Kh. 29.

ATTHATO (*adv.*), According to the sense or meaning; intelligently, sensibly [अर्थतस्]. Alw. I. cvii; Dh. 90, 179, 365; Mah. 252.

ATTHATO (*p.p.p. attharati*), Spread, laid out [आ + द्युत = द्यु]. Pát. 75, 76.

ATTHATTHAM, For the good or advantage of [अर्थ + अर्थम्]. See *Attham* (2).

ATTHAVĀDĪ (*adj.*), Speaking sensibly or truthfully [अर्थ + वादिन्].

ATTHAVIDHO (*adj.*), Eightfold [अष्ट + विधा].

ATTHĀYA (*adv.*), For the good of; in order to, on account of, for the sake of, for [अर्थाय]. With gen. *Tass' atthāya*, for his good (Mah. 231). *Atthāya me bhavissati*, it will be of use to me (Kh. 12). *Atthāya hitāya sukhāya devamanussānam*, for the advantage, the welfare, the happiness of gods and men. *Buddhassa atthāya jīvitaṃ pariccajāmi*, for Buddha's sake I will lay down my life (Kuhn K. S. 28). *Apaññāyamānass' atthāya rodanto*, crying for something that does not exist (Dh. 96, comp. 129). *Hitatthāya sukh-atthāya ca pāpinam*, for the welfare and happiness of men (Mah. 88). *Ropanatthāya*, for the purpose of sowing it (Mah. 87). *Upavānattheraṃ uphodakatthāya pahini*, sent Upavāna Thera for hot water (Dh. 434). *Phalāphalatthāya vanam na pavisati*, does not enter the forest to gather fruits (Dh. 155). *Etadatthāya*, on this account (Kh. 13). Kuhn K. S. 29; Mah. 103; Alw. I. 76.

ATTHENA (*adv.*), On account of, by reason of [अर्थ instr.]. *Sabbarogānam nivāsanaṭṭhānaṭṭhena rogaṇidam*, because it is the dwelling place of all diseases it is called nest of disease (Dh. 313). Dh. 90, 210, 311, 343, 383, 410.

ATTHETI, To request [अर्थ]. Cl. P. Verbs, 13.

ATTHI, To be, to exist [अस्]. The following is the conjugation: Present, 1. *Asmi*, *amhi*; 2. *asi*; 3. *atthi*; 4. *asma*, *amha*; 5. *attha*; 6. *santi*. Preterite, 1. *Asim*; 2. *asi*; 3. *asi*; 4. *asimha*; 5. *asittha*; 6. *asum*, *asimsu*. Optative, 1. *Assam*; 2. *assa*; 3. *assa*, *siyd*; 4. *assāma*; 5. *assatha*; 6. *assu*, *siyuh*. Imperative, 1. *Asmi*; 2. *dhi*; 3. *atthu*; 4. *asma*; 5. *attha*; 6. *santu*. Part. present *Santo*, *samāno* (see sep.). For some of these forms

see Alw. I. 37, 39, 40.—Ex. *Atthi paroloko*, there is a future life. *Rājā ce atthi*, if there is a king (Mah. 254). *Añño buddho nāma n' atthi*, there is no other Buddha (B. Lot. 365). *Parihīnam n' atthi*, there has been nothing omitted (F. Jāt. 7). *Tasmim samdgame dūm asīti bhikkhukoṭṭiyo*, in that assembly there were eighty kotis of priests (Mah. 35). *Bhuttaṃ atthi nu no*, have I eaten anything (Mah. 158). *Attha dhañño so dsi*, he was very prosperous (Mah. 200). *Aham asmi dgato*, I have come. *Nikkham' amha*, we have come away (Dh. 161). *Evam assu vacanīyd*, they should be thus spoken to (Pát. 100). *Ce tumhe assatha dnandino*, if ye were glad. *Capdālo nāna so siyd*, he is probably a Capdāla (Mah. 24). Possession is frequently expressed by Atthi with the dative; *Kaṇṭṭhabhātā me atthi*, I have a younger brother (Dh. 79); *Santi te evarūpā dādhā*, have you got any such diseases as these? (Kamm. 4); *Yassa mayi sineho atthi*, he who has love for me (Dh. 333); *Mama hiraññam suvaṇṇam atthi*, I have got gold and wrought gold (Pát. 90); *Palāyato te makkho n' atthi*, you cannot escape by flight (Dh. 404). Atthi with the dative is sometimes used in the sense of "to think" (comp. the phrase *etad aho*): *N' atthi paraloko ti iti ce me assa*, if I thought there was a future life. The singular *atthi* is frequently used with a nominative in the plural: *Puttā m' atthi*, I have sons (Dh. 12). *Sace pāpakā atthi*, if there are insects (F. Jāt. 57). *Ye keci pāpabhūt' atthi*, whatever beings there be (Kh. 15). In some of the forms elision of the initial *a* sometimes takes place: *patto 'smi*, I have obtained (Ras. 16); *dgato 'mhi*, I am come (Dh. 88; Ras. 21); *manussi 'mhi*, I am a woman (Dh. 155); *gato 'si*, thou art gone (Dh. 97); *nu 'ttha = nu attha* (F. Jāt. 8); *jāto 'sim = jāto asim* (Ras. 28); *sadā 'si = sadā asi*. On the other hand, before some of the forms beginning with *a*, the final vowel (whether short or long) of the preceding word is frequently elided: *tuph' assa = tuphi assa* (Kamm. 8); *dgat' attha = dgatā attha* (Dh. 235); *nam' atthu = namo atthu* (Kh. 22).

ATTHI (*n.*), A bone; a kernel or stone of a fruit; a seed [अस्ति], Ab. 278; F. Jāt. 12; Kh. 18. *Kappāsatti*, a cotton seed (Dh. 301). Used of the stone of a mango (F. Jāt. 5). Dh. 27; F. Jāt. 15.

ATTHĪ (*adj.*), Desirous, wishing for [अर्थिन्].

*Sāsanujjotanatthi*, anxious for the prosperity of religion (Mah. 160). *Pāṭavattthi*, wishing for skill (Alw. I. vii). *Atthi*, a beggar (Ab. 740).  
**ATTHIBHĀVO**, Being, existence [अस्ति = अस् + भाव]. *Tassā atthibhāvaṃ vā natthibhāvaṃ vā na jānāma*, we know not if she be alive or dead (Dh. 157). *Tāya saññāya atthibhāvaṃ jānissāma*, by this sign we shall know we are there (Dh. 153).  
**ATTHIKAM**, A bone; kernel, seed [अस्ति + क]. *Ambaṭṭhikam*, mango-stone (Mah. 87).  
**ATTHIKO** (adj.), Connected with existence [आस्तिक्]. *Ye keci atthikavādaṃ vadanti*, all who maintain the view that something exists.  
**ATTHIKO** (adj.), Desirous of [अर्ध्नि + क]. With instr. *Gaṇthehi atthiko*, wanting books. *Seyyatthiko*, desirous of final happiness (Alw. I. xvi). *Atthikā gaphantu*, let those who want them take them (Dh. 142). *Sāsanujjotanatthiko*, desirous of making religion prosper (Mah. 28). Mah. 24, 83, 170, 259; Pāt. 88. *Atthiko*, a pauper or beggar.  
**ATTHIMIṆJĀ** (f.), Marrow [अस्ति + मज्जा]. Kh. 3.  
**ATTHITĀ** (f.), Being, existence [अस्ति = अस् + ता]. *Surīyālokaṣṣa atthitāya*, owing to there being daylight (Pāt. 1).  
**ATTHITO** (adj.), Not standing; not staying [अ + स्थित = स्था]. Mah. lxxvi.  
**ATTHITTAM**, Existence [अस्ति = अस् + त्व]. *Pāpass' atthittanatthittam theram pucchi*, asked the therā if there was or was not guilt (Mah. 41).  
**ATTHO**, Setting, disappearance, destruction; the western mountain behind which the sun sets [अस्त]. Ab. 606, 785. See *Attham*.  
**ATTHO, ATṬHO, and ATṬO**, Desire, want, need, occasion; cause, reason, purpose; object, aim; substance, object, thing; property, wealth; advantage, good, welfare; meaning, sense, significance [अर्ह]. Ab. 485, 785. With instr. *Aggind me attho*, I want fire (F. Jāt. 2). *Mayhaṃ hiraṇṇādāhi attho n'atthi*, I do not want gold and such like treasures (Dh. 173, comp. 163). *Atthe samuppanne*, when occasion arises (Kh. 12). *Atthamhi jātānhi sukhā saḥdā*, blessed are friends in need (Dh. 59). *Tav' atthe sati mama santikam āga-cchāhi*, if ever you are in trouble come to me (Ras. 81). *Ken' atthena*, and *ken' atṭhena*, for what purpose, on what account (F. Jāt. 10). *Uttamattham anuppatto*, who has attained the highest end (Dh. 69). *Attham hitvā piyaggāhi*, forsaking the real aim of life and grasping at pleasure (Dh. 38).

*Iṭṭhattho* and *icchitatto*, desired object or aim (Ab. 727). *Kiṃ nu kho ahaṃ samapaṇaṃ Gotamaṃ puccheyyaṃ diṭṭhadhammikaṃ attham vā sam-parāyikaṃ vā*, shall I question Buddha about temporal matters or spiritual, lit. things belonging to this world or to the next. *Sakalatthasamavahayadīpani*, declaring the names of all things (Alw. I. ix.). *Tam attham pucchanto*, inquiring about this matter (Dh. 434). *So tam attham dāikkhi*, he told him what was the matter (F. Jāt. 12). *Bhagavato etam attham dōceyyaṃ*, let me tell this thing to Buddha (Ras. 83). *Tam attham nivedayum*, they reported the circumstance (Mah. 166). *Tadattham dīpanatthāya*, to explain how this took place, lit. to relate the circumstances of this (Mah. 130). *Etam atthavasam ṇatvā*, knowing the force or significance of this thing (Dh. 51). *Atthajīvitam*, life and property (Ras. 63). *Attho parihāyati*, his substance is wasted. *Atthāpagamo*, loss of property (Ab. 764). *Sadattho, sakattho, attatto, attadattho*, one's own good. *Parattho*, the good of others. *Esanto cāpi attham*, seeking also their welfare (Alw. I. 112). *Attham karissāmi anattam akari*, thinking he would do a good action he has done a bad one (Dh. 88). *Atthapadam*, a profitable saying (Dh. 19). *Atthasamhito*, beneficial. *Atthakusalo*, skilled in seeking his own spiritual good (Kh. 15). *Samānattho* synonymous. *Samsayattamhi*, in the sense of doubt (Ab. 1158). *Bhusatthe*, in the sense of excessive (Ab. 1162). *Gadrahānaṃ rave attham kiṃ jānāsi*, do you know the meaning that lurks in the bray of asses (Mah. 250). *Mahantaṃ attham gahetvā tiṭṭhati*, possess vast significance (Dh. 179). *Imasmiṃ loke anindito nāma natthīti attho*, the meaning is that in this world no man escapes blame (Dh. 367). *Tass' attho*, the meaning of it is as follows (Dh. 434). *Atthabyañjana-sampanno*, possessed of meaning and of letter (B. Lot. 330). *Attham hi nātho saraṇaṃ avoca na byañjanaṃ*, for our Lord has declared salvation to be in the spirit and not in the letter (Kh. 21; comp. Dh. 123, and Alw. I. 63). *Atthavasena vā vyañjanavasena vā*, according to the spirit or according to the letter (Alw. I. xxviii). *Attho dhammo ca*, appears sometimes to mean "meaning and text of the Scriptures" (see Alw. I. 54, 63, 66). But I think it may also mean "things (phenomena) and doctrines," as in the phrase



*atthadhammānussasako*, "temporal and spiritual counsellor" (F. Jāt. 7). At Dh. v. 363 the commentator evidently understands *attham dhammañ ca dīpeti* to mean "explains the meaning and the text," though in the first instance he renders *dhammañ* by *desanddhammañ*, which would rather mean doctrines than text (see Dh. 90, line 2 and foll.). At Alw. I. 107 *Ratto attham na jāndti ratto dhammañ na passati* is translated, "he who is actuated by lust knows not causes of things : perceives not what is right." See Lotus 839. For the less common form *Attha* see *Atthena* and *Atthakathā*; Subhūti quotes *Dukkhaṣṣa pīlanattho saikhataattho santāpattho viparīṇamattho*, when *attho* is the S. अर्थः. For the adverbial forms *Attham*, *Atthāya*, *Atthena*, see separately. For *Atto* see separately.

**ATTHU**, see *Atthi*. It may be used as an exclamation, conveying the sense of reluctant acquiescence, "Let it be," "It cannot be helped" (Ab. 1151).

**ATTHUDDHĀRO**, Exegesis, explanation [अर्थ + उच्चार]. Alw. I. 67.

**ATTO** (*p.p.*), Thrown [अस = अस]. Ab. 744.

**ATTO**, A watch tower [अटु]. Ab. 204, 1126.

**ATTO** (*adj.*), Hurt, distressed, afflicted [आर्त]. Ab. 1126.

**ATTO**, A case, cause, lawsuit [अर्थ]. Ab. 1126.  
*Kūṭattaparājītanussā*, some persons who had been defeated in a false action at law (Dh. 220).  
*Dubbhīcchayaṃ attham vinicchinitvā*, having settled a very difficult case.

**ATULO** (*adj.*), Incomparable, admirable [अ + तुल]. Dh. 41; Alw. I. xiii.

**ĀTUMĀ** (*m.*), A rare form of *Attā* (which see). The nom. sing. *ātumā*, and plur. *ātumāno* will be found under rules 138, 139 of Kaccāyana's Nāma Kappa. Comp. *ātumapādo*, his own foot (Alw. I. xiii).

**ĀTURO** (*adj.*), Ill, diseased; affected [आतुर]. Ab. 322; Dh. 27, 36. *Rogāturo*, diseased (Mah. 249). *Vapārogāturo*, troubled with boils (Mah. 24). *Sokāturo*, afflicted (Mah. 12).

**ATYAPPO** (*adj.*), Very small [अति + अल्प]. Ab. 929.

**AVA** (*prep.*), Away, off; down [अव]. This is one of the twenty Upasaggas, and is much used in composition with verbs and their derivatives. It is very frequently in Pāli contracted to *o*, e.g.

*otarati* = S. अवतरति. In some cases, as *avabodho*, the full form only is found; in others both forms are in use, as *avadhi* and *odhi*, *avatāro* and *otāro*; but in the great majority of instances the prep. *ava* is in Pāli contracted to *o*.

**AVA-**, For many words beginning thus see under O-.  
**AVABODHANAM**, Instruction [अवबोधन].

**AVABODHO**, Full knowledge or understanding [अवबोध].

**AVACA**, see *Vatti*.

**AVACARATI**, To go through, to traverse, to occupy, to make one's home [अव + चर].

**AVACARO**, Sphere, realm, home [अवचर]. *Kāma-vacaro*, *rūpāvacaro*, *arūpāvacaro*, the realm or world of Desire, of Form, and of Absence of Form (Man. B. 3). *Rūpāvacaravipācittam*, thoughts which lead to birth in the world of Form (Man. B. 423). *Kāma-vacaradevaloko*, a god-world belonging to the realm of Desire (Man. B. 29). *Kāma-vacarakusalam*, meritorious works in the realm of Desire (Dh. 89). *Atakkāvacaro dhammo*, doctrines not within the domain of thought, unattainable by reasoning (Gog. Ev. 6). *Yogāvacarakulaputto*, a young man of family who lives in the practice of meditation (B. Lot. 354). *Santīkāvacaro yeva kātabbo*, he should be kept close (or at home), viz. near the senior priests, or under the superintendence of his Upajjhāya. The compounds *kāma-vacaro*, *rūpāvacaro*, *arūpāvacaro* are also used adjectively with the meaning of "belonging to the realm of Desire, of Form, of absence of Form," e.g. *Akusala cetanā kāma-vacara*, sinful thoughts in the realm of Desire (Gog. Ev. 68). The word *Avacara* implies motion, action, life within certain limits or in a certain sphere. It partly coincides in meaning with *Gocara*, but in the latter word the idea of motion or action is less prominent. I do not feel myself competent to decide whether *Avacara* is ever an adjective with the meaning of "having its sphere in," "belonging to." Burnouf says that it is sometimes a noun and sometimes an adjective, but I think that in each of the examples he gives it may be treated as a noun, e.g. *Antarīkshāvacara* might well be rendered "whose home or sphere is the sky."

**AVADĀRANAM**, A spade or hoe [अवहारण]. Ab. 447.

**AVADHĀNAM**, Attention [अवधान].

**AVADHĀRAṆAM**, Ascertainment; affirmation, emphasis; restriction [अवधारण]. Ab. 1152, 1159.  
**AVADHĀRETI** (*caus.*), To ascertain [अव + धा-रयति = धृ]. P.p.p. *avadhārito* (Ab. 797).  
**AVADHI** (*m.*), Limit [अवधि]. Ab. 1082, 1193; Dh. 262. See also *Odhi*.  
**AVAGAṆḌO**, A protuberance on the cheek (?) [अव + गण्ड]. *Na avagaṇḍakarakam bhuñjissāmi* is explained to mean, I will not stuff out my cheeks by eating two mouthfuls at a time (Pât. 22; Pât. 93 adds "like a monkey").  
**AVAGAṆETI**, To neglect, to disregard [अव + गच्छ]. P.p.p. *avagaṇito* (Ab. 756).  
**AVAGATO** (*p.p.*), Known, understood [अवगत = गच्छ]. Ab. 757.  
**AVAGGO** (*adj.*), Unclassed [अ + वर्ग]. This term is applied to those consonants which are not in the five classes (Cl. Gr. 8).  
**ĀVAHANAM**, Bringing [आ + वह् + अण]. Dh. 230.  
**ĀVĀHANAM**, Getting a wife for a young man [आवाहन].  
**AVAHARAṆAM**, Taking away, stealing [अवहरण]. Pât. 66.  
**AVAHARATI**, To take away, to steal; to draw down [अव + हृ]. Dh. 100, 412.  
**AVAHĀRO**, Taking away [अवहार]. Dh. 373.  
**ĀVAHATI**, To bring [आ + वह्]. Dh. 126, 198, 293.  
**ĀVAHO** (*adj.*), Bringing, causing [आवह]. *Sukkhāvaho*, bringing happiness (Dh. 7). Mah. 253.  
**ĀVĀHO**, Marriage [आवाह]. *Puttassa āvāhamangalam karonto*, celebrating his son's wedding (Dh. 240). *Dhītarāṃ āvāthāya deti*, gives her daughter in marriage (Mah. 49).  
**AVAJAHATI**, To leave, to abandon [अव + हृ].  
**AVAJĀNĀTI**, To despise [अव + ज्ञा]. Dh. 294.  
**AVAJĀTO** (*p.p.*), Base-born, born of a mother lower in caste than her husband [अव + जात = जन्म]. Alw. I. 101.  
**AVAJĪYATI**, and **AVAJIYYATI** (*pass.*), To be conquered [अव + जीयते = जि]. Dh. 33, 342.  
**AVAJJAM**, Blame [अवज].  
**ĀVAJJANAM**, Meditation [अ + वर्ज्ज]. Dh. 281, 343.  
**ĀVAJJATI**, To reflect, to consider [आ + वृज्]. Dh. 340, 403. F. Jât. 53, 54.  
**ĀVAJJEṬI** (*caus. last*), To bend, to incline; to upset [आ + वृज् *caus.*]. F. Jât. 3.

**AVAJJHĀYATI**, To waste away, to perish [अव + क्षि]. Dh. 322.  
**AVAJJO** (*adj.*), Not to be shunned, not forbidden, not wrong, harmless [अ + वर्ज्ज = वृज्]. Dh. 56.  
**ĀVAJJO** (*adj.*), Low, bad, inferior. Ab. 699. A *Ṭikā* says *āvaditabbo ti āvajjo*.  
**AVAKADPHATI**, To drag down, to remove [अव + कृष].  
**AVAKAMSO**, Inferiority, abasement [अव + कर्ष].  
**AVAKĀSO**, see *Okāso*.  
**AVAKKANTI** (*f.*), Introduction, descending into [अव + कम् + ति]. *Gabbhāvakkanti*, conception, commencement of pregnancy.  
**AVALAMBANAM**, Hanging, depending from [अव-लम्बन]. Ab. 525.  
**AVALEPO**, Anointing; pride [अवलेप]. Ab. 1079.  
**ĀVALI** (*f.*), A row or range [आवली]. Ab. 539.  
**AVALITTO** (*p.p.*), Smeared [अवलिप्त = लिप्]. At Pât. 70 *ullitto* and *avalitto* are explained to mean "plastered inside" and "plastered outside."  
**AVALOKETI**, see *Oloketi*.  
**AVAMĀNAM**, Disrespect [अवमान]. Ab. 172.  
**AVAMĀNETI** (*caus.*), To despise [अवमानयति = मन]. P.p.p. *avamānito* (Ab. 756).  
**AVAMSIRO** (*adj.*), Head downwards, head foremost [अवाक्ष + शिरस्]. Dh. 190; Cl. Gr. 14.  
**AVANADDHO**, see *Onaddho*.  
**AVANI** (*f.*), The earth [अवणि]. Ab. 182.  
**AVANĀNĀ** (*f.*), Disrespect, contempt [अवज्ञा]. Ab. 172.  
**AVANĀNĀTO** (*p.p.*), Despised [अव-ज्ञात = ज्ञा]. Pât. 83.  
**AVANĀNITO** (*adj.*), Despised. Ab. 756.  
**AVANNO**, Dispraise, blame, reproach [अ + वर्ण]. *Avappavādo*, blame (Ab. 120). *Buddhassa avannam bhāsati*, speaks evil of Buddha (B. Lot. 314, 445).  
**AVANTI** (*m. pl.*), Name of a country and its people [अवन्ति]. Ab. 184. *Avantīsu viharati*, is living in the Avanti country (Alw. K. 92).  
**ĀVANTIKO** (*adj.*), Belonging to the Avanti country [अवन्ति + क]. Mah. 16.  
**ĀVĀPURANAM**, A key [अव + आ + वृ + अण]. Ab. 222.  
**ĀVARANAM**, Covering; obstruction; restraint, interdiction, prohibition [आवरण]. Dh. 351; Ab. 1167.  
**AVASĀNAM**, see *Osānam*.



AVASANNO (*p.p.p. osidati*), Depressed, languid [अवसन्नस=सङ्ग]. Dh. 383.

AVASARATI, To go to [अन + सु]. *Yena Mithilā tad avasari*, went to Mithilā. See Dh. 105.

AVASARO, Opportunity, occasion; turn [अवसर]. Ab. 770.

ĀVASATHO, Dwelling-place, abode, house, dwelling [आवसथ]. Ab. 206; Dh. 185; Pāt. 14, 88, 108. *Bhujagāvasatho*, the Nāga world (Alw. I. ix.).

ĀVASATI, To dwell, to inhabit [आ + वस] *Mithilāṃ āvasaṃ*, dwelt at Mithilā (Mah. 8). Mah. 17; Dh. 392.

AVASESETI (*caus.*), To leave, to spare [अव + शेषयति = शिष]. Dh. 225.

AVASESO, Remainder [अवशेष].

AVASESO (*adj.*), Remaining [अवशेष]. *Avasesaṃ tasanti*, the rest are afraid (Dh. 296). *Avasesaṃ Buddhavacanāṃ*, the rest of the word of Buddha.

ĀVĀSIKO (*adj.*), Resident, in residence, living at home [आवास + इक]. *Āvāsiko bhikkhu*, a resident priest, one staying at his own monastery (Dh. 88; Pāt. 27). *Āvāsikavattāṃ*, duties to be observed by a resident priest.

AVASSANANĀM, Being left, remainder [अव + शिष + अन]. Ab. 157.

AVASITO (*p.p.p.*), Finished; determined, known, ascertained [अवसित = सो]. Ab. 963.

AVASITTHO (*p.p.p.*), Remaining, left [अवशिष्ट = शिष]. *Bahu avasittham*, much remains to be done (Dh. 323). Pāt. 1.

AVASO (*adj.*), Unsubdued, independent; powerless [अ + वश]. Ab. 743; Mah. 10.

ĀVĀSO, Residing, dwelling; a dwelling, a residence; a monastery [आवास]. Ab. 206; Dh. 13; Mah. 220; Pāt. xi.

AVASSAM (*adv.*), Certainly, surely [अवश्यम्]. Ab. 1150. *Avassaṃ yeva bhijjati*, must inevitably perish.

AVASSAYO, Support, help, protection, refuge [अव + आश्रय]. Ras. 34; Mah. 195; Dh. 187, 301, 384.

AVASSUTO (*p.p.p.*), Filled with desire, lustful [अव + आ + सुत = सु; comp. āsavo]. Pāt. 94. *Anavassuto*, free from lust (Dh. 8). I have not found Avassuta in the sense of "oozing, flowing," but Subhūti quotes from a Tīkā *avassuto ti tinto kilinno*; and at Dh. 201 *anavassutacitto* is explained by *rāgena atintacitto*, "having the mind unvetted by lust."

AVASUSSATI, To dry up [अव + सुष]. Cl. Gr. 13.

ĀVĀTAKAM, A pit (see *Āvāto*). Mah. 129.

AVATAMSO, A crest; an earring [अवतंस]. Ab. 870.

AVATĀRO, AVATARATI etc., see *Otāro* etc.

AVATI, To protect [अव]. Cl. P. Verbs, 18.

AVATINNO, see *Otiṇṇo*.

ĀVĀTO (*p.p.p. dvunāti*), Covered, enveloped, shrouded [आवृत = वृ]. Alw. N. 98. *Āvātāṃ nāpadassanaṃ*, unlimited insight.

ĀVĀTO, A hole in the ground, a pit [comp. अवट]. Ab. 650, 931, 1125; Ras. 35; Dh. 191, 299.

AVATTABBATA (*f.*), Ineffability [अ + वक्तव्य = वच् + ता]. Dh. 362.

ĀVATTATI, To turn; to return [आ + वृत्]. Dh. 404. P.pr. *āvattamāno* (B. Lot. 864). Ger. *āvattitvā* (Mah. 250).

ĀVATTATO (*adv.*), In circumference [आवर्त + तत्]. Dh. 348.

AVATTHĀ (*f.*), State, condition; time, period [अवस्था]. Ab. 1127.

AVATTHĀNĀM, Standing-place; state; abiding [अवस्थान].

AVATTHĀPANĀM, Fixing, settling [अवस्थापन].

AVATTHARATI, see *Ottharati*.

AVATTHITI (*f.*), Abiding, steadiness [अवस्थिति]. Ab. 1172.

AVATTHITO (*p.p.p.*), Abiding, steady, firm [अवस्थित = स्था]. *Anavattihito*, unsteady (Dh. 7).

AVATTHO (*adj.*), Naked [अ + वस्त्र]. Ab. 734.

ĀVATTI (*adj.*), Returning [आवर्तिन].

ĀVATTO, Turning; a whirlpool; circuit, circumference [आवर्त]. Ab. 660; Mah. 213. *Dakkhiṇāvatto*, turning to the right.

AVAYAVO, A limb, a member; a part [अवयव]. Ab. 278; Mah. 180.

AVECCA, This is a gerund from *वृ* with अव, and appears to be used adverbially, but with what exact meaning I do not know, perhaps "intelligently," "clearly," "wisely." I leave it untranslated in the following quotations. *Vyākaraṇaṃ avecca adhīte ti veyyākaraṇo*, one who reads grammar is a grammarian (Cl. Gr. 92). *Ariyasaccāni avecca passati*, beholds the four great truths (Kh. 8). *Buddhe aveccappasādena samannāgato hoti*, is endowed with faith in Buddha. *Ahaṃ pana Buddhasāse aveccappasānassa kulassa dhītā*, I am the daughter of a family that has faith in the religion of Buddha (Dh. 244).

**AVEKKHATI**, To look down upon; to look at; to consider; to perceive; to foresee; to contemplate [अव + ईष]. *Aniccataṃ avekkhate*, contemplates impermanence (Mah. 10). *Sāsanassa paṭiṭṭhānaṃ paccantesu avekkhiya*, foreseeing the establishment of religion in foreign countries (Mah. 71). Dh. 6, 10, 31; Mah. 132.

**ĀVEḶĀ** (*f.*), A garland worn on the crown of the head. Ab. 308.

**ĀVENIKO** (*adj.*), Free from contact, detached, independent [अ + वेचि + क]. The *aṭṭhārasa āveṇikā dhammā*, or "eighteen independent states," are explained at B. Lot. 648 and foll. Eitel says they are "the distinguishing marks of a Buddha, who is detached from the imperfections which attach to the majority of mankind."

**ĀVERAṂ**, Friendliness, mildness, kindness [अ + वैर]. Dh. 2.

**ĀVERĪ** (*adj.*), Free from hatred, mild, peaceable [अ + वैरिण]. Dh. 36, 46.

**ĀVERO** (*adj.*), Peaceable [अ + वैर].

**ĀVESANAM**, A workshop; a dwelling; fury; entrance [आवेशन]. Ab. 212, 906.

**ĀVESIKO** (*adj.*), Entering, arriving, adventitious [आवेश + इक]. *Āvesiko*, a guest (Ab. 424).

**AVHĀ** (*f.*), Name, appellation [आहुता]. Ab. 114. *Thūpavhe*, in that which bears the name of Thūpa, viz. the Thūpārāma (Mah. 215). *Buddhappiṃsoko yati*, the priest named Buddhappiya (Alw. I. xv).

**AVHĀNAM**, Calling, addressing [आह्वान]. Ab. 1139.

**AVHAYANAM**, Invocation, summons [आह्वयन].

**AVHAYO**, Name; calling, invocation [आह्वय]. Ab. 114, 1111. *Medaṅkaravhayamahāyati*, the eminent elder named Medaṅkara (Alw. I. xiii). *Kaṭumbiko Dhātusenavhayo*, a landed proprietor named Dhātusena (Mah. 254). *Khuddikā Kakudhachaya vāpi*, the lesser Kakudha tank (Mah. 88). *Upasathavhayo*, in that which bears the name of Upasatha, viz. the Upasatha hall (Mah. 215). *Sirivhayo*, invocation of Sīri.

**AVI** (*m.*), A ram, a sheep [अवि]. Ab. 501.

**ĀVI** (*adv.*), Manifestly, in full view, close before the eyes [आविस्]. Ab. 1149, 1157. *Āviṃ va yādiṃ raho*, openly or in secret (Dh. 404). Compounded with the verbs *bhavati* and *karoti* and their derivatives (see below). In Saṅgīti S. I find *āvi c'eva raho ca*.

**ĀVIBHAVATI**, To become visible or manifest, to appear, to be evident [आविस् + भू]. Fut. *āvibhavissati* (F. Jāt. 16; Dh. 267; Ras. 7).

**ĀVIBHĀVO**, Appearance, manifestation [आविस् + भाव].

**ĀVICI** (*m.*), Name of one of the eight Narakas or hells [अ + वीचि]. Man. B. 26. Ab. 657 gives *Avici* (*fem.*), but the Sansk. equivalent is masc., and at Dh. 148, 340, we have the loc. *avicimhi*.

**ĀVIDDASU** (*adj.*), Ignorant (see *Viddasu*). Dh. 47, 380.

**ĀVIDDHO** (*p.p.p.*), Thrown [आविद्ध = अद्ध]. Ab. 744.

**ĀVIDŪRO** (*adj.*), Not very far, near [अ + वि + दूर]. Ab. 706. Loc. *avidūre*, *avidūramhi*, near. With gen. *Lenassa avidūramhi*, not far from the cave (Mah. 167). With abl. *Tato avidūre*, not far from that place (Dh. 155). F. Jāt. 5; Kh. 16; Ras. 20, 22, 65.

**ĀVIGGAHO**, The god of love [अ + विग्रह]. Ab. 42.

**ĀVIHIMSĀ** (*f.*), Mercy, humanity [अ + वि + हिंसा].

**ĀVIHO** (*adj.*), The *Avihā devā* are the inhabitants of the twelfth Brahmaloḥa (B. Intr. 614; Man. B. 26, 29). The meaning of *Aviha* is uncertain, perhaps "making no effort," or "not thinking." The S. equivalent is *Aviheru nibbattitvā*, having been born in the *Aviha* heaven, lit. among the *Avihas* (Dh. 362).

**ĀVIJJĀ** (*f.*), Ignorance, error [अ + विज्ज्ञा]. Ab. 168, 1087; B. Intr. 473, 485, 488, 506, 507, 638; B. Lot. 823; Man. B. 392, 413, 432, 435, 496; E. Mon. 290, 295, 302. *Avijjā* is one of the *Āsava*s, of the *Oghas*, of the *Yogas*, etc.

**ĀVIJJAMĀNO** (*adj.*), Not existing, non-existent [अ + विज्ज्ञमान = विद्].

**ĀVIKAROTI**, To make manifest, to show, to explain [आविस् + कृ]. 1st pers. pres. *āvikaromi* (Kuhn K. S. 29; Cl. Gr. 137). P. pr. *āvikaronto* (Dh. 344). Ger. *āvikatvā* (Mah. 205). Att. 195 has p.p.p. *āvikato* with long i.

**ĀVIKATTĀ** (*m.*), One who manifests [आविस् + कर्तृ].

**ĀVIKKHEPO**, Equanimity, calmness [अ + विचेप]. Ab. 155; B. Lot. 519.

**ĀVILAMBITO** (*adj.*), Speedy [अविलम्बित = अलम्ब]. Ab. 40.

**ĀVILO** (*adj.*), Turbid; stained; agitated [आविल].

Ab. 669, 1106. *Andvilo*, pure, serene. *Hattham lohitévilo*, stained with the blood of the slain (Mah. 154). Dh. 105.

AVINAYO, Wrong or false Vinaya; misconduct, sin [अ + विनय]. *Avinayavaddino*, followers of a false Vinaya (Mah. 234). Att. 192.

AVINĀNĀKO (*adj.*), Without intelligence or consciousness, inanimate [अ + विज्ञान]. Alw. K. 75. *Avinānākaṃ dhanam*, personal and landed property as opposed to live stock (Dh. 79).

AVINĀNŪ (*adj.*), Ignorant, foolish, stupid [अ + विज्ञ]. Ab. 721.

AVIRATO (*adj.*), Uninterrupted, continual [अविरत = रत]. Ab. 41.

AVIRUDDHO (*adj.*), Not contrary; unobstructed, without difficulties, certain, absolute [अविरुद्ध = रुद्ध]. Ab. 698.

AVIRŪLHO (*adj.*), Not grown [अ + विरुद्ध = रुद्ध]. *Avirūlhapakkho*, unfledged (F. Jāt. 49).

ĀVISATI, To approach, to enter [आ + विष्]. Mah. 175; Pāt. 119.

AVISESENA (*adv.*), Not specially, generally [अ + विशेषेण]. Pāt. xl.

AVITATHO (*adj.*), True [अ + वि + तथ]. Ab. 127. Neut. *avitatham*, truth (Ditto).

ĀVITO, Guarded, protected. Ab. 754 (both MSS. read ā-).

AVOCA, see *Vatti*.

ĀVUDHAM, and ĀYUDHAM, A weapon [आयुध]. *Āvudham* (Ab. 18, 44; F. Jāt. 5, 15; Dh. 8, 202). *Āyudham* (Ab. 49; Ras. 20; Cl. Gr. 45; Mah. 64, 152). Saṅgīti Sutta mentions three *Āvudhas*, *sutāvudham*, *pavivēkāvudham*, *paññāvudham*.

ĀVUNĀTI, and -NOTI, To cover, to inclose; to put a string through, to string [आ + वृ]. Alw. I. 20; F. Jāt. 53. P.p.p. *āvato*, *āvuto*.

ĀVUSO (*indecl.*), Friend! Sir! Brother! This address is used by senior priests in speaking to priests of equal or inferior standing (Cl. Gr. 70). Used in speaking to several persons: *Kiṃ nu kho āvuso karissāma*, brethren, what shall we do? (Dh. 333). Used by priests to Upāsakas or lay devotees (Dh. 105). By a priest to another priest (Dh. 103; Pāt. 15). By an Ācariya to his pupil (Pāt. xvi).

ĀVUTO (*p.p.p.*), Covered, hedged, inclosed, surrounded; strung [आवृत = वृ]. Ab. 372, 745.

AVYĀKATO, and ABYĀKATO (*adj.*), Undefined, unexplained [अव्याकृत = कृत]. As an epithet of

Kamma it means "indefinite," "neither good nor bad." Man. B. 445.

AVYĀPĀDO, and ABY-, Absence of desire to injure another person, absence of malice [अ + व्यापाद].

AVYĀPAJJHO, and ABY- (*adj.*), Free from suffering. This singular form is no doubt due to a confusion between the roots पाज् and पद्; its meaning shows that it represents a Sanskrit form व्यापाज्. Neut. *avyāpajjham* Nirvāṇa (Ab. 8). Alw. N. 135.

AVYĀPANNO (*adj.*), Free from desire to injure, free from malice [अव्यापन्न = पद्].

AVYĀSEKO (*adj.*), Charming, fascinating [अ + वि + आ + सेक]. Ab. 697.

AVYAYIBHĀVO, Indeclinable compound, a grammatical term [अव्ययीभाव]. Cl. Gr. 86.

AVYAYENA (*adv.*), Without loss, safely [अ + व्यय instr.].

AVYAYO (*adj.*), Unchangeable [अ + व्यय]. Neut. *avyayam*, an indeclinable word, particle, adverb (Ab. p. 171, 181, v. 826, 957).

ĀYĀCANAM, Request [आ + याच् + ञ]. Ab. 790; Pāt. 69.

ĀYĀCATI, To ask, to request [आ + याच्]. With two acc. *Āyācun abhayaṃ Jinaṃ*, they asked Buddha for safety (Mah. 3). P.p.p. *āyācito*, requested.

ĀYAM (*pron.*), This [अयम् = इदम्]. Cl. Gr. 83. The following is the declension: Masc. *ayam*; acc. *imaṃ* (Dh. 31); instr. *anena*, *imind* (Mah. 24; Dh. 303); gen. and dat. *assa*, *imassa* (Dh. 238, 329); abl. *asmā*, *imasmā*, *imasmā* (Dh. 39); loc. *asmim*, *imasmim*, *imasmhi* (Dh. 39, 199). Fem. *ayaṃ* (Dh. 64); acc. *imaṃ* (Dh. 304); instr. and abl. *imāya*; gen. and dat. *assā*, *assāya*, *imāya*, *imassāya*, *imāya* (Dh. 240, 315, 329); loc. *assam*, *imissam*, *imāyam*. Neut. *idaṃ* (Dh. 66); acc. *idaṃ*, *imaṃ* (Dh. 8, 247); rest like masc. Plur. masc. nom. and acc. *ime* (Dh. 366); instr. and abl. *ehi*, *imehi*; gen. and dat. *esam*, *esānam*, *imesam*, *imesānam* (Dh. 241); loc. *esu*, *imesu* (Dh. 306). Plur. fem. nom. and acc. *imā*, *imāyo* (Mah. lxxxviii; Dh. 352); instr. and abl. *imāhi*; gen. and dat. *imāsām*, *imāsānam*; loc. *imāsu*. Plur. neut. *imāni* (Dh. 27); rest like masc.—*Ayam* may be used either adjectively or substantively: *Ayam veyjo*, this physician (Dh. 89); *Ayam itarā pajā*, this

other folk (Dh. 19); *Ayañ ca ayañ ca doḍḍo*, such and such conduct (Dh. 239); *Assinī loka*, in this world (Dh. 31); *Idaṃ mayhaṃ mātā detha*, give this to my mother (Dh. 249); *Ime nassissanti*, these people will perish (Dh. 353); *Kass' imāni*, whose are these things? (Dh. 302); *Assa duccarissanti*, her misconduct (Dh. 371). The initial *a* of *Ayañ* is frequently elided or absorbed by sandhi: *antimo 'yañ* (Dh. 63), *saḍḍyañ* = *sace ayañ* (Dh. 329), *apassutḍyañ* = *appassuto ayañ* (Dh. 28), *tetrḍyañ* = *tatra ayañ* (Dh. 67), *myḍyañ* = *me ayañ*. The base used in composition is *idaṃ*, as *Idattayañ*, these three (Ab. 100). *Idamatthe*, in the sense of "this" (Ab. 1186).

AYAM, Iron (see *Ayo*).

ĀYAMATI, To draw, to stretch, to extend [आ + यम]. P.p.p. *āyato*.

ĀYĀMATO (*adv.*), In length [आयाम + तस].

ĀYĀMO, Length [आयाम]. Ab. 295. *Saṭṭhiyo-jendāmo*, sixty yojanas long (Dh. 16). *Āyāmena*, in length (Kh. 20).

AYANAM, A road; going, motion [आयन]. Ab. 191, 1101. *Uttarāyanam*, the half year in which the sun is north of the equator (Ab. 81). *Dakkhiṇāyanam*, the half year in which the sun is south of the equator (Ab. 80). Mah. 251.

ĀYASMĀ (*adj.*), Old, venerable [आयुष्मन्]. Cl. Gr. 94. Used, either adjectively or absolutely, as a respectful appellation of a Buddhist priest of some standing (E. Mon. 11). Junior priests are directed to address senior priests by this title. *So hi āyasmā*, for this venerable man (Dh. 254, said of the Thera Godhika). *Yass' āyasmato khamati*, any priest who agrees to this (Kamm. 7). *Āyasmā Tissa*, the venerable Tissa (Kamm. 5). *Uddiṭṭhaṃ kho āyasmanto niddaṃ*, reverend brethren, the introduction has been read (Pāt. 2).

AYASO, Ill reputation, disgrace [अ + यश्]. See *Yaso*.

ĀYASO (*adj.*), Made of iron [आयस]. Dh. 62.

ĀYATANAM, Place, dwelling-place, abode, home, seat, rendezvous, haunt, receptacle, mine; altar, shrine; place of origin, source, fount, cause, origin [आयतन]. Ab. 207, 801. *Yakkhaṃsa remaṇṇiyyaṭṭhāne āyatanam kāretvā*, having made a home for the yaksha in a pleasant place (Dh. 305). *Rogānaṃ āyatanam*, hotbed of diseases. In the Buddhist metaphysical system the twelve *Āyatanas* are the six Organs of Sense and the six

Objects of Sense. The former are called *Cka Ajjhakkāni Āyatanāni* (or *Saḍḍāyatanam*) "six internal senses or properties," and are as follows: *cakkhāyatanam*, *sotāyatanam*, *ghāṇāyatanam*, *jivhāyatanam*, *kāyāyatanam*, *manāyatanam*, "the eye, the ear, the nose, the tongue, the body (viz., the faculty of touch or feel), and the mind." The *Cka Bāhirāni Āyatanāni*, "six external senses or properties," are *rūpāyatanam*, *saddāyatanam*, *gandhāyatanam*, *rasāyatanam*, *phoṭṭhabbāyatanam*, *dhammāyatanam*, "form, sound, odour, taste, contact, and ideas" (B. Intr. 500, 501, 635; Man. B. 403, 452). The ten *Āyatanas* are *cakkhāyatanam*, *rūpāyatanam*, *sotāyatanam*, *saddāyatanam*, *ghāṇāyatanam*, *gandhāyatanam*, *jivhāyatanam*, *rasāyatanam*, *kāyāyatanam*, *phoṭṭhabbāyatanam*.

AYATI, To go [आय]. Cl. P. Verbs, 9.

ĀYATI (*f.*), Futurity, the future; length; majesty [आयति]. Ab. 86, 875; Mah. 8. *Āyatibhavo*, a future birth (Dh. 148). The acc. *āyatim* seems to be used adverbially in the sense of "in future." *Āyati* is said also to be an adverb (Cl. Gr. 75).

ĀYĀTI, To go; to approach (with acc.); to return [आ + या]. Imper. *āyātu* (Mah. 92). Aor. *āyāsi* (Mah. 156). *Āyāntesu sabbesu*, when all failed to return (Mah. 48). *No ce hatthaṃ mam' āyāti*, if he does not fall into my hands (Mah. 246). Kuhn K. S. 23.

ĀYATIKA (*adj.*), Future [आयति + क]. Kh. 10.

ĀYATO (*p.p.p. āyamati*), Long [आयत = यम]. Ab. 707; Pāt. 11; B. Lot. 573, 589. *Tiyojandāyato*, three yojanas long (Mah. 3).

ĀYATTATĀ (*f.*), Dependence [आयत्त + ता]. Ab. 898.

ĀYATTO (*p.p.p.*), Dependent, belonging to [आयत्त = यत्]. Ab. 728, 870; Mah. 23.

AYO (*m. and n.*), and AYAM, Iron [आयस्]. Ab. 493; Cl. Gr. 47. Abl. *ayasā* (Dh. 43), *ayato* (Dh. 370). *Ayokammaṃ*, iron work (Mah. 152). *Ayodvāraṃ*, iron gate (Ditto).

ĀYO, Gain; revenue; coming in, entrance [आय]. Ab. 356. *Āyasādhako āyuttako*, the tax-gatherer (Dh. 390). *Udākass' āyamukhaṃ*, channel for the water to enter by (into a lake). *Āyāpāyo*, gain and loss.

ĀYODHANAM, Battle [आयोधन]. Ab. 399.

AYOGGO, An iron-tipped pestle for husking paddy [आयस् + अय]. Ab. 455.

AYOGHANO, A sledge-hammer [अयस् + घन].  
Ab. 526, 828.

AYOGO, Wrong occupation, sinful practice; wrong occupation of the mind [अ + योग]. Dh. 38, 50, 187.

ĀYOGO, Occupation [आयोग]. *Addhicitte dyogo*, dwelling on lofty thoughts (Dh. 34).

AYOGUḬO, An iron ball [अयोगुह]. Mah. 152; Dh. 54.

AYOMAYO (*adj.*), Made of iron [अयस् + मय].  
Ab. 993.

AYONISO, see *Yoniso*.

ĀYU (*n.*), Life [आयुस्]. Ab. 155. *Vinayo nāma Buddhassa sāsanaṣṣa dyu*, Vinaya is the life of Buddha's religion. *Āyupariyosāne*, when he died. (Ras. 36). *Āyu vassasatasahasam ahoṣi*, he lived a hundred thousand years (Dh. 131). Instr. *dyund* (Dh. 288). Gen. *dyussa* (Mah. 220), *dyuno* (Dh. 128).

ĀYUDHAM, see *Āvudham*.

ĀYUKO (*adj.*), Living [आयुस् + क]. *Dighāyuko*, long-lived (Alw. I. 108). *Kappāyuko*, whose life was a kalpa long (Mah. 27). *Cattāḷisahasāyuko*, forty thousand years old (Dh. 129). Mah. 8.

ĀYUSAM, Duration of life [आयुष]. Ab. *āyusā*, during life, as long as life lasts (Kh. 16).

ĀYUTO (*p.p.*), Endowed, furnished with [आयुत = यु]. Ras. 27.

ĀYUTTAKO, An agent, manager, superintendent [आयुत + क]. Alw. I. 101; Dh. 128, 390.

AYUTTO (*adj.*), Improper, wrong [अ + युत = युक्]. Dh. 107, 115, 305.

ĀYUTTO, An agent, trustee, manager [आयुत = युक्]. Mah. 59.

ĀYYAKO, A grandfather; an ancestor [आर्यक]. Ab. 247; Ras. 72; Mah. 161. At Mah. 64 it means a maternal great uncle. At Mah. 105 it is translated by Turnour, "the head of your family." Fem. *ayyakā*, grandmother (Ab. 245), the 47th rule of Kaccayana's Nāma Kappa gives also *ayyakāni*. See also *Ariyako*.

ĀYYO, A lord, chief, master; a Buddhist priest [आर्य]. Ab. 725; Alw. I. xlv, lix. *Dhammikāyye khamāpaya*, make amends to the orthodox priests (Mah. 18). *Ayyassa no dinā*, we gave them to the Master, viz. Ānanda (Dh. 174). It is used in addressing Buddhist priests, sometimes in conjunction with Bhante: *Ayyassa kira akkhī vāto vijjhati*, I hear the wind hurts your reverence's eyes (Dh. 82); *Kim pana bhante ayyo imasmim*

*phāne ekako vasati*, pray does your reverence live here alone? (Dh. 153); *Bhante kukiṃ ayyā gacchānti*, lords, whither are ye going? (Dh. 81). Voc. *ayya*, sir! my lord! (Dh. 155). Voc. fem. *ayyā* and *ayye*, madam! my lady! (Dh. 155, 169, 140, where I think the reading should be *ayye*). Dh. 87, 113, 154; Pāt. 88. See also *Ariyo*.

## B.

BABBAJO, A sort of coarse grass [बल्लज]. B. Lot. 534; Cl. Gr. 84.

BABBU (*m.*), A mungoose or ichneumon; a cat [बभ्रु]. Ab. 615, 1080.

BADARĀ (*f.*), Cotton [बदरा]. Ab. 589.

BADARĪ (*f.*), The jujube tree [बदरी]. Ab. 558.

BADARO, The jujube fruit [बदर]. Ab. 559.

BADDHAM, A leathern thong or strap [बद्ध].

BADDHO (*p.p. bandhati*), Bound; fixed; continuous; acquired, contracted [बद्ध = बन्ध]. Ab. 747; Dh. 57. *Kaṭṭhabaddham*, a bundle of sticks (Dh. 202). *Tayo māse na nipajjissāmīti te mānasam baddham*, your mind is made up that you will not lie down for three months (Dh. 82). *Sindya baddhāya*, when the boundary is fixed or consecrated (Mah. 98). *Baddhaverō*, one by whom hatred has been contracted, enraged, full of hatred (Mah. 259). *Baddhaveram*, hate, anger (Ab. 165, comp. Dh. 203). *Saṭasmā baddho*, bound in the sum of a hundred pieces (Cl. Gr. 142; perhaps "imprisoned for a sum of 100 pieces," see Kuhn K. S. 26). *Baddhardvaṃ ravi*, uttered continuous cries.

BĀDHĀ (*f.*), Annoyance, affliction; refutation, contradiction [बाधा]. Ab. 1097.

BĀDHATI, To obstruct, to annoy, to afflict, to oppress [बाध्]. Dh. 91. Caus. *bādheti*. *Bhikkhussa vātābādho bādheti*, rheumatism troubles the priest. P.p.p. *bādhitō*. *Saso bādhitō*, the hunted hare (Dh. 61, or perhaps "the snared hare," from BĀDH, see under BĀNDH in Benfey's Dict.).

BADHIRO (*adj.*), Deaf [बधिर]. Ab. 322; Dh. 217.

BĀHĀ (*f.*), The arm [बाहा]. Ab. 265; B. Lot. 306.

BAHALATO (*adv.*), In thickness [बहल + तस्]. *Aṭṭhaṅgulo bahalato*, eight inches in thickness (Mah. 169).

BAHALO (*adj.*), Thick [बहल]. Dh. 86; Alw. I. 76.

*Caturāṅgulabahalō*, four inches thick (Mah. 211).

BĀHATI, and BĀHETI, To remove, to put away,

to reject [बाह]. Ger. *bāhitvā* (Dh. 379), *bāhetvā* (Dh. 47). P.p.p. *bāhito* (Dh. 69).

**BAHI**, and **BAHIM** (*adv.*), Outwards, outside, out, out of doors [बहिस्]. Ab. 1153. *Bahi ālīde nipajjāpesi*, laid him down outside the house in the verandah (Dh. 94). *Bahikammanto*, out of door work. *Narasatani bahi*, a hundred men outside (Mah. 56). *Bahim khipati*, throws outside (Mah. 137). *Bahi gantum*, to go out (Dh. 169). *Bahigamanam*, going out of doors (Dh. 290). *Bahigato*, gone out (Dh. 300). *Bahikarāṇam*, putting outside, removing, expelling (Pāt. 2). *Bahilitto*, plastered outside (Pāt. 70). *Bahi ṭhito*, standing outside (Dh. 159). *Bahi ahoṣi*, it remained outside (Mah. 5). *Anto-aggi bahi na nīharitabbo*, the indoor fire must not be carried out of doors (Dh. 239). *Te bhikkhū bahi ṭhapetvā*, leaving the priests outside (Dh. 107). With abl. *Nikkhamma nagarā bahi*, having gone out of the city (Mah. 52); *Dakkhiṇadvārato bahi*, outside the south gate (Mah. 84). With gen. *Anto ca bahi ca nagerassa*, inside and outside the town (Mah. 259; comp. Dh. 219). *Bahigāme*, outside the village (Dh. 228). *Bahinagare*, outside the town (Dh. 160, 204). *Bahisāpiyam ṭhatvā*, standing outside the curtain (Dh. 159, comp. 245). Dh. 162, 175, 336, 401. Comp. the use of *Anto* (2).

**BAHIDDHĀ** (*adv.*), Outside [बहिस् + धा]. Ab. 1153; B. Lot. 566; Dh. 169. With abl. *Ito bahiddhā*, foreign to Buddhism (Kh. 26, comp. Dh. 377, "foreign to my religion").

**BĀHIRĀ** (*adv.*), From outside [बाह्यात्]. Ab. 1153; Mah. 109.

**BĀHIRAKO** (*adv.*), External, foreign, heretical [बाह्य + क]. Pāt. 116.

**BĀHIRATO** (*adv.*), From outside [बाह्यतस्]. Dh. 242.

**BĀHIRE** (*adv.*), Outside, externally; outside Buddhism [बाह्य loc.]. *Samāṇo n'atthi bāhire*, there can be no true Ṣramaṇa outside the pale of Buddhism (Dh. 45, 377; Alw. N. 85). With abl. *Detrake yakkhanagarā nīdāpiya bāhire*, having set the children down outside the city of the yakkhas (Mah. 52).

**BĀHIRO** (*adj.*), External; foreign; non-Buddhist, heretical; external to the individual, objective [बाह्य]. Ab. 703. *Bāhiram parimajjasi*, the outside thou makest clean (Dh. 70). The acc. *bāhiram* seems to be an adverb, "outside" (Ab. 1153).

Non-religious arts and sciences are called *bāhira-satt'hāni* as opposed to the study of the Tipiṭaka (Att. 191).

**BĀHITO**, see *Bāhati*.

**BAHU** (*adj.*), Much; many; large, ample [बहु]. Ab. 703, 1072. Pl. *bahū*, *bahavo*. Neut. pl. *bahūni* (Mah. 126). Gen. and dat. pl. *bahunnam*, *bahūnam* (Dh. 81; F. Jāt. 47). Loc. pl. *bahūsu*, *bahusu* (Dh. 90, 253). There seems to be a neut. nom. *bahum* (F. Jāt. 13; Dh. 97, *bahum dhanam atthi*). *Bahū janā*, many people (Kuhn. K. S. 25; Alw. I. 63). *Bahum bhāsamāno*, speaking much (Dh. 4). *Bahum ve saraṇam yanti*, they fly to many a refuge (Dh. 34). *Tena te bahavo ahuṃ*, therefore they became numerous (Mah. 207). *Bahud eva rattim*, the greater part of the night (for *bahum eva rattim*). There appears to be an adverb *bahum*, "much," "at great length" (Dh. 366).

**BĀHU** (*m.*), The arm [बाहु]. Ab. 265; Mah. 153, 228.

**BAHUBBĪHI**, This is the equivalent of S. बहुव्रीहि, and is the technical name for one sort of Samāsa (Cl. Gr. 80).

**BAHUBHĀNĪ** (*adj.*), Garrulous [बहु + भाष + ण]. F. Jāt. 16, 49; Dh. 41.

**BAHUBHĀNITĀ** (*f.*), Garrulosity [the last + ता]. F. Jāt. 16, 48.

**BAHUBHĀVO**, Quantity, multiplicity [बहु + भाव]. Kh. 21.

**BAHUBHEDO** (*adj.*), Multiform, various [बहु + भेद]. Ab. 720.

**BAHŪDAKO** (*adj.*), Holding much water [बहु + उदक]. Mah. 65.

**BAHUDHĀ** (*adv.*), In many ways [बहुधा]. Mah. 107, 158. *Eko pi hutvā bahudhā hoti*, from being one he becomes many.

**BAHJĀGARO** (*adj.*), Keeping many vigils, very watchful [बहु + जागर]. Dh. 6.

**BAHJJANO**, Most people, the multitude, the world [बहु + जन]. Dh. 57. Pl. *bahujjanā*, many people (Mah. 79).

**BĀHUJO**, A Khatṭiya [बाहुज]. Ab. 335; Mah. lxxvii.

**BAHUKICCO** (*adj.*), Having many duties, very busy [बहु + कर्त्तव्य].

**BAHUKO** (*adj.*), Much; many [बहु + क]. *Tassa te bahukā pihayanti*, many envy you (Dh. 392).



*Bahukam dhanam datvā*, having given much treasure (Mah. 51). Mah. 84, 228; Dh. 214, 285.

**BAHULĪKAROTI**, To increase, to extend [बहुली + कृत्]. Dh. 374.

**BAHULĪKATO** (*p.p.* last), Enlarged, increased, multiplied [बहुली + कृत].

**BĀHULLAM**, Abundance [बाहुल्य].

**BAHULO** (*adj.*), Much, abundant; abounding in [बहुल]. *Pāmajjabahulo*, filled with joy (Dh. 67). F. Jāt. 8; Ab. 703. Fem. *bahulā*, cardamoms (Ab. 591).

**BĀHULYAM**, Abundance [बाहुल्य]. Ab. 1153.

**BAHUMATO** (*adj.*), Esteemed, venerated [बहु + मत = मन्]. Mah. 8.

**BĀHUMULAM**, The armpit [बाहु + मूल]. Ab. 264.

**BAHUNADIKO** (*adj.*), Receiving many rivers, an epithet of the ocean [बहु + नदी + क].

**BAHŪPAKĀRO** (*adj.*), Very helpful, very useful [बहु + उपकार]. Kuhn K. S. 29; Dh. 119, 166, 245.

**BAHUPPADO** (*adj.*), Liberal, munificent [बहु + पद्]. Ab. 723. In Pirit I find *bahuppado* "many-footed" = बहु + पद्, with doubled प.

**BĀHUSACCAM**, Great learning [बहु + सुत + य]. Kh. 5; Dh. 48. Buddhaghosa explains it by "having learnt the three Piṭakas" (Dh. 381). There can be no doubt that this word represents *bahussuta* + ya; the a is perhaps due to the analogy of *muṭṭhasaccam*, where, however, *sacca* represents *smṛitya* and not *ṣṛitya*.

**BAHUSO** (*adv.*), Greatly, abundantly [बहुशस्]. Ras. 23, 24.

**BAHUSSUTATTAM**, Learnedness, erudition [बहु + सुत + त्व]. Alw. I. xxxiv.

**BAHUSSUTO** (*adj.*), Having great religious knowledge, learned, erudite [बहु + सुत = सु]. Dh. 38; Mah. 85, 126; Pāt. 88.

**BAHUTARO** (*adj.*), More [बहुतर]. Dh. 113. *Yācaka pi bahutarā na honti*, there are not very many beggars.

**BAHUTTAM**, Multitude [बहुत्व]. Mah. 39.

**BAHUTTHAM** (*adv.*), In many ways [बहु + चम्]. Cl. Gr. 98.

**BAHUVACANAM**, In gram. the plural number [बहु + वचन]. Cl. Gr. 112.

**BAHUVĀRAKO**, The tree *Cordia Myxa* [बहुवारक]. Ab. 558.

**BAHUVIDHO** (*adj.*), Various, multiform [बहु + विधा]. Ab. 717.

**BĀHYO** (*adj.*), External [बाह्य]. Ab. 1153. See *Bāhīro*.

**BAJJHATI** (*pass. bandhati*), To be bound; to be imprisoned [बज्जते = बन्ध]. Ger. *bajjhiśvā* (Dh. 322).

**BAKO**, A crane (the bird) [बक]. Ab. 642; Alw. I. xxi; Dh. 191.

**BĀKUCI** (*f.*), The plant *Vernonia Anthelminthica* [बाकुचि]. Ah. 586.

**BALAGGAM**, Front of an army, troops in array [बल + गम]. Pāt. 15, 90.

**BALĀKĀ** (*f.*), A crane (bird) [बलाका]. Ab. 642; Cl. Gr. 37.

**BALAKĀYO**, An army [बल + काय]. Mah. 62, 150, 217; Alw. I. 79; Dh. 158, 162, 236, 308.

**BALAKKĀRO**, Violence [बलाकार]. Ab. 400, 1130; Pāt. 82.

**BĀLA KO**, A boy, a child; the young of any animal [बालक]. Ab. 1003, 1118.

**BALAM**, Strength, power, force; an army, troops, forces; bulkiness [बल]. Ab. 350, 381, 398, 894; Dh. 20; B. Lot. 427; Kh. 12; F. Jāt. 5; Mah. 217. *Dasakattibalo*, having the strength of ten elephants (Mah. 140). *Puññabalam*, the force or efficacy of merit (Man. B. 35). *Khantibalo*, having the strength of patience (Dh. 71). The four Balas or Forces are *viriyabalam*, *satibalam*, *samādhibalam*, *paññabalam*, "energy, recollection, contemplation, wisdom." The five Balas are *saddhā-balam*, *viriyabalam*, *satibalam*, *samādhibalam*, *paññabalam*, "faith, energy, recollection, contemplation, wisdom" (Man. B. 498). The seven Balas are *saddhā-balam*, *viriyabalam*, *satibalam*, *samādhibalam*, *hiribalam*, *ottappabalam*, *samādhibalam*, *paññabalam*, "faith, energy, recollection, shame, fear of sin, contemplation, wisdom." The ten Balas or forces belonging to a Buddha are ten kinds of knowledge, *śāntāñāṇāpāka*, etc. (B. Lot. 781; Man. B. 398).

**BALĀNĪKO** (*adj.*) [बल + णीक]. The comment explains this word by *khantibalānīko*, meaning, I think, "he to whom the strength of patience is like the strength of an army in array" (Dh. 71).

**BĀLATĀ** (*f.*), Childhood [बाल + ता]. Ab. 250.

**BĀLĀTAPO**, The rays of the newly-risen sun [बाल + आप].

**BALATI**, To live [बल्]. Cl. P. Verbs, 17.

**BĀLATTAṂ**, Childhood [बात + त्व]. Ab. 250.  
**BALATTHO**, A royal messenger or peon, a palace servant. Mah. 218, 219, and see the Index and Glossary.  
**BALAVĀ** (*adj.*), Strong [बलवत्]. *Balavā puriso*, a strong man (B. Lot. 306). *Rogo balavā ahoṣi*, the disease gained strength (Dh. 93). *Balavaddo*, a strong wind (Dh. 111). *Balavapīti*, exceeding joy (Alw. I. 80). Man. B. 494. *Balavaṃ* (*adv.*), exceedingly (Ab. 1138). *Balavapaccūsasamaye*, very early in the morning (Dh. 94).  
**BALAVATARO** (*adj.*), Stronger [बलवत् + तर]. Dh. 234.  
**BĀLĀVATĀRO**, Name of a well-known Pāli grammar [बात + अवतार]. Alw. I. vi, xiv, xxxvi.  
**BĀLEYYO** (*adj.*), Fit for a child; soft [बालेय].  
**BĀLHO** (*adj.*), Hard, severe, excessive [बाढ]. Ab. 41. *Bāḥaṃ* (*adv.*), exceedingly. *Bāḥa dukkha-sedaṃ*, extreme suffering. *Bāḥagilāno*, very ill (Dh. 97).  
**BALĪ** (*m.*), Religious offering, oblation; royal revenue, tax [बलि]. Ab. 355, 425, 897; Mah. 165, 211; Kh. 6. *Devatābaliḍḍaṇaṃ*, presentation of offerings to the devas (Mah. 89).  
**BALĪ** (*adj.*), Strong [बलिन]. Dh. 49; Mah. 141. Masc. *balī*, name of a class of Asuras (Ab. 14).  
**BALIKAMMAṂ**, Religious offering, offering of food to Bhūtas [बलि + कर्मण]. Mah. 52; Dh. 403.  
**BALIMĀ** (*adj.*), Receiving offerings [बलिमन्]. Cl. Gr. 24.  
**BALIPUTTHO**, A crow [बलि + पुट्ट = पुव]. Ab. 638.  
**BĀLISIKO**, A fisherman [बलिश् + इक्]. Mah. 134; F. Jāt. 53.  
**BALISO**, A fish-hook [बलिश्]. Ab. 674, 1025.  
**BĀLIṢO** (*adj.*), Young; ignorant [बालिश्]. Ab. 721, 1078.  
**BALIVADDO**, An ox [बलिवद्]. Ab. 495; Dh. 28, 91.  
**BĀLO** (*adj.*), Young; ignorant, foolish [बात]. Ab. 721, 923. Masc. *bālo*, a child up to sixteen years of age; also an ignorant person, a fool. *Bālappabedho*, enlightening of the ignorant (Alw. I. xiv). *Bālasuriyo*, the newly-risen sun (Mah. 112). *Bāla* is often used in the sense of "one ignorant of religion," "the unconverted man" (Dh. 5, 11; Kh. 5; Ras. 35). Dh. 96.  
**BĀLYAṂ**, Childhood, youth; ignorance, folly [बाळ]. Ab. 250, 1079; Dh. 12.

**BĀṆADHI** (*m.*), A quiver [बाणधि]. Ab. 889.  
**BANDHĀGĀRAM**, A prison [बन्ध + अगार]. Mah. 260.  
**BANDHAKĪ** (*f.*), An unchaste woman [बन्धकी]. Ab. 233.  
**BANDHANĀGĀRAM**, A prison [बन्धन + अगार]. Ab. 407.  
**BANDHANAM**, Binding; bonds; a fetter; a band, ligature; a snare, a trap; the stalk of a leaf or flower [बन्धन]. Ab. 354, 738, 948; Dh. 7, 61, 62. *Ūnappañcabandhano patto*, a bowl with fewer than five ligatures (Pāt. 10). *Kāyabandhanaṃ*, a waist-band or girdle (Mah. 93). *Pupphabandhanaṃ*, stalk of a flower (Ab. 544). *Paṇḍupalāso bandhanapamutto*, a sere leaf loosed from its stalk (Kamm. 10). *Gharabandhanaṃ*, wedlock, marriage.  
**BANDHANĪYO** (*adj.*), To be bound, fit to be bound [बन्धनीय]. Cl. Gr. 93.  
**BANDHĀPETI** (*caus. next*), To cause to be bound; to cause to be embanked (of a river). Pāt. 108; Mah. 256; Dh. 351.  
**BANDHATI**, To bind; to fasten; to fix; to embank; to acquire, to get, to contract [बन्ध]. *Tipakalāpe bandhitvā*, tying up bunches of grass (F. Jāt. 9). *Vapaṃ bandhitvā*, having bandaged the wound (Dh. 279). *Paṇṇaṃ tassa dasante bandhi*, attached the letter to the hem of his garment (Alw. I. 101). *Vitānaṃ katvā bandhi*, fastened it up as a curtain (Dh. 291). *Nadīm b.*, to embank a river (Mah. 100). *Gapaṃ bandhati*, collects a following (Pāt. 74). *Satthari āghātaṃ bandhi*, contracted hatred towards the Teacher (Dh. 164). *Sīmaṃ b.*, to fix a boundary (Mah. 98). Dh. 234, 247. Pass. *bajjhati*. P.p.p. *baddho*.  
**BANDHAVO**, A kinsman [बान्धव]. Ab. 243.  
**BANDHETI** (*caus. bandhati*), To cause to be bound; to bind, to fix, to tie, to fasten [बन्धयति = बन्ध]. Mah. 142, 145, 152, 261.  
**BANDHO**, Binding; bonds; union; bandage [बन्ध]. *Bandhamokkhaṃ kārayi*, opened the jails, lit. caused release from bonds (Mah. 214). *Sīmā-bandho*, fixing of a boundary (Mah. 100). Dh. 279.  
**BANDHU** (*m.*), A relative, a kinsman [बन्धु]. Ab. 243.  
**BANDHUVIVO**, and -**VAKO**, The plant *Pentapetes Phoenicea* [बन्धुजीव]. Ab. 575; B. Lot. 826.  
**BANDHUKO**, The plant *Pentapetes Phoenicea* [बन्धुक]. Ab. 575.



**BANDHURO** (*adj.*), Uneven, undulating [बन्धुर]. Att. 191.

**BANDHUMĀ** (*adj.*), Having relatives [बन्धुमन्]. Cl. Gr. 24.

**BĀṆO**, An arrow [बाण]. Ab. 389.

**BAPPO**, A tear [बाष्प]. Ab. 260.

**BĀRĀNASEYYAKO** (*adj.*), Belonging to Benares [बाराणसेय + क]. Cl. Gr. 90.

**BĀRĀNASĪ** (*f.*), The city of Benares [बाराणसी]. Ab. 199; F. Jāt. 2, 5; Mah. 2. *Bārāṇasivāsi*, an inhabitant of Benares (Dh. 114).

**BĀRASA** (*num.*), Twelve [द्वादश]. Cl. Gr. 66. See also *Dvādasa*.

**BARIHĀM**, A peacock's tail [बहि]. Ab. 635.

**BARIHĪ** (*m.*), A peacock [बहिर्]. Ab. 634.

**BARIHISĀM**, Sacrificial grass [बहिस्]. Ab. 602.

**BATTIMŚĀ** (*num. f.*), Thirty-two [द्वाविंशत्]. Ras. 26. See also *Dvattimśa*.

**BAVHĀBĀDHO**, Much sickness [बहु + आवाध]. Cl. Gr. 15. Also an *adj.* meaning "having much sickness," "having bad health" (Gog. Ev. 31).

**BĀVĪSATI** (*num. f.*), Twenty-two [द्वाविंशति]. Cl. Gr. 96.

**BELUVO** (*adj.*), Relating to the Vilva tree; made of Vilva wood [विल्व]. Dh. 255. Masc. *beluvo*, the Vilva tree, *Ægle Marmelos* (Ab. 556).

**BHĀ** (*f.*), Light, ray, splendour [भा]. Ab. 64.

**BHABBO** (*adj.*), Right, proper, good, well conducted; future [भव्य and भाव्य]. Ab. 913, 1071; Dh. 175.

**BHACCO**, A servant, an attendant [भूच]. Mah. 48.

**BHADANTO**, A venerable man; a Buddhist priest [भदन्त]. Rūpasiddhi says that Bhadanta is otherwise declined like *Puriso*, but that the *voc.* has the following forms, *bhaddanta*, *bhante*, *bhadanta*, *bhaddante* (Att. 12). The *voc. bhadanta* occurs at Mah. 79, and at Dh. 85 *bhaddanta* is probably a vocative. A *voc. pl. bhadantā* occurs at Mah. 170. *Āgacchantu bhadantā*, let the holy men come near (Pāt. xxx). *Bhadantānaṃ ravaṃ sutvā*, hearing the shout of the priests (Mah. 81). *Ayaṃ bhadant' ambarukkho*, lord! this mango tree (Mah. 79). For *Bhante* see sep.

**BHADDADĀRU** (*m.*), The tree *Pinus Deodora* [भद्र + दारु]. Ab. 568.

**BHADDAKACCĀNĀ** (*f.*), A name of the wife of Siddhattha (Buddha). Ab. 336; Mah. 9.

**BHADDAKO** (*adj.*), Good, happy [भद्रक]. Dh. 323.

**BHADDAKUMBHO**, An auspicious vase, a jar with holy water [भद्र + कुम्भ]. Ab. 359.

**BHADDAMUTTAM**, The grass *Cyperus Rotundus* [भद्र + मुख]. Ab. 599.

**BHADDAPADĀ** (*f.*), Name of two Nakkhattas, *Pubbabhaddapaddā* and *Uttarabhaddapaddā* [भद्र-पदा]. Ab. 60.

**BHADDE** (*voc. f. bhaddo*), My good woman! my dear! Madam! Dh. 89, 156, 206.

**BHADDO**, and **BHADRO** (*adj.*), Good, excellent, noble, worthy, pious; fortunate, auspicious, happy, blest [भद्र]. Nent. *bhaddam*, prosperity, happiness (Ab. 88), also a good deed (Dh. 22). *Asso bhadro*, a spirited horse (Dh. 26, 68). *Bhadra-kammaṃ*, a good deed (Dh. 293). *Ehi tvaṃ bhadra Sumana*, come excellent S. (Mah. 105). *Bhaddayugam*, a noble pair (Dh. 124). *Bhadra-yobbanam*, auspicious youth (Dh. 117; B. Lot. 410). At Dh. 22 *bhadda* is opposed to *pāpa*. *Bhaddam bhavato hotu*, good luck to you! (Kuhn K. S. 10). *Icchāmi bhaddam tassa*, I wish well to him (Kuhn K. S. 28). Ab. 694, 1072; Dh. 60, 245.

**BHĀGADHEYYAM**, Lot, destiny [भाग + धेय = धा]. Ab. 90.

**BHAGAM**, Power, majesty; fortune, prosperity; fame, glory; virtue, merit; desire, love; pudendum muliebre [भग]. Ab. 273, 844.

**BHAGANDALĀ** (*f.*), Fistula [भगन्दर]. Ab. 328.

**BHAGAVĀ** (*adj.*), Worshipful, venerable, blessed, holy [भगवन्]. Ab. 1098; B. Intr. 71 (note); Cl. Gr. 24. This word is generally used as an epithet or name of a Buddha (Ab. 1), and in particular of Sakyamuni (Ras. 15). *Namo tassa Bhagavato*, praise be to him who is the Blessed (Kh. 2). *Ekam samayaṃ Bhagavā Sāvattihyaṃ viharati*, at one time the Blessed One dwelt at S. (Kh. 4). *Buddhānaṃ bhagavantānaṃ satteru mahākaruṇā okkamati*, a great compassion for mortals arises in the blessed Buddhas (B. Lot. 376). *Bhagavatā vattam*, it was spoken by our Blessed Lord (Alw. I. xxi).

**BHĀGAVĀ** (*adj.*), Partaker of, having a share in [भाग + वन्]. Dh. 4.

**BHAGGĀ** (*m. pl.*), Name of a people and country [भागै]. Ab. 185.

**BHAGGAVO**, A descendant of Bhrigu [भागव].

**BHAGGO** (*p.p.p. bhañjati*), Broken [भग्न = भङ्ग]. Dh. 28; Ras. 20.

**BHĀGĪ** (*adj.*), Partaking in ; undergoing, suffering [भागिन्]. *Tassa bhāgī bhavām' ahañ*, thereof I am a partaker (Ras. 28). *Kīlamathassa bhāgī assa*, should suffer fatigue (Dh. 306). Dh. 151, 161 ; Cl. Gr. 29.

**BHĀGINEYYO**, A sister's son, nephew [भागिनेय]. Ab. 246 ; Dh. 85 ; Mah. 34, 69.

**BHAGINĪ** (*f.*), A sister [भागिनी]. Ab. 248 ; B. Int. 278. Used as a term of respect by a priest to a devout lady (Ras. 40).

**BHĀGĪRATHĪ** (*f.*), The Ganges [भागीरथी]. Ab. 681.

**BHĀGIYO** (*adj.*), Connected with, conducive to [भाज + य]. Occurs as the last part of several compound words, as *uddhambhāgiya*, *hānabhāgiya*, etc. *Āññabhāgiya* appears to mean "different" (Pât. 73).

**BHĀGO**, A portion, part, share ; region, quarter, side ; time ; lot, destiny [भाज]. Ab. 90, 485, 1120. *Kappassa tatiyo bhāgo*, the third of a Kalpa (Gog. Ev. 18). *Tass' uttare bhāge*, on the north side of it (Mah. 50). *Dakkhiṇo bhāgo*, the south (Mah. 12). *Aparabhāge*, in aftertime, afterwards. *Rattibhāge*, at night. *Uparibhāge*, above. *Paṭṭhambhāgo*, quarter of the globe (Dh. 295). *Adhobhāgo* and *heṭṭhābhāgo*, lower part. *Antobhāgo*, interior. *Tībhdgo*, divided into three (Mah. 136). A portion, share, or ration of food, generally boiled rice (Mah. 136, 147 ; Kamm. 29).

**BHAGU** (*m.*), Name of one of the ten Rishis [भृगु]. Ab. 109.

**BHĀGYAM**, Fortune, lot, destiny ; merit and demerit acquired in former existences, Kamma [भाग्य]. Ab. 90, 892, 909, 1120.

**BHĀJANAM**, A vessel, bowl, jar ; dividing, distribution [भाजन]. Ab. 457 ; Mah. 87. *Suvarṇabhājanāni*, golden bowls (Mah. 44, 135). *Dhātubhājanam*, distribution of relics.

**BHĀJĀPETI** (*caus. next*), To cause to be distributed. Pât. 102.

**BHAJATI**, To serve ; to honour ; to cultivate the acquaintance of ; to be devoted to, to follow, to embrace ; to obtain [भज्]. *Mitte bhajassu kalayaṇe*, let him cultivate good friends (Dh. 67). *Yam yam padesaṃ bhajati*, whatever place he chooses for his residence (Dh. 53). Dh. 14, 38.

**BHĀJETI**, To divide, to distribute [भाज्].

**BHAJJĀPETI** (*caus. next*), To cause to be fried or baked. Dh. 176 ; Pât. 105.

**BHAJJATI**, To fry, to roast, to bake [भज्ज्]. Cl. P. Verbs, 3 ; Pât. 105. P.p.p. *bhajjho* (Ab. 1076). P.p.p. *caus. bhajjito* (Ditto).

**BHĀKARO**, The sun [भाकार].

**BHAKKHAKO** (*adj.*), Voracious [भक्क]. Ab. 734.

**BHAKKHANAM**, Eating, enjoying [भक्कण]. Ab. 1004.

**BHAKKHETI**, To eat ; to devour ; to feed upon ; to enjoy [भक्]. *Gumbhā bhakkhayamāno*, browsing the jungle (Mah. 78). Aor. *abhakkhayi* (Mah. 128). P.p.p. *bhakkhito* (Ab. 757). Mah. 48, 74, 230.

**BHAKKHO** (*adj.*), Eating, feeding on [भक्]. *Pīṭṭibhakkho*, feasting on joy (Dh. 36). *Lohitabhakkho*, feeding on blood (F. Jât. 13).

**BHAKKHO** (*adj.*), Eatable, to be eaten [भक्ष = भक्]. *Bhakkho 'si mama*, you are my prey (Mah. 48). Neut. *bhakkham*, food, prey (Ras. 22).

**BHALLĀTA KO**, and -*KĪ* (*f.*), The marking nut plant, Semicarpus Anacardium [भल्लतक]. Ab. 561. Neut. *bhallātakam*, the nut (Ditto).

**BHALLĪ** (*f.*), The marking nut plant [भल्ली]. Ab. 561.

**BHAM**, A star ; a lunar asterism ; a planet [भ]. Ab. 57. Loc. *bhe* (Ab. 851).

**BHAMAKĀRO**, A turner [भ्रम + कार]. Ab. 509.

**BHAMĀPETI** (*caus. bhamati*), To cause to revolve (Mah. 172).

**BHAMARO**, A bee [भ्रमर]. Ab. 636 ; Dh. 10.

**BHAMATI**, To whirl about, to revolve ; to roam [भ्रम]. *Assā akkhini bhamāsu*, her eyes rolled (Dh. 315). P.p.p. *bhamto*.

**BHAMETI** (*caus. last*), To cause to revolve, to whirl [भ्रमयति = भ्रम्]. *Bhametvā sīsamatthake*, whirling them over his head (Mah. 143).

**BHAMO**, Whirling ; a lathe ; a watercourse, drain [भ्रम]. Ab. 660, 1121.

**BHAMU** (*m.*), An eyebrow. Ab. 259. *Bhamu* probably represents the Sanskrit भ्रू. If bhrú be pronounced carelessly a nasal is heard which might easily pass into m, while the r would be dropped, as is usual in Pāli (comp. *bhū*, "an eyebrow").

**BHAMUKO**, An eyebrow. Ab. 259 ; Dh. 111 ; B. Lot. 563.

**BHĀNAKO**, A jar [भाणक]. Ab. 456.

**BHĀNAKO** (*adj.*), Reciting, saying, preaching [भाणक]. *Bhāṇako*, a preacher (Pât. 88). *Dhammabhāṇako*, an expounder or preacher of the Scriptures (Mah. 245). *Dīghabhāṇako*, one who

- makes the Dīgha Nikāya his special study, expounds it, preaches from it, a professor of the Dīgha Nikāya (Pāt. xv). In the same way *Majjhima-bhāṇako*, *Jātakabhāṇako* (Pāt. xv). *Sakupo mañjubhāṇako*, sweet-voiced bird (Dh. 146).
- BHĀṆAM**, Saying, reciting [भाण]. F. Jāt. 18.
- BHAṆANAM**, Telling, expounding [भणन]. Dh. 419.
- BHAṆATI**, To speak, to say, to tell, to recite, to preach [भण]. F. Jāt. 14, 19, 46; Dh. 47, 223. *Therassa vacanam bhāṇi*, spoke the message of the elder (Mah. 105). *Saccam b.*, to speak the truth (Dh. 40). *Bhāṇatā ratanam suttam*, reciting the Ratana Sutta (Mah. 249). Pass. *bhāṇāti*. P.p.p. *bhāṇito*. Caus. *bhāṇeti*, *bhāṇāpeti* (Alw. I. 16). See *Bhāṇe*.
- BHĀṆAVĀRAM**, A recitation, a portion for recital [भाण + वार]. For purposes of recitation the Tipiṭaka is divided into a certain number of Bhāṇavāras or sections (see Dh. 35, 351). At Att. 13 Alwis says that the whole Tipiṭaka contains matter equal to 2547 Bhāṇavāras. The Dīghanikāya contains 64 Bhāṇavāras (Alw. I. v).
- BHAṆḌAGABBHO**, A store-room [भण्ड + गर्भ]. Dh. 302.
- BHAṆḌĀGĀRIKO**, A treasurer; a royal treasurer, one of the ministers of state [भण्डागारिक]. Mah. 231; Ab. 436.
- BHAṆḌAKAM**, A utensil, article, implement; goods, property [भण्ड + क]. Mah. 138, 151; Dh. 234, 248.
- BHAṆḌĀKĪ** (f.), The plant *Solanum Melongena* [भण्डाकी]. Ab. 588.
- BHAṆḌAM**, A utensil, article, implement; goods, wares, property; the stock-in-trade of a tradesman [भण्ड]. Ab. 921; Pāt. 81; Alw. I. 73. *Tūsi bhāṇḍāni dārumayādāni nāma honti*, these articles are made of wood and other materials (Dh. 90). *Mayam hi vikkīṇiyabhāṇḍam*, for we are chattels to be sold (Dh. 234). *Parassa b. gaṇhāti*, takes the property of another (Kh. 29). *Atibahubhāṇḍo*, having too much property (Dh. 302).
- BHAṆḌANAM**, Quarrelling, strife [भण्डन]. Ab. 400; Dh. 104, 147.
- BHAṆḌATI**, To quarrel; to abuse [भण्ड]. Cl. P. Verbs, 11, 13.
- BHAṆḌIKĀ** (f.), An article, utensil; goods, wares, merchandise; a bundle [भण्डिका]. Dh. 237; F. Jāt. 14; Alw. I. 37. *Antobhāṇḍikam muñcitvā*, releasing the parcel it contained (Alw. I. 75). *Ābharāṇāni omuñcitvā bhāṇḍikam katvā*, taking off his jewels and making a bundle of them (Dh. 142). *Uttarāsange bhāṇḍikam bandhitvā*, tying them up in a bundle in her cloak (Dh. 247). *Bhāṇḍikāyaṃ gaṇetvā*, taking them in a bundle (Mah. 167, here Turnour translates "in a jar").
- BHAṆḌIKO**, The plant *Pentapetes Phœnicea*. Ab. 575 (Clough's edition has *bhāṇḍikā*, fem).
- BHAṆḌILO**, The tree *Mimosa Sirisha* [भण्डिल]. Ab. 571.
- BHAṆḌU** (adj.), Close shaven, bald. Ab. 331.
- BHĀṆE**, This is the 1st pers. sing. pres. *Ātmane*, from *bhāṇati*, and is used as an interjection, "I say," "to be sure." It is a familiar term of address, frequently used by a king to a subject. *Kaṇha bhāṇe tumhe ime divase na dissatha*, why, where have you been all this time? (Alw. I. 74). *Dukkaram bhāṇe brāhmaṇena kataṃ*, I declare the brahmin has done a most difficult thing (Dh. 291). *Handa bhāṇe* (Dh. 142). Dh. 223.
- BHAṆḌO** (adj.), Hempen [भाण्ड]. Nent. *bhaṇḍam*, hempen cloth (Ab. 291). Ab. 1130; Pāt. 76, 82; Kamm. 9.
- BHĀṆĪ** (adj.), Speaking, talking [भाण + रण]. *Bahubhāṇī*, talkative (F. Jāt. 16). Comp. *Mitabhāṇī*, *Mandabhāṇī*, *Mantabhāṇī*.
- BHAṆITO** (p.p.p. *bhāṇati*), Spoken, said [भणित = भण]. Ab. 755; Alw. I. 63; Pāt. xlv, 72.
- BHAṆJANAM**, Breaking, fracture; injuring, destruction [भञ्जन]. Mah. 128.
- BHAṆJATI**, To break, to crush, to destroy [भञ्ज]. Dh. 60, 249; F. Jāt. 4, 15; Ras. 89. P.p.p. *bhagga*.
- BHAṆṆATI** (pass. *bhāṇati*), To be spoken, told, preached. Alw. N. 23.
- BHANTE**, This is a contracted form of *Bhadante*. It is used as a reverential term of address, "Lord," "Reverend sir," and is the proper address of Buddha, of Buddhist priests, of rishis, tāpasas, etc. It is generally used absolutely, as *Bhante ayaṃ bhikkhu atibahubhāṇḍo*, Master, this priest has too much property (Dh. 303). *Bhante kesa te attho*, lord, what are you in need of (F. Jāt. 2). It is sometimes used in conjunction with a noun in the voc. case, e.g. *Bhante Nāgasena*, lord Nāgasena (Alw. I. xlii). It is also frequently used in conjunction with a noun in the nom. case, e.g.

*Desetu bhante Bhagavā dhammaṃ*, let the blessed lord preach the Law (Gog. Ev. 8); *Bhante ayyo Mahākaccāyano*, the venerable elder M. (Alw. I. 92). *Suṇātu me bhante saṅgho*, let the venerable assembly hear me (Kamm. I; B. Lot. 435).

**BHANTO** (*p.p. bhamati*), Whirling, rolling; confused [भान्त = भ्रम]. *Ratho bhanto*, a rolling chariot (Dh. 40). *Bhantacitto*, perplexed.

**BHĀNU** (*m.*), A ray of light; the sun [भानु]. Ab. 63, 64, 1044; Alw. I. xiii.

**BHĀNUMĀ** (*adj.*), Luminous, brilliant [भानुमन्]. Cl. Gr. 94. Masc. *bhānumā*, the sun (Ab. 63), also fire (Ab. 34).

**BHĀRADVĀJO**, Name of one of the ten Rishis [भारद्वाज]. Ab. 109. See *Isi*.

**BHĀRAKO**, A load [भारक]. F. Jāt. 14.

**BHARAṆAM**, Bearing, supporting, maintenance [भरण]. Ab. 1053; Dh. 236. *Dārābharanaṃ*, maintaining a wife.

**BHARAṆĪ** (*f.*), Name of the second Nakkhatta [भरणी]. Ab. 58.

**BHĀRAPĀDATĀ** (*f.*), Elephantiasis of the leg [भार + पाद + ता]. Ab. 326.

**BHĀRATAM**, The Mahābhārata [भारत]. Ab. 111.

**BHARATI**, To bear, to support, to maintain, to nourish [भृ]. Das. 7.

**BHĀRATĪ** (*f.*), Speech [भारती]. Ab. 105.

**BHĀRĪ** (*adj.*), Carrying, bearing [भारिन्]. *Mā-lābhārī*, wearing garlands (Dh. 98).

**BHĀRIKO**, A porter [भारिक]. Ab. 514.

**BHĀRIKO** (*adj.*), Serious, grievous [भारिक]. *Bhārikan te kamaṃ kammaṃ*, you have done a grievous action (Mah. 18). See also *Bhāriyo*.

**BHARITO** (*adj.*), Filled with [भरित]. *Puppha-bharito*, full of flowers (Mah. 99).

**BHARIYĀ** (*f.*), A wife [भार्या]. Ab. 237; Dh. 78.

**BHĀRIYO** (*adj.*), Serious, grievous (comp. *Bhāriko*). *Bhāriyaṃ vo bhikkhave kamaṃ*, priests, you have done a grievous thing (Dh. 109). Dh. 86, 115, 200.

**BHARO** (*adj.*), Supporting [भर]. *Yāvajīvaṃ mātāpettibhāro assaṃ*, as long as I live may I maintain my parents (Dh. 185).

**BHARO**, A load; much, excessive [भर]. Ab. 1112.

**BHĀRO**, A weight, a burden; charge, duty, business; a weight of 2000 Palas [भार]. Ab. 481, 933. *Bhāravāho*, a porter (Ab. 514). *Ucchubhāro* a load of sugar-canes (Pāt. xvi). *Pakkabhārena nāmitaṃ*, bending with its burden of fruit (Mah.

167). *Ime dārakā tava bhārā*, these children are your charges (Dh. 207). *Kulass' eva bhārā bhavēyyāma*, we should become burdensome to our family (Dh. 234). *Mayham ev' eso bhāro mā cintayittha*, I will manage this business, do not be anxious (Dh. 339, lit. "this burden is mine"). *Etam paṭivijjhituṃ mayham bhāro*, I undertake to make out the meaning (Dh. 123). *Bahūhi dussilehi kathitakathānaṃ sahanaṃ nāma mayham bhāro*, it is my duty to bear the reviling of many impious men (Dh. 170). Dh. 135, 189, 236.

**BHĀSĀ** (*f.*), Speech, language [भाषा]. Ab. 105; Mah. 253; Alw. I. iii.

**BHĀSĀ** (*f.*), Light, radiance [भासा].

**BHĀSANAM**, Lustre, radiance [भासन]. Ab. 899.

**BHĀSATI**, To speak; to say; to address [भाष्]. *Bhasam b.*, to speak a language (Alw. I. cvii). *Imā gāthā abhāsi*, spoke these stanzas (Dh. 96). *Dhammaṃ b.*, to preach (Pāt. iii). *Bhāsatha rājānaṃ*, said to the king (Mah. 36). Ger. *bhāsita* (Mah. 230), *bhāsiya* (Mah. 18, 82, 163). P.pres. *bhāsanaṃ* (Dh. 91). P.f.p. *bhāsitaḥ*. P.p.p. *bhāsita*. B. Lot. 455.

**BHĀSATI**, To shine [भास]. *Bhāsate sakalo dīpo*, the whole island shines (Mah. 178).

**BHĀSETI** (*caus. last*), To illuminate. B. Lot. 576.

**BHĀSITĀ** (*m.*), One who speaks or utters [भाषितु]. With acc. *Samaggakaraṇaṃ vācam bhāsitaṃ hoti*, he is one who speaks conciliatory words.

**BHĀSITO** (*p.p. bhāsati*), Spoken; told, stated; spoken to, addressed [भाषित]. Ab. 755. Neut. *bhāsitaṃ*, speech, words, utterance (Ab. 105; Kh. 6; Dh. 85). *Gaphitvā therabhāsitaṃ*, agreeing to what the therā said (Mah. 172). *Buddhabhāsita dhammā*, doctrines preached by Buddha (Ras. 17). *Buddhabhāsitaṃ*, the Word of Buddha (Alw. I. vii; B. Lot. 840).

**BHASMAM**, Ashes [भस्मन्]. Ab. 35; Dh. 13, 354. Loc. *bhasmani* (Ab. 1135).

**BHASMĪBHAVATI**, To be reduced to ashes [भस्मी + भू]. Mah. 6.

**BHASMĪKARAṆAM**, Reducing to ashes [भस्मी + करण]. Cl. Gr. 99.

**BHĀSO**, A vulture [भास]. Ab. 645, 1049.

**BHASSAM**, Talk [भाष]. Mah. 18.

**BHASSARO** (*adj.*), Shining, brilliant [भासर]. Ab. 733.

**BHASSATI**, To fall [भञ्ज and भञ्ज]. F. Jāt. 53. P.p.p. *bhañṭho* (Ab. 751), *bhasito* (Mah. 50).

**BHASTĀ** (*f.*), A bellows [भस्त्रा]. Ab. 526.  
**BHĀSURO** (*adj.*), Shining [भासुर]. Ab. 733; Mah. 179.  
**BHĀTĀ** (*m.*), A brother; a cousin germane [भातृ]. Cl. Gr. 53. Instr. *bhātārā* (Mah. 256). Gen. and dat. *bhātuno*, *bhātussa* (Mah. lxxxvii, 111). Abl. *bhātārā*, *bhātito*. Loc. *bhātari* (Kh. 13). Pl. *bhātaro*, brothers (F. Jāt. 2), brother and sister (Ab. 250). Gen. and dat. pl. *bhātūnaṃ* (Mah. 128). The base in composition is *bhātu*, e.g. *bhātukumārako* (Mah. 4) and *bhāti*.  
**BHATAKO**, A servant, hireling [भुतक]. Ab. 514. *Bhatakapuriso*, a labourer (Att. 215).  
**BHATI** (*f.*), Support, maintenance; wages, hire [भुति]. Ab. 530, 1053; Mah. 208. *Na me etāya dinnabhatiyā attho*, I do not want her fee (Dh. 89). *Bhatikammaṃ labhitaṃ*, having obtained work for which he was paid (Dh. 163). *Bhatikammaṃ akārayi*, had work done with paid labour (Mah. 226).  
**BHĀTĪ**, To shine; to appear [भू]. Alw. I. 43. Imper. *bhātu* (Alw. I. xiii).  
**BHĀTIKATTAM**, State of being a brother [भातृ + क + त्व]. Mah. 211.  
**BHATIKO**, One who works for hire, a labourer [भुति + क]. Dh. 165. *Dāruḥhatiko*, a wood carrier (Mah. 209).  
**BHĀTIKO**, A brother [भातृ + क]. Dh. 80, 126; Ab. 244; F. Jāt. 3; Mah. 21, 157. Comp. *Bhātuko*.  
**BHAṬO**, A soldier [भट]. Ab. 376; Kamm. 5.  
**BHATTĀ** (*m.*), A husband [भर्ता]. Ab. 240; Dh. 162. Loc. *bhattari* (Ab. 973).  
**BHATTAGGAM**, A refectory (see *Aggam*, 2). Mah. 88, 132; Dh. 104. *Bhattaggavattam*, duties to be observed by priests at meals.  
**BHATTAKĀRO**, A cook [भक्त + कार]. Ab. 464.  
**BHATTAKICCAM**, Business of food, i.e. a meal [भक्त + क्तव]. *Niṭṭhite bhattakiccāmi*, when the repast was concluded (Mah. 82). *Bhattakicca-ṭṭhānam*, dining-room (Dh. 291). *Ātabhattakicco*, having ended his meal.  
**BHATTAM**, Food, boiled rice; a meal [भक्त]. Ab. 465. *Bhattasāla*, a refectory (Mah. 225). *Bhattakālo*, meal time (Mah. 7). *Mattaññutā bhattasmiṃ*, moderation in eating (Dh. 34). *Sabbe tattha macchakacchapabhattā ahesuṃ*, they there all became food for fishes and turtles (Dh. 224). *Pātārabhattam sāyamaṃsabbhattam ti dve bha-*

*ttāni*, there are two meals, the morning and the evening meal.  
**BHATTTHO** (*p.p.p. bhassati*), Fallen [भट्ट = धंस]. Ab. 751, 1076.  
**BHATTTHO** (*p.p.p. bhajjati*), Fried, roasted [भुट्ट = भज्ज]. Ab. 463, 1076.  
**BHATTI** (*f.*), Division; service, devotion [भत्ति]. Ab. 1055.  
**BHATTUDESAKO**, One whose duty it is to regulate the distribution of food to the priests [भक्त + उद्देश + क]. Alw. I. 103; Pāt. 86.  
**BHĀTUKO**, A brother [भातृ + क]. Mah. 128, 255; Pāt. xlii. Comp. *Bhātiko*.  
**BHĀTUNO**, **BHĀTUSSA**, see *Bhātā*.  
**BHAVĀBHAVO**, Various births, repeated birth, existence under different forms successively, as deva, man, preta, etc. [भव + भव]. This is a compound like *phalāphala*. *Bhavābhavā samārunto*, passing through various forms of existence.  
**BHAVADITṬHI** (*f.*), The heresy of believing matter and being to be everlasting [भव + दृष्टि]. Comp. Ab. 829.  
**BHAVAGGAM**, Culminating point of existence [भव + गग]. Mau. B. 301. This term designates the highest of the *Arūpa* worlds, viz. the *Nevasāññānāsāññāyatana* heaven (see B. Lot. 309). *Bhavagga* is often opposed to *Avīci*, the inhabitants of the *Avīci* hell being the lowest in the scale of the Buddhist hierarchy, while the angels of the *Nevasāññānāsāññāyatana* heaven are the highest.  
**BHAVAḬKHAYO**, Cessation of birth or existence, *Arāhatta* or *Nirvāpa* [भव + क्षय]. B. Lot. 350.  
**BHAVAM** (*m.*), Lord, Sir [भवन्]. This is a respectful term of address, often used in the place of the second personal pronoun, but taking the verb in the third person. The following examples will illustrate its use: *Jayatu bhavaṃ mahārājā*, be victorious, great king! lit. "let the lord maharajah conquer" (Dh. 318). *Bhaddam bhavato hotu*, good luck to you (Sen. K. 329). *Addasāma kho mayam bhotam bhagavantaṃ gacchantam*, we have seen the lord Bhagavā walking. *Eke bhonto samānabrāhmaṇā*, some reverend priests and brahmins. At Ras. 17 a king in addressing his ministers says, *bhonto*, "my lords," or "gentlemen." Acc. *bhavantaṃ*, *bhotam*. Inst. *bhavatā*, *bhotā*, *bhavantena*. Gen. and dat. *bhavato*, *bhoto*, *bhavantassa*. Abl. *bhavatā*, *bhotā*. Voc. *bho*, *bhonto*. Plur. *bhavanto*, *bhonto*, *bhavantā*. Acc. pl. *bhav-*

*ante, bhonte.* Voc. pl. *bhavanto, bhonto*.—There are three fem. forms, *bhavati, bhavanti, and bhotti*. Fem. pl. *bhotiyo*. The contracted vocative *bhoti* is frequently used as a respectful term of address to women. *Bhoti dhammasavanam ghoritam*, Madam, the church call has sounded (Dh. 290). Used by a prince to a female devotee (Mah. 48). By a brahmin to his wife (Dh. 93, 162). *Bhoti ayye*, revered lady. For the use of *Bho* see the separate article.

**BHĀVANĀ** (f.), Producing, increasing, developing, being devoted to, realizing, attaining; earnest consideration, meditation [भावना]. Saṅgīti Sutta mentions three Bhāvanās, *kāyabhāvanā, cittaabhāvanā, paññābhāvanā*. Hardy says there are five sorts of Bhāvanā, *mettā, muditā, karuṇā, upekkhā, and asubha* (comp. *Appamaññā, Mettābhāvanā*). E. Mon. 243, 247, 266, 273, 276; Man. B. 33, 52, 150, 277, 312; Dh. 138, 180; Mah. 141; Alw. I. cxxiv. Comp. *Bhāveti*.

**BHAVANĀM**, Being, existence; a house, dwelling, palace [भवन]. *NāgabHAVANAM*, the Nāga world. *Tusitabhavanam*, the Tusita heaven. Ab. 206, 1108; Dh. 118, 193, 224, 244, 304; Ras. 83; Alw. I. 77.

**BHĀVANĀM**, Consideration, reputation [भावन]. Dh. 13.

**BHĀVANĀMAYO**, Consisting of or sprung from meditation [भावना + मय], Gog. Ev. 68.

**BHAVANETTI** (f.), Desire, lust. Ab. 162; Alw. N. 51.

**BHAVANIYO** (adj.), That ought to be, that must be [भवनीय]. Cl. Gr. 115.

**BHAVANTĀ**, etc., see *Bhavam*.

**BHAVANTARĀM**, Another birth or existence, viz. either a previous or a subsequent one [भव + चत्तर]. Ab. 1148. *Baddhavelo bhavantare*, who had been his enemy in a former existence (Mah. 245).

**BHAVANTĪ**, see *Bhavam*.

**BHAVATI**, and **HOTI**, To be; to exist; to become; to take place; to befall; to behave [भू]. *Tassa gehe veyappatto dāso hoti*, in his house there is a grown-up slave (Alw. I. xly). *Tassa paṇṇasālaya hatthimaggo hoti*, by his hut there is an elephant path (F. Jāt. 2). *Amhūkam uyyānapūlassa santike hohi*, stay with my gardener (F. Jāt. 6). *Dātum samattho bhavissati*, will be able to give (F. Jāt. 3). *Kivādūro ito Kalasigāmo hoti*, how far from here

is the village Kalasi? (Alw. I. xlii). *Nisinno hoti*, is seated. *Abbhavimsu samāgatā*, were assembled (Mah. 160). *Ambalaṭṭhikapaṭṭado tassa majjhe ṭhito ahu*, the A. terrace stood in the midst thereof (Mah. 162). The fut. *bhavissati* is sometimes used idiomatically: *Tumhehi dinnā bhavissanti*, they must have been given by you (F. Jāt. 10); *Mato bhavissati*, he must be dead (Dh. 154); *Esā p' ekā pūpavikati bhavissati*, that must be some sort of cake (Dh. 139); comp. F. Jāt. 17. *Rājāno ahesum*, became kings (Dh. 153). *Purindadassa sildanani upham ahoṣi*, Indra's throne became hot (Ras. 19). *Nirogo hutvā*, having got well (F. Jāt. 12). *Mahānadi hutvā*, turning into a river (F. Jāt. 3). *Yadā puññakkhaya hoti*, when merit is exhausted, lit. when exhaustion of merit takes place (Kh. 13). *Nekesaṃ pāpakoṭṭinam dhammābhissamayo ahu*, the conversion of many koṭis of beings took place (Mah. 3). *Apassanto viya hutvā*, behaving as if he did not see him (Dh. 241). With dat. "to serve to," "to cause": *Attāya me bhavissati*, will be of use or service to me (Kh. 12); *Vittavināśāya bhavati*, leads to loss of wealth (Ras. 37). With gen. "to belong to": *Yassa bhavissati*, to whom it belongs (Pāt. 19); *Kadā nu me bhavissati*, Oh when shall I possess? (Att. 201). With gen. also "to befall": *Thūpe anīṭṭhite yeva maraṇam assa hessati*, ere the shrine be completed death shall overtake him (Mah. 172; comp. Dh. 203). With loc. sometimes "to be occupied with": *Pañcapidhe ca te kāmāgūṇe cittaṃ mā bhavatu*, and let not your thoughts be set on the five kāmāgūṇas (Dh. 421). With adverbs: *Ekato bhavissāma*, we shall be together (Dh. 153); *Tuṇhī ahoṣi*, was silent. The phrase *etaḍ ahoṣi* with dat. is much used with the meaning of "he thought," lit. "it was to him;" the sentence is perhaps elliptical, the word *cittaṃ* being understood. *Attha kho tesaṃ brāhmaṇānaṃ etaḍ ahoṣi*, then those brahmins thought thus, lit. to those brahmins this (thought) arose (Alw. I. lxi). For further examples see Dh. 165, 199; Alw. I. 100; Gog. Ev. 8. At Dh. 353, we have a modification of this idiom, *evaṃ kir' assa ahoṣi*, "thus he thought." The imperat. *hotu* is used in certain idiomatic phrases: *Manussā vā hontu tiracchānā vā*, no matter whether they be men or animals (F. Jāt. 49); *Tvaṃ vā hohi añño vā yo koci*, be it thou or any one else (F. Jāt. 19); *Hotu niggaṇhissāmi taṃ*,



very well, I'll rebuke him (Dh. 96). *Yam hoti tam hotu*, be that as it may (F. Jât. 9). *Yam vá tam vá hotu*, anyhow, in any case. *Yathá vá tathá vá hotu*, be it this way or be it that, anyhow. *Bhavato bhaddam hotu*, good luck to you (Cl. Gr. 137). *Bhavati* is sometimes compounded with a noun or adjective, of which the final vowel of the base has been changed to *i*, e.g. *bhasmibhavati*, "to be reduced to ashes," *mandibhúto*, "slackened."

—The form *hoti* is of course a contraction of *bhavati* (comp. *anubhoti*), and the disintegrated forms given at Alw. I. 48, 49, can all be easily traced to the root भू. Thus *ahū* or *ahud* is the Sansk. अभूत; *ahuvá* is अभवत्, *hessati* is भविष्यति through the intermediate steps *havissati*, *haissati*; *ahesum* points to a 1st aor. form अभविषुः, the transition being *ahavisum*, *ahaisum*; *hehiti* is deduced from भविष्यति thus, *bhavishyati*, *havi-shyati*, *haishyati*, *heshyati*, *behiti*; for the last step comp. *ekiti* = एक्षति, *káhi* = कश्चिति (Dh. 369).—Imperf. *abhavá*, *ahuvá* (F. Jât. 7), 2nd pers. plur. *abhavattha*, *ahuvattha* (Dh. 105). Imperf. Átm. 1st pers. plur. *ahuvamhase* (F. Jât. 13). Opt. *bhave*, *bhaveyya*, *huvēyya* (Ab. 20; Dh. 422; Alw. I. 48). Imperat. *bhavatu*, *hotu* (Kh. 15). 1st Aor. *ahosi* (Dh. 77; F. Jât. 5), plur. *ahesum* (Mah. 182; F. Jât. 6; Alw. I. 75); another form of the 1st Aor. is *abhavi* (Mah. 160). 2nd Aor. *ahu*, *ahú* (Mah. 17, 24, 25, 34, 35, 75; Dh. 308; B. Lot. 339; Alw. I. 64), before a vowel sometimes *ahud* (see *Ahudeva*), plur. *ahum* (Mah. 58, 200, 207), 2nd pers. pl. *ahumhá* (Dh. 105). The future forms *bhavissati* and *hessati* are frequent (Mah. 18, 25, 157, 158), for some rarer forms see Alw. I. 47. Cond. *abhavissá*, *ahavissá* (Dh. 203). Inf. *bhavitum*, *hotum* (Dh. 333; Pát. 68). Ger. *huvá*, *bhavítá* (F. Jât. 3; Mah. 18). P. pres. *honto* (Dh. 200). Adj. *bhavitabbo*, *hotabbo*. Pass. *bhúyati* (Cl. Gr. 120). P.p.p. *bhúto*.

BHAVATĪ, see *Bhavanā*.

BHAVE, 1st pers. pres. Átm. from *Bhavati*; also 3rd pers. opt. Par. from *Bhavati*; also loc. sing. from *Bhavo*.

BHĀVETI (caus. *bhavati*), To cause to exist, to produce, to obtain; to increase, to enlarge, to perfect; to be occupied with, to practise, to be versed in; to develop the idea of, to dwell upon, to contemplate [भावयति = भू]. *Paṭhamajjhānam parittam bhāvetvā*, having attained the lower

degree of the first Jhāna (Gog. Ev. 18). *Buddha-bhāvaṃ bhāvetvā c'eva sacchikatvā ca*, having worked out and realized Buddhaship. *Kaṇham dhammaṃ vippahāya sukkaṃ bhāvettha paṇḍito*, let him who is wise put away sin and grow in righteousness, lit. cause the holy state to increase (Dh. 16). *Rāgaddidūśakam maggaṃ bhāveti*, attains the path which destroys lust and other sins (Alw. I. 33). *Mettacittam bhāveti*, develops charitable feelings. *Evam pi sabbabhūtesu mānasam bhāvaye aparimāṇam*, so let him cultivate boundless charity towards all beings (Kh. 16). *Tam cittam bhāveti*, dwells on that thought. *Marasatim bhāvayissu*, enlarged on the idea of death (Dh. 360). *Asubham bhāveti*, realizes the idea of impurity, viz. attains *asubhabhāvaṃ* (Dh. 63). *Pañca vuttarī bhāvaye*, let him develop ever more and more the five indriyas, viz. faith, energy, recollection, meditation, wisdom (Dh. 66, comp. v. 87). See Dh. 382.

BHĀVI (adj.), Future [भाविन्]. Ab. 1071; Mah. lxxxviii.

BHAVISSANTĪ (f.), The future tense, *vidhatti* is understood [भविष्यन्ती]. Alw. I. 7.

BHAVITABBO, and HOTABBO (adj.), That is or ought to be [भवितव्य = भू]. Used as an impersonal passive: *Nanu appamattēhi bhavitabbaṃ*, ought we not to be zealous? (Dh. 81). *Aññena pi Attadatthasadiṣeṇ' eva bhavitabbaṃ*, others also should be like A. (Dh. 333). *Daṇḍakam dāpetvā dāḍe pakkantēhi bhavitabbaṃ*, they must have made him take hold of the stick and have flown into the air (F. Jât. 17). *Upajjhāyassa pacchāsamāpēna hotabbaṃ*, he must be his teacher's attendant (Pát. xx). Dh. 407, 418, 419.

BHĀVITO (p.p.p. *bhāveti*), Increased, enlarged, perfected; trained, practised; occupied with, intent; attained; perfumed [भावित = भू]. Ab. 307, 1076. *Yesam sambodhi-āṅgeru sammā cittam subhāvitam*, they whose mind is rightly versed in the branches of knowledge (Dh. 16). *Bhāvitattā*, one whose soul is practised in religion (Dh. 20). Dh. 3.

BHAVO, Being, existence; birth, origin; renewed existence, Samsāra; a birth or existence in the Buddhist sense; gain, increase, welfare [भव]. Ab. 829. There are three Bhavas, *kāmapbhavo*, *rūpabhavo*, *arūpabhavo*, "sensual existence, corporeal

existence, formless existence," that is, existence in the Kāmaloka, the Rūpaloka and the Arūpaloka respectively (see *Loko*). The three bhavas are collectively termed *bhavo*, "existence." *Bhavassa páragá*, having passed through existence or Samsāra, i.e. having attained Arahatta (Dh. 62). *Tibhavahitakaro*, benefactor of the three worlds (Mah. 20). *Bhavesu eva laggá*, attached to the three modes of existence (Alw. N. 24). *Atthamo bhavo*, an eighth birth (Kh. 8). *Bhave bhave*, in successive births (Dh. 409; B. Lot. 313). *Bhavo vibhavo*, gain and loss (Dh. 50). *Bhavana assa nandati*, rejoices at his prosperity. Man. B. 495; E. Mon. 290, 308; B. Int. 493; B. Lot. 291; Dh. 73, 413. Bhava is one of the links of the Pañcassamuppáda. It is one of the Āsava of the Esanās, of the Taphās, of the Oghas, of the Yogas.

**BHĀVO**, Property, nature; state, condition; meaning, intention; gesture; amorous dalliance; substance, thing [भाव]. Ab. 177, 766, 807, 1087. *Gambhīrabhāvo*, profundity (B. Lot. 330). *Mahe-sibhāvo*, queen-consortship (Mah. 62). *Tittakabhāvo*, bitterness (F. Jāt. 6). *Bharyāya ca puttānañ ca arogabbhāvaṃ pucchi*, asked after the health of his wife and children (Dh. 206). *Yakkhabhāve dātinavaṃ kathetvā*, telling him of the evil of being a yakkha, lit. telling of the evil in the state of a yakkha (Dh. 305). *Rathassa lahubhāvattamā*, to lighten the carriage, lit. for the sake of the light state of the carriage (Mah. 203). *Majjabhāvaṃ asampatto*, not having attained intoxicating properties, i.e. yet unfermented (Pāt. xli). *Sāsanaddāyādebhāvaṃ icchamā*, wishing to be a kinsman of religion, lit. wishing for the state of a kinsman to religion (Mah. 36). *Vinicchayaṭṭhānaṃ chaddetabbabhāvaṃ pāpuṇi*, the police court had to be closed, lit. reached the state of having to be closed. Bhāva as the last part of a compound is frequently used in constructions where we use the conjunction "that": *Udakassa tattabhāvaṃ jānitvā*, having ascertained that the water was boiling, lit. having ascertained the boiling state of the water (Dh. 106). *Assa gadrabhabhāvaṃ ſatvā*, finding out that it was an ass (F. Jāt. 15). *Paviṭṭhabhāvaṃ addaso*, saw that he had entered (Ras. 19). *Attano ſhitabhāvaṃ vā nisinnabhāvaṃ vā na jānāti*, he does not know whether he is standing or sitting (Alw. I. 80). *Na nu te puttena Maṭṭakunḍalinā mayi manañ pasādetvā attano sagge nibbatabhāvo kathito*, did

not your son M. tell you that having believed in me he had been born in heaven? lit. was not the fact of his having been born in heaven after believing in me told you by your son? (Dh. 98). *Tāya tassa attano sāmikabhāve akkhāte*, the fact of his being her husband having been told by her (Dh. 156). F. Jāt. 9, 10; Dh. 94, 298, 434.

**BHAVYO** (*adj.*), Existing, being [भव = भू].

**BHAYAM**, Fear, fright; danger, calamity [भय].

Ab. 166. *Bhayadassāvī* and *bhayadassivā*, seeing danger, afraid (Dh. 6; Cl. Gr. 40). *Yadā dubbhikkharogādibhayam dīpamhi hessati*, wherever there shall be calamity in the land, famine, plague, etc. (Mah. 249). *N'atthi jāgarato bhayam*, there is no danger to him that watches (Dh. 8). *Garahābhayabhīto*, afraid of being blamed (Dh. 305). *Marābhayabhīto*, terrified with the fear of death (F. Jāt. 15; Dh. 155). *Bhayabheravaṃ*, fear and dismay (Mah. 72).

**BHAYĀNAKO** (*adj.*), Frightful, horrible [भया-नक].

Ab. 167. *Yujjhamāno bhayānako*, dreadful in fight (Mah. 154). Mah. 75; Ras. 20. *Bhayānako*, the sentiment of terror, one of the nātya-rasas (Ab. 102).

**BHAYĀNKARO** (*adj.*), Fearful, dreadful [भयंकर].

Ab. 167, 928, 989.

**BHĀYATI**, To fear, to be afraid of [भी].

With gen. *Sabbe bhāyanti maccuno*, all fear death (Dh. 24). Aor. *bhāyi*. *Mā bhāyi*, be not afraid (F. Jāt. 12). P.p.p. *bhīto*.

**BHAYATTHO** (*adj.*), In danger; terrified [भय + ठ]. Mah. 3, 6.

**BHEDAKO**, One who breaks, one who causes disunion [भेदक]. Pāt. 28.

**BHEDANAKO** (*adj.*), Liable to be broken [भेदन + क]. Pāt. 19; Alw. I. 64.

**BHEDANAM**, Breaking, division [भेदन]. *Sarī-rassa bhedanam*, maiming (Dh. 25). *Sīlassa bhedanam*, breach of a precept (Att. 202).

**BHEDETI** (*cans. bhindati*), To break, to cleave, to divide [भेदयति = भिद्]. P.p.p. *bhedito* (Ab. 748).

**BHEDI** (*adj.*), Breaking, cleaving [भेदिन]. Kh. 22.

**BHEDO**, Breaking; rending; division; disunion; breach, schism; sort, kind [भेद]. Ab. 349, 759. *Kāyassa bhedā*, after the dissolution of the body (Dh. 129; Mah. 201; B. Lot. 866). *Sīlabhedo*, breach of morality (Dh. 156). *Vuty-abhed-atthāya*,



for the sake of not violating metre (Bāl. 7). *Ime-saṃ bhedāya*, to create discord among these. *Saṅghabhedo*, causing divisions among the priesthood. *Sisaroḡādibhedas̃ pharusas̃ vedanas̃*, severe pain of different sorts, as headache, etc. (Dh. 301). *Sattatimsabodhapakkhikadhammabhedo saddhammo*, saddhamma consisting of the thirty-seven bodhapakkhikadhammas (Dh. 201). *Maṇi-bhedo*, a sort of gem (Ab. 907). *Cha vāyubhedā*, six kinds of wind (Ab. 38). *Utubhedo*, one of the seasons (Ab. 924). Alw. I. 64.

**BHEKO**, A frog [भेक]. Ab. 675.

**BHERAṆḌO**, A jackal [भेरण्ड]. Ab. 615.

**BHERAVO** (*adj.*), Fearful, terrible [भेरव]. Ab. 167. Neut. *bheravass̃*, terror (Ab. 166; Mah. 72). Dh. 130.

**BHERI** (*f.*), A kettle-drum, tomtom [रिभे]. Ab. 143. *Bheriya vādentā*, sounding tomtoms (F. Jāt. 15). *Bherin carāpeti*, to proclaim by beat of drum, lit. to cause the tomtoms to be marched about (Alw. I. 74; Ras. 17, 18).

**BHESAJAṆ**, A medicine, drug [भेषज]. Ab. 330.

**BHESAJJAṆ**, A medicine, drug [भेषज्ज]. Ab. 330; Mah. 38. *Bhesajjaṇ yojetī* or *karoti*, to compound a medicament (Dh. 89, 93; Mah. 243). *Ekabhesajjē'eva akkhiṇi pākatikāni ahesuṇ*, her eyes were cured with a single dose (Dh. 89). The five Bhesajjas are *sappi*, *navanāṭa*, *tela*, *madhu*, *phāpita*.

**BHESAMO** (*adj.*), Terrible [comp. भेष]. Ab. 167.

**BHETTĀ** (*m.*), One who breaks [भेत्तु].

**BHETVĀ**, see *Bhindati*.

**BHĪ** (*f.*), Fear [भी]. Ab. 731.

**BHIDĀ** (*f.*), Difference, kind [भिद्]. Ab. 451, 489.

**BHIJJANAṆ**, Breaking up, dissolution. Dh. 359.

**BHIJJATI**, see *Bhindati*.

**BHIJJO** (*adj.*), To be broken [भिज् = भिद्]. Pāt. 66.

**BHIKKHĀ** (*f.*), Begging; alms; begged food, boiled rice, food [भिक्का]. Ab. 759, 1112. *Uttarakuruto bhikkhaṃ dharitvā*, having brought his repast from U. (Mah. 2). *Bhikkhaṃ gaṇṭhaṭṭha me*, receive your maintenance from me (Mah. 174). Mah. 243.

**BHIKKHĀCARIYĀ** (*f.*), Going about for alms, going the rounds [भिक्का + चर्या]. This was one of the duties of the Buddhist priests, who were mendicant friars. Dh. 392.

**BHIKKHĀCĀRO**, Going the rounds for alms [भिक्का + चार]. Dh. 81, 83, 132.

**BHIKKHATI**, To ask for, to beg [भिष्]. *Bhikkhate pare*, begs of his neighbours (Dh. 47).

**BHIKKHU** (*m.*), A beggar; a mendicant friar; a Buddhist priest [भिक्कु]. B. Int. 275; B. Lot. 442; Ab. 415, 433; E. Mon. 11; Dh. 47. Acc. *bhikkhū*. Gen. and dat. *bhikkhuno*, *bhikkhusa*. Pl. *bhikkhavo*, *bhikkhā*. Voc. pl. *bhikkhave* (F. Jāt. 8; Dh. 255).

**BHIKKHUNĪ** (*f.*), A female mendicant, a Buddhist nun or priestess [भिक्कुणी]. E. Mon. 159; B. Int. 278; Ab. 415; Mah. 35, 173. *Bhikkhunīsangho*, company of nuns, sisterhood (Dh. 314). *Bhikkhunāpassayo*, a nunnery (Pāt. 13).

**BHIKKHUSAṆGHO**, A company of priests; the priests, the priesthood, the clergy [भिक्कु + संघ]. B. Lot. 435; B. Int. 282. At Mah. 150 the term is applied to five hundred priests. At F. Jāt. 45, to "a great number of priests." At Alw. I. x, it is used of the Ceylon clergy. *Mahābhikkhusaṅgho*, a great assembly of priests.

**BHĪMO** (*adj.*), Dreadful, horrible; cruel [भीम]. Ab. 1066. *Bhīmo*, a Rakkhasa (Cl. Gr. 129). Neut. *bhīmas̃*, horror (Ab. 167).

**BHĪMSANO** (*adj.*), Dreadful, horrible [भीमस]. Ab. 167; Mah. 5, 72, 151.

**BHĪMSĀPANAM**, Terrifying, intimidation (see next). Pāt. 47.

**BHĪMSĀPETI** (*caus.* *bhāyati*), To frighten, to terrify [comp. भीमय = भी]. Pāt. 15; Mah. 72.

**BHĪMSIKĀ** (*f.*), Terrifying, an alarm [comp. भीमा]. Mah. 72.

**BHINDANAṆ**, Breaking destroying (see next). Dh. 334.

**BHINDATI**, To break; to break up, to injure, to destroy; to divide; to separate [भिद्]. *Bhinditvā dvāraṃ*, breaking down a gate (Mah. 153). *Bhetvā dīhakaṃ*, breaking the stake to which he was fastened (Mah. 217). *Pāpātipatāddāni pakkipitvā tayo vede bhinditvā*, breaking the three Vedas by introducing life-slaughter and other heresies (Alw. I. cxxiv). *Bhinditvā mūlasaṅgahaṃ*, altering the original recension (Alw. I. 63). *Saṅghaṃ b.*, to cause divisions among the priesthood (Dh. 332). *Sīlaṃ bhindati*, to break a precept (Dh. 156). Mah. 152, 261; Alw. I. 54.—Pass. *bhijjati*. *Senā bhijjittha Dāmiṭṭi*, the Tamul army gave way (Mah.

154). *Bhijjanāne 'rupe*, as morning was breaking (Mah. 249). *Doidhā bh.*, splits into two (Alw. I. 64). *Pañcadhā bh.*, is divided into seven subdivisions (Ras. 85). *Sabbam pi saṅkhāragataṃ avassam yeva bh.*, every living being assuredly perishes (Mah. 194). *Sace hattho vā pādo vā bhij-jeyya*, if a hand or foot were to be broken (Dh. 234). *Tassa akkhini bhijjitvā agamaṃsu*, his eyesight was destroyed and lost (Dh. 211, 82, 83). *Bubbulaṃ bh.*, a bubble bursts. *Angam bh.*, a precept is broken. *Bijam bhijjitvā tsi maṇḍuko*, the egg having been hatched there was a frog (Mah. 245). P.p.p. *bhinno*.

**BHINDIVĀLO**, A sort of spear [भिन्दिपाल]. Ab. 394.

**BHIṆGARĀJO**, Name of a shrub, *Eclipta Prostrata* [भृङ्ग + राज]. Ab. 595.

**BHĪKĀRO**, A golden vase [भृङ्गार]. Ab. 359; Alw. K. 97; Mah. 70.

**BHĪŃKO**, A young elephant. Ab. 362.

**BHINNAKO** (*adj.*), Schismatic [भिन्नक]. Mah. 21.

**BHINNO** (*p.p.p. bhindati*), Broken; divided; dis-united; separated; other, different; joined, connected. *Nāvāya bhinnāya*, the ship having been wrecked (F. Jāt. 4; Dh. 368). *Bhinnānam san-dhātā*, a reconciler of those who are at variance. *Bhinnalingam*, different genders (Cl. Gr. 84). *Bhinnavādo*, a heresy or schism (Alw. I. 64). F. Jāt. 17; Cl. Gr. 139; Dh. 104.

**BHĪRU** (*adj.*), Timid, afraid [भीरु]. Ab. 731, 1019. F. *Bhīru*, a timid or modest woman (Ab. 231, 1019).

**BHĪRUKO** (*adj.*), Timid, afraid [भीरुक]. Ab. 731, 1019; Dh. 154.

**BHĪRUTĀ** (*f.*), Timidity, dread [भीरुता]. Att. 203.

**BHĪSAKKO**, A physician [भिषक्]. Ab. 329.

**BHĪSAM**, The film or fibres of the stalk of the water lily [बिस]. Ab. 687. *Bhisapupphaṃ*, a lotus flower (Ab. 685; Dh. 304; Ras. 77, 89).

**BHĪSĪ** (*f.*), A mat, or mattress [बुधी]. Dh. 251; Pāt. 12, 86, 87.

**BHĪSĪLO** (*adj.*), Timid [भी + शील]. Ab. 731.

**BHĪTĪ** (*f.*), Fear [भीति]. Ab. 166.

**BHĪTO** (*p.p.p. bhāyati*), Frightened, afraid [भीत = भी]. Mah. 198; Dh. 53. See *Bhayan*.

**BHĪTTI** (*f.*), A wall of earth or masonry [भित्ति]. Ab. 204; Mah. 261.

**BHĪYO**, and **BHIYYO** (*adj.*), More [भूयस्]. Ab. 703, 957.

**BHĪYO**, and **BHIYYO** (*adv.*), Again, further, besides; repeatedly, frequently; much [भूयस्]. Ab. 957. *Bhiyyo tuṭṭho*, greatly delighted (Mah. 36). Dh. 3, 55, 63, 102; Mah. lxxxix. *Bhiyyo-bhāvo*, abundance.

**BHĪYOSOMATTĀYA**, and **BHIYY-**, More and more, exceedingly, abundantly [भूयस् + dat. माच]. Dh. 188, 340; Cl. Gr. 75, 137.

**BHO** (*interj.*), Oh! I say! Sir! Friend! [भो and भोस्]. Ab. 1139. This is a familiar term of address, and is used to inferiors and equals. *Ayam bho ko nu dīpo*, Pray, Sir, what island is this? (Mah. 47). *Imesaṃ sīsaṃ chindatha bho*, here! cut off their heads (Mah. 218). *Passatha bho imaṃ sartraṃ*, just look at this body (Dh. 127). *Alaṃ bho nisidatha*, nay, my friends, be seated. Used by a king to his younger brother (Mah. 198). By a bird to a lion (F. Jāt. 13). By a king to a peasant (Mah. 231). By a king to a rakkhasa (Ras. 21). By a king to his servants (Mah. 160, 261). By a king to a Nāga-king (Mah. 27). See *Bhovādi* and *Vata*.

**BHOGAVĀ** (*adj.*), Wealthy [भोगवान्]. Ab. 1094; Mah. 60, 262.

**BHOGĪ** (*m.*), A snake; a village headman [भोगिन्]. Ab. 653, 1094; Mah. 243; Alw. I. 79.

**BHOGINĪ** (*f.*), A royal concubine [भोगिनी]. Ab. 232.

**BHOGO**, A snake's body; a snake's expanded hood; a fold; eating, enjoying; food; wealth [भोग]. 654, 859. *Civarabhogo*, the fold of a robe (Alw. I. 103). *Parikkhipitvā bhogehi*, encircling him with its folds (Mah. 255). *Bhogasāla*, boarding house (Mah. 248, comp. 245). *Yasabhogasamappito*, gifted with fame and wealth (Dh. 53). *Bhatta-bhogo*, eating rice (Mah. 231). *Saka bhogena*, with a dowry (Mah. lxxxix). *Bhogakkhandho*, accumulation of property. Pl. *bhogā*, riches (Dh. 64, 79). *Abhogo*, poor (Mah. 262).

**BHOJAKO**, A village headman [भोजक]. Mah. 142; Dh. 187.

**BHOJANAM**, Food [भोजन]. Dh. 13. *Bhojanamhi mattañṇu*, moderate in eating (Dh. 2). *Mahābhogajano*, a glutton (Dh. 401). *Bhojanasāla*, an almshouse where food is distributed by the priests.

**BHOJANIYO** (*adj.*), To be eaten [भोजनीय]. Neut. *bhojaniyam*, soft or wet food (opposed to *khādaniyam*), as boiled rice or other grain, gruel,

- etc. Pát. 89 says, "rice, sour gruel, soft cake, fish, meat." Comp. *Bhojiam*. Dh. 98, 231, 333.
- BHOJĀPETI** (*caus. bhuñjati*), To feed, entertain. Mah. 23, 62.
- BHOJETI** (*caus. bhuñjati*), To cause to eat, to feed; to maintain; to entertain [भोजयति = भुज्]. With two acc. *Tam bhojetvā varabhojanam*, having caused him to eat choice food (Mah. 152). Mah. 23, 49, 136, 261. Pass. *bhojyati* (Sen. K. 350).
- BHOJĪ** (*adj.*), One who eats [भोजिन]. Dh. 146.
- BHOJJO** (*adi.*), To be eaten, edible [भोज्य = भुज्]. *Rājabhōjjāya jambuyā*, of the jambu to be eaten by the king (Mah. 229). The neut. *bhojjam* is used like *bhojaniam*, of soft or wet food (see *Khajjabhojjam*).
- BHONTI, BHOTĪ**, see *Bhavam*.
- BHOTĀ** (*m.*), One who eats or enjoys [भोक्ता].
- BHOTTABBO** (*adj.*), To be eaten [भोक्तव्य].
- BHOTTUM**, see *Bhuñjati*.
- BHOVĀDĪ** (*m.*), One who says Bho, a brahmin [भो + वादिन्]. Ab. 408. This term is applied reproachfully by the Buddhists to the brahmins. Unconverted brahmins are always represented as saying *bho Gotama* to Buddha (e.g. see Dh. 98, 349; Gog. Ev. 31), and this must have been very displeasing to Buddhists, who in addressing their Master always used the reverential address *bhante*, "lord." *Bho* is a familiar term of address, and by using it to Buddha the brahmins implied that they considered themselves his equal or superior. The epithet *bhavadī* therefore implies arrogance or haughtiness, and at Dh. v. 396, *Bhavadī nāma so hoti*, might be translated freely "he is called Arrogant." See *Bho*.
- BHŪ** (*f.*), The earth [भू]. Ab. 182, 1059. Loc. *bhuvī* (Ab. 1052). Alw. I. ix.
- BHŪ** (*f.*), An eyebrow [भ्रू]. Ab. 259, 876, 1059.
- BHŪBHUJO**, A king [भूभुज्]. Ab. 334.
- BHŪDHARO**, A mountain [भू + धर]. Ab. 605.
- BHUJĀ** (*f.*), and **BHUJO**, The arm [भुज्]. Ab. 265. *Parakkamabhujō*, having a mighty arm (Alw. I. x).
- BHUJAGO**, A snake [भुजग]. Ab. 653; Alw. I. ix.
- BHUJAṄGAMO**, A snake [भुजगम]. Ab. 653; Mah. 72.
- BHUJAṄGO**, A snake [भुजग]. Ab. 653; Mah. 6.

- BHŪJAPATTO**, The Bhojpatr tree, a kind of birch [भूर्ज + पत्र]. Ab. 565.
- BHUJASIRO**, The shoulder [भुज + शिरस्]. Ab. 264
- BHUJISSO**, A freed slave, a freedman; a freeman [भुजिष्य]. Ab. 516; Dh. 88; Kamm. 4.
- BHŪMAKO**, Having stages or stories [भूम + क]. Latter part of a good many compound words, e.g. *dvebhūmako*, two storied (Dh. 249), *pañcabhūmako*, five storied (Mah. 226), *sattabhūmako* (Mah. 235), *tibhūmako* (Att. 138), *dvibhūmako* (ditto). See also *Tebhūmako*. भूम is found in Sanskrit at the end of some compounds as a substitute for भूमि, comp. in Pāli *navabhūmo*, having nine stories (Mah. 161).
- BHŪMI** (*f.*), The earth; place; stage, degree, state; the ground; story of a house [भूमि]. Ab. 181, 1098. *Bhūmīdhāgo*, spot, place, area, district (Att. 8, 135). *Yakkhasaṅgābhūmi*, the meeting place of the Yakkhas (Mah. 3). *Jātābhūmi*, birthplace. *Bhūmicālo*, earthquake (Mah. 108; Gog. Ev. 20). *Āpānabhūmi*, a tavern. *Jayabhūmi*, field of victory (Mah. 156). *Vāsabhūmi*, dwelling-place (Mah. 6). *Yāvatikā yānassa bhūmi yānena gantvā*, having driven as far as the ground was practicable for a chariot (Dh. 231). *Navakoṭṭhi bhūmiṃ gaṇhi*, bought the site for nine koṭṭis (Dh. 249). *Bhūmiyaṃ pati*, fell to the ground (Mah. 152). *Bhūmiyā uṭṭhahimsu*, came out of the ground (Dh. 88). *Tasmīṃ pāsādaseṭṭhasmiṃ ahesuṃ nava bhūmiyo*, in this noble palace there were nine stories (Mah. 163). *Heṭṭhābhūmi*, ground floor (Dh. 250). *Puthujjanasekkhabhūmiṃ atikkamitvā*, having risen above the degrees of puthujjana and sekha (B. Lot. 297). *Buddhabhūmi*, supreme Buddhahood (Kh. 14). *Dantabhūmiṃ pāpupādi*, attains the condition of one who is self-controlled (Dh. 400). Figuratively, the basis or groundwork of religious knowledge (E. Mon. 193). The three bhūmis or stages of being are *kāmadāvacarābhūmi*, *rūpāvacarābhūmi*, *arūpāvacarābhūmi*. The sixteen Brahmālokas are classed in five bhūmis or stages; the first three form the *paṭhamajjhāna-bhūmi*, "stage or region of the first jhāna," the next three the *dutiyajjhānabhūmi*, the next three the *tatiyajjhānabhūmi*, the tenth and eleventh are called *catutthajjhānabhūmi*, and the five last *pañcasuddhāvāsabhūmi*. Alw. I. 93; Dh. 250, 267; Mah. 164, 166, 255.

**BHŪMIKĀ** (*f.*), A story or stage [भूमिका]. *Dvi-bhūmiko*, two-storied (Pât. 87). *Tibhūmiko*, three-storied (Pât. 87). See *Catubhūmiko*.  
**BHŪMINDO**, A king [भूमि = इन्द्र]. Mah. 161.  
**BHŪMIPĀLO**, A king [भूमि + पात]. Mah. 25.  
**BHŪMIPO**, A king [भूमि + प]. Ab. 334; Mah. 49, 86, 154.  
**BHUMMATTHARANĀM**, A carpet [भूमि + चारण]. Dh. 174, 250; Mah. 82, 164.  
**BHUMMATTHO** (*adj.*), Standing on the ground. Dh. 6.  
**BHUMMO** (*adj.*), Terrestrial [भूम्य]. *Bhumā devā*, devas who inhabit this earth (Mah. 81). Mah. 166; Kh. 6. *Bhumma* is a name of the locative case.  
**BHUNĀTHO**, A king [भू + नाथ]. Ab. 334.  
**BHUNĀJANĀM**, Enjoying, eating (see next). Ab. 457, 859.  
**BHUNJATI**, To eat, to partake of, to enjoy; to possess, to govern [भुज्]. *Mamsam bh.*, to eat flesh (Ras. 22). *Bhojanam bh.*, to partake of food (Dh. 13). *Bhutvā dvādasā vassāni*, having ruled for twelve years (Mah. 253). Fut. *bhokkhathe* (Das. 7). Aor. *bhūñji* (Mah. 136, 255). Inf. *bhottum* (Alw. I. 14). Ger. *bhutvā* (F. Jāt. 54; Ras. 22; Dh. 215). P.p.p. *bhutto*. Caus. *bhojeti*, *bhūñjāpeti*.  
**BHUNJĪ** (*adj.*), Eating [भुज् = हज्]. Dh. 401.  
**BHŪPĀLO**, A king [भू + पात]. Ab. 333; Alw. I. x.  
**BHŪPATI** (*m.*), A king [भू + पति]. Ab. 333; Mah. 12, 150.  
**BHŪPO**, A king [भूप]. Mah. 70, 108.  
**BHŪRI** (*adj.*), Much, many, abundant [भूरि]. Ab. 703, 1131. *Bhūripaṇṇo*, one whose wisdom is great, viz. Buddha (Ab. 2).  
**BHŪRI** (*f.*), Wisdom. Dh. 50; Ab. 153, 1131.  
**BHŪRI** (*f.*), The earth [भूरि or भूरि]. Ab. 182, 1131.  
**BHŪSĀ** (*f.*), Adornment [भूषा]. *Rājabhūṣā*, kingly apparel (Mah. 218).  
**BHUSĀM**, Chaff of corn [भुस]. Ab. 453. *Opundāti gathā bhusam*, winnows like chaff (Dh. 45).  
**BHUSĀM** (*adv.*), Much, exceedingly [भूयस]. *Bhusam ravi*, shouted vehemently (Mah. 203). *Bhusappamatto*, very careless (Kh. 8). See *Bhuso*.  
**BHŪSANĀM**, Ornament [भूषण]. Alw. I. x.  
**BHŪSETI**, and **BHŪSĀPETI**, To adorn [भूष]. Mah. 26, 218. P.p.p. *bhūṣito* (Mah. 63, 173, 182).  
**BHUSO** (*adj.*), Much, excessive [भूय]. Ab. 41; Dh. 60. See *Bhusam*.

**BHŪTADHARĀ** (*f.*), The earth [भूत + धर]. Ab. 182.  
**BHŪTAGĀMO**, Vegetation, as grass, plants, shrubs, trees [भूत + याम]. Pât. 12, 85; Dh. 364; Gog. Ev. 15.  
**BHŪTAPATI** (*m.*), Indra [भूत + पति]. Ab. 19.  
**BHŪTAPO**, A yakkha chief or king [भूत + प]. Mah. 49.  
**BHŪTAPUBBO** (*adj.*), That has been or existed before [भूत + पुर्ब]. Dh. 126. *Abhūtapubbo*, that has never existed before (Dh. 205).  
**BHŪTATTĀM**, State of being a bhūta [भूत + त्व].  
**BHŪTAVĀDĪ** (*adj.*), Speaking according to facts, truthful [भूत + वादि].  
**BHŪTAVEJJO**, An exorcist (see next).  
**BHŪTAVIJJĀ** (*f.*), Knowledge of spirits or demons, exorcism [भूत + विद्या]. Mah. 232.  
**BHŪTI** (*f.*), Being, existence, birth; welfare [भूति]. Ab. 1054. *Bhūtabhūtiparāyano*, devoted to the welfare of living beings (Mah. 172).  
**BHŪTINĀM**, and **-NAKĀM**, A fragrant grass, Andropogon Schoenanthus [भूतुण]. Ab. 602.  
**BHŪTO** (*p.p.p. bhavati*), Been, become, being; gone, past, former; real, true, right [भूत = भू]. Ab. 788. *Bhūto* and *bhūtam*, a living being; a spirit; an evil spirit or demon; vegetation, as trees, shrubs, grass; an Arhat; the five Khandhas. — *Kin nu kho katvā gihbhūto jivissāmi*, what shall I do for a living when I turn layman? (Dh. 199). *Bhūtā vā sambhavesi vā*, born or seeking birth (Kh. 16). *Manussabhūtā kim akāsi puṇṇam*, what good deed did you do when you were a human being? (Dh. 99). *Manussabhūtā*, human beings (F. Jāt. 1). *Bhūtabhūto*, state of being past, anteriority (Ab. 1182). *Bhūtā bhāvino ca bhūpā*, past and present kings (Mah. lxxxviii). *Bhūtākālo*, time to speak the truth (Kamm. 4). *Pāpabhūto*, a living being (Kh. 15). *Khattiyabhūto*, *bhūta-khattiyo*, one who is or was a Khattiya (Cl. Gr. 78). *Laṅkālaṅkārabhūtam Hemamālikacetiyaṃ*, the H. cetiya which was the ornament of Ceylon (Mah. 108). *Asahāyabhūto*, companionless (B. Lot. 332). *Sucibhūto*, purified, pure. *Pubbe agāriyabhūto*, formerly when he was a layman. *Bhūtā* (*m.pl.*) and *bhūtāni*, living beings (Dh. 24, 72), also spirits whether good or bad (Kh. 6). Ab. 13 enumerates *Bhūtas* (*masc.*) among the demigods (*gandhabbas*, *yakkhas*, etc.) *Bhūta* is also stated to be a

generic name for all beings below the Cātummahārājika gods. Clough in his *Siṃh. Dict.* gives the foll. meanings to Bhūta, "a goblin, a ghost, a malignant spirit haunting cemeteries, lurking in trees, animating carcasses, and deluding or devouring human beings; a demigod of a particular class; a tree, a plant, a shrub, a creeper, etc.; a son, a child; a name of Siva; the 14th day of the dark half of a lunar month; an element . . ; a living being; figure, identity; thought, perception; fact, matter of fact; the real state of the case, or what has actually been; *adj.* evident, apparent, known; been, become; gone, past; (in composition) like, resembling; obtained, got; proper, right; true." For the elements see *Mahābhūta*.

**BHUTTAVĀ** (*pret. participle*), Having eaten [भुक्तवन्]. Cl. Gr. 119.

**BHUTTĀVI** (*adj.*), Having eaten [भुक्त + विन्]. Cl. Gr. 119.

**BHUTTI** (*f.*), Eating, enjoying [भुक्ति]. Ab. 1103.

**BHUTTO** (*p.p. bhuñjati*), Eaten; possessed, used [भुक्त = भुञ्]. *Bhuttapātaraṣo*, having breakfasted (Alw. I. 73, 76; Dh. 401). *Pattam bhuttam satthund*, the bowl used by the Teacher (Mah. 105). Ab. 757; Dh. 54; Mah. 158.

**BHUTVĀ**, see *Bhuñjati*.

**BHUVANĀM**, The world [भुवन]. Ab. 186.

**BHUVI**, see *Bhū*.

**BHŪYATI**, see *Bhavati*.

**BIBHACCHO** (*adj.*), Loathsome, dreadful; altered, disguised [बीभत्स]. Ab. 1067. *Bibhaccham*, the horrible, is one of the *Nātyarasas* (Ab. 102).

**BIJAGĀMO**, Collection of germs [बीज + याम]. The comment on *Brahmajāla Sutta* says that by this term are meant the five sorts of *bija* or germs, viz. *mūlabījāṃ*, *khandhabījāṃ*, *aggabījāṃ*, *phalubījāṃ*, *bījābījāṃ*: it adds, *sabbam h'etaṃ rukkhato viyojilum virāhanasamattham eva*, "for each of these is able to grow when separated from the tree." Gog. Ev. 15.

**BIJAM**, A germ; a seed; cause, origin; pudendum [बीज]. Ab. 91, 273, 950. *Bijabījāṃ*, seed germ. *Bijajātāni*, plants or vegetables (Gog. Ev. 55). *Bijakoso*, seed-pod (Ab. 687). *Pakkhibījāṃ*, bird's egg (Ab. 627). *Bijapūro*, the citron (Ab. 577). *Maṇḍūkabījāṃ*, frog-spawn (Mah. 245). At Mah. 87 a mango stone is called *bija*. Figuratively

*Karma* is called the *bija*, viz. seed or cause of existence (Dh. 284; Kh. 10). Mah. 166; Pāt. 80.

**BILĀLĀM**, A sort of salt. Ab. 461.

**BILĀLO**, A cat [बिलाल]. Ab. 642, 1080.

**BILAM**, A hole, a chasm [बिल]. Ab. 649, 1092, 1100; Mah. 243. *Nāsikābīlam*, orifice of the nostril (Mah. 245).

**BILAM**, A part, a bit [बिल]. Ab. 1100.

**BILANGO**, Sour gruel. Ab. 460.

**BILĀRO**, A cat [बिलार]. Ab. 615. See also *Bilālo*.

**BILASO** (*adv.*), Bit by bit [बिल + शस्]. Kh. 30.

**BILLO**, The tree *Ægle Marmelos* [बिल्ल]. Ab. 556.

**BIMBĀ** (*f.*), A name of *Yasodharā* [बिम्बा]. Ab. 336.

**BIMBIKĀ** (*f.*), The plant *Momordica Monadelpha* [बिम्ब + इका]. Ab. 591, 920.

**BIMBISĀRO**, Name of a king of *Magadha*, a convert of *Buddha* [बिम्बी + सार]. B. Int. 145; Alw. I. 72.

**BIMBO**, and **BIMBAM**, The disk of the sun or moon; an image, a figure; the fruit of *Momordica Monadelpha* [बिम्ब]. Ab. 529, 920; Dh. 27, 232.

**BIMBOHANAM**, A pillow. Ab. 311; Dh. 251.

**BINDU** (*m.*), A drop; a spot; a little circle or dot used as a symbol for *Anusvāra*; one of the high numerals, 10,000,000<sup>7</sup>, or 1 followed by 49 ciphers [बिन्दु]. Ab. 129, 475, 660, 1115.

**BIRANAM**, A fragrant grass, *Andropogon Muricatum* [बीरण]. Ab. 601; Dh. 60; F. Jāt. 9.

**BODDHUM**, See *Bujjhati*.

**BODHAKARO**, One whose duty it is to awaken a prince with music and song, a *Veṭālīka* [बोध + कर]. Ab. 396.

**BODHANAM**, Knowing, understanding [बोधन]. Alw. I. xvi.

**BODHANNEYO** (*adj.*), Explained by *Subhūti* to mean one who has attained the degree of *sotāpatti*, or any other of the Four Paths, a converted man [बोधन + एय]. Clough says in his *Siṃh. Dict.* "studious, acquiring knowledge, attentive to the particular study of Buddhism." Dh. 230; Kh. 21.

**BODHAPAKKHIYO**, and **-IKO**, also **BODHIPAKKHIYO**, and **-IKO** (*adj.*), Accessory to the *Bodha* or supreme knowledge [बोध or बोधि + पाक्खि]. The *sattatimsa bodhapakkhiyā dhammā*, or thirty-seven constituents of true knowledge, are the four *Satipaṭṭhānas*, the four *Sammappadhānas*, the four *Iddhipādas*, the five *Indriyas*, the five

Balas, the seven Bojjhaṅgas, and the Ariyo Atthaṅgiko Maggo (Att. 57; Alw. I. 87; Man. B. 497).

*Bodhapakkhiyo* (Alw. I. 77, 87; Dh. 180, 273).

*Bodhapakkhiko* (Dh. 201, 209). B. Lot. 430.

**BODHATI**, This conjugation of the root बुध् is little used in Pāli, see *Bujjhati*.

**BODHETI** (*caus. bujjhati*), To inform; to teach; to cause to blossom [बोधयति = बुध्]. Mah. 41; Cl. Gr. 127; Alw. I. 111.

**BODHI** (*m. and f.*), The knowledge possessed by a Buddha, supreme or infinite knowledge, omniscience, the Truth; Buddhahood; the supernatural knowledge of an Arhat; a Bodhi tree; a precept [बोधि]. Ab. 551, 805; B. Int. 77, 295, 338; E. Mon. 155; Cl. Gr. 39; Mah. 86, 179. *Bodhiṃ patvā*, having attained supreme knowledge or Buddhahood (Mah. 10). *Bodhiṃ aṭṭhamo vasse*, in the eighth year of his Buddhahood (Mah. 7). *Pacceka bodhi*, the condition or knowledge of a Pacceka Buddha (Kh. 14). *Bodhimūle*, at the foot of the Bo tree (Mah. 2).—Each Buddha attains Buddhahood seated under a tree, which from that time becomes a sacred object, and is called *Bodhirukkho* or “tree of Buddhahood,” and also simply *Bodhi*. Ćākyamuni’s Bo tree was an *Assattha*, or *Ficus Religiosa*, that of his predecessor Kassapa a *Nigrodha* or Indian fig. The tree under which Ćākyamuni attained Buddhahood no longer exists, but a branch or shoot from it was planted at Anurādhapura in Ceylon in B.C. 288, and the tree grown from this still flourishes. At the present day every individual tree of the *Assattha* species is called a *Bodhirukkha*, and possesses a certain sanctity. In the grounds of every Buddhist temple or monastery there stands a *Ficus Religiosa*, around which is built a stone terrace a few feet high. The tree stands within a yard or inclosure which is kept carefully swept. The Bo tree occupies in modern Buddhism the same position that the Cross occupies in Christianity; it is not worshipped, but venerated as the symbol of Buddha’s triumph.—According to Ab. 805, *bodhi* is fem. when it means knowledge, masc. when it means ordinance, and m. or f. when it means Bo tree. For *bodhi-aṅgo*, see *Bojjhaṅgo*. See *Bodho* and *Mahābodhi*. The word Bo is the Sinhalese corruption of Bodhi.

**BODHIMĀLA KO**, The sacred inclosure in which a Bo tree stands [बोधि + माला]. Ras. 38, 74.

**BODHIMANḌALAM**, The region surrounding the Bo tree under which Ćākyamuni attained Buddhahood, considered the most sacred spot in India [बोधि + मण्डल]. Man. B. 4; Ras. 39.

**BODHIMANḌO**, The miraculous throne under the Bodhi tree upon which Ćākyamuni sat when he attained Buddhahood [बोधि + मण्ड]. B. Int. 387; B. Lot. 349; Kh. 20; Mah. 250; Dh. 118, 280. I infer from Alw. I. cvii, that the term is also applied to the raised terrace built under the Bo tree, within the precincts of a Buddhist temple. This terrace is, I presume, in imitation of Ćākyamuni’s *Bodhimanḍa*.

**BODHIPAKKHIYO**, See *Bodhapakkhiyo*.

**BODHISATTO**, A being destined to attain Buddhahood [बोधि + सत्त्व]. This term is applied to a Buddha in his various states of existence previous to attaining Buddhahood. Thus Ćākyamuni was a *Bodhisatta* in the *Dadhivāhana Jātaka* when he was the wise counsellor, in the *Javasakupa* birth when he was a bird, and so on (F. Jāt. 30, 36). In his last existence when born as the son of king *Suddhodana* he was still a *Bodhisatta*, and continued so until the age of 34, when he attained Buddhahood. *Metteyya*, the coming Buddha, is now a *Bodhisatta* in the *Tusita* heaven. *Amhākaṃ Bodhisatto*, our *Bodhisatta*, i.e. Ćākyamuni in a previous existence (Ras. 14).

**BODHO**, Knowledge, wisdom, intelligence; supreme knowledge, Buddhahood [बोध]. Ab. 944. *Dat. Bodhāya paṇidhiṃ akā*, made a prayer for Buddhahood (Mah. 1). B. Lot. 340. See *Bodhi*.

**BOJJHAṅGO**, and **BODHI-ĀṅGO**, Member or constituent of *Bodhi*. There are seven *Bojjhaṅgas*, or requisites for attaining the supreme knowledge of a Buddha, *satisambojjhaṅgo*, *dhammavicayas.*, *viriyas.*, *pitīs.*, *passaddhis.*, *samādhis.*, *upekkhās.*, “recollection, investigation, energy, joy, calm, contemplation, and equanimity.” *Bojjhaṅga* and *sambojjhaṅga* are identical in meaning. B. Lot. 796; Man. B. 498; Kh. 4.

**BONDI** (*m.*), The body. Ab. 151. This word points to a form बोधि from बुध्. Comp. *Bundo*.

**BRAHĀ** (*adj.*), Large, great [बृहत्]. Ab. 700. Fem. *brahātī*, name of a plant (Ab. 588).

**BRAHMĀ** (*m.*), *Mahābrahma*; the Hindu *Brahma*; a Brahmin; parents; a *Brahma* angel; a Buddha; an Arhat [ब्रह्मन्]. Ab. 408, 812. The names at Ab. 5 belong to the Hindu god *Brahma*.



Acc. *brahmāṇaṃ*. Instr. *brahmūṇaṃ, brahmaṇā* (Dh. 19, 41). Gen. and dat. *brahmuno*. Pl. *brahmāno*. There is also an adj. *brahma*, with the meaning "best," "excellent." *Brahmaṇṇ niddhim apālayuṇṇ*, guarded a noble treasure (Ten J. 97). *Brahmacakkhaṃ pavatteti*, establishes the supremacy of his glorious law (see *Dhammacakkhaṃ*). *Brahmaṇṇ sabbaññutaññapaṇṇ*, his sublime omniscience. *Brahma-bhūto*, noble, excellent. Comp. *Brahmaghoso*, *Brahmavihāro*. See *Mahābrahmā*, *Brahmaṇṇ*, *Brahmaloko*. The adjective *brahma* is I think declined *brahmo*, *brahmā* (f.), *brahmaṇ*.

**BRAHMABANDHU** (m.), A Brahmin [ब्रह्मन् + बन्धु]. Ab. 408.

**BRAHMACĀRI** (adj.), A religious student; celibate, chaste, holy [ब्रह्मन् + चारिन्]. Ab. 409; Dh. 26.

**BRAHMACARIYAM**, The duties or practice of a religious student; celibacy; chastity, purity; the life of holiness led by the sanctified; living according to Buddha's precepts; charity or almsgiving; the practice of the Appamaññās [ब्रह्मन् + चर्य]. Ab. 782; Man. B. 492; B. Int. 141; Alw. I. 92; Dh. 28, 55, 379. *Brahmacariyaṃ carati*, to live a religious life (Dh. 124; Alw. I. 72). *Brahmacariyā* (f.) at Kh. 8.

**BRAHMACARIYAVĀ** (adj.), Celibate, chaste, virtuous, holy [ब्रह्मचर्य + वच्]. Dh. 47.

**BRAHMACARIYAVĀSO**, Living as a religious student; living a life in accordance with Buddha's law [ब्रह्मचर्य + वास]. Dh. 121; B. Lot. 835.

**BRAHMAGHOSO**, Either a voice like Mahābrahma's, or a glorious voice [ब्रह्मन् + घोष]. Ras. 26; Ten J. 97. See *Brahmā*.

**BRAHMAJĀLAM**, Name of a sermon of Buddha, the first of the Sutta Piṭaka [ब्रह्मन् + जाल].

**BRAHMAJO** (adj.), Sprung from Brahma (of a Brahmin) [ब्रह्मन् + ज].

**BRAHMAKĀYIKO** (adj.), Belonging to the suite of Mahābrahma [ब्रह्मन् + काय + इक]. The *Brahmakāyikā devā* are I believe the inhabitants of the three lowest Rūpabrahmalokas. B. Int. 609.

**BRAHMALOKO**, World or heaven of Brahma angels, Brahma world [ब्रह्मन् + लोक]. The Brahmaloکا is divided into the *Rūpabrahmaloko* "world of corporeal Brahmas," and the *Arūpabrahmaloko*, "world of formless Brahmas." The Rūpabrahmaloka consists of sixteen heavens placed one above the other, and inhabited by

Brahma devas or angels of different sorts. The Arūpabrahmaloka (see separate article) contains four heavens, and is placed immediately above the Rūpabrahmaloka. The following are the names of the inhabitants of the sixteen Rūpabrahmalokas, beginning with the lowest: *Brahmapārisajjā devā*, *Brahmapurohitā devā*, *Mahābrahmā devā*, *Parit-tūbhā devā*, *Appamāpābhā devā*, *Abhassarā devā*, *Parittasubhā devā*, *Appamāpasubhā devā*, *Subhakkippā devā*, *Vehapphalā devā*, *Asaññasattā devā*, *Avihā devā*, *Atappā devā*, *Sudassā devā*, *Sudassī devā*, *Akanitthā devā*. Each of the sixteen heavens is called *Rūpabrahmaloko*, "a corporeal-Brahma heaven," or simply *Brahmaloko*, "a Brahma heaven"; while the whole are called collectively *Rūpabrahmaloko*, "the corporeal-Brahma world," or simply *Brahmaloko* "the Brahma world." The word *Brahmaloko* may therefore mean either one of the twenty Brahma heavens, or one of the sixteen Rūpabrahma heavens, or the twenty Brahma heavens collectively, or the sixteen Rūpabrahma heavens collectively. The Brahmas are a higher order of angels than the devas of the Devaloka, being free from kāma or sensual passions, and insensible to heat and cold. In some of the worlds they are self-resplendent, and have purely intellectual pleasures; those of the Rūpabrahmaloka have a form or body, but those of the Arūpabrahmaloka are mere effulgences or spirits without form. Man. B. 26, 43; Mah. 31, 81; Alw. I. xlii; Dh. 103, 188, 329. See *Sattaloko*.

**BRAHMAṆ**, The practice of austere devotion; the Vedas [ब्रह्मन्]. Ab. 812. Comp. *Brahmā*.

**BRĀHMAṆAMAHĀSALO**, A wealthy Brahmin [ब्रह्मन् + महाशाल]. The qualification for a B. is said to be eight koṭis of treasure, and a daily expenditure of ten ammaṇas (Ab. 338). Dh. 348. See *Mahāsālo*.

**BRĀHMAṆĪ** (f.), A Brahmin woman [ब्रह्मणी]. Alw. I. xlv.

**BRĀHMAṆNATĀ** (f.), The state of being a Brahmin, Brahminhood [ब्रह्मन् + ता]. Dh. v. 332, but the comment explains it to mean dutiful conduct towards Brāhmaṇas, i.e. Arhats.

**BRĀHMAṆO**, A Brahmin; an Arhat [ब्रह्मन्]. Ab. 408. Though Buddha constantly spoke against the doctrines and pretensions of the Brahmins, he adopted the appellation Brāhmaṇa into his own system, using it to designate an Arhat, or one who

has obtained final sanctification. Thus at Dh. 408 the term is applied to Buddhas, Paccekabuddhas and Sāvakas (or Arahás); and in the Bráhmaṇa Vagga of Dhammapada the true Bráhmaṇa is said to be the Arahá, or being in whom passion is extinguished (see v. 420).—The Hindu brahmins are very frequently referred to in the Buddhist scriptures, and entire discourses are devoted to their doctrines and practices. Buddha's attitude towards them as a caste was one of decided hostility, but he lost no opportunity of gaining over individuals by kindness and temperate argument, and he was able to reckon great numbers of them among his converts.—*Bráhmaṇadriká*, a brahmini lass (Alw. I. xlv). Dh. 93, etc.; Alw. I. lxviii-lxxi, cxxiv. The spelling *Brahmaṇa* is occasionally met with, especially in Burma MSS., but is incorrect.

**BRAHMAPAKKHIKO** (*adj.*), Belonging to the Brahminical party [ब्रह्मन् + पक्ख + इत्थ]. Mah. 23.

**BRAHMAPĀRISAJJO** (*adj.*), Belonging to the retinue of Mahábrahma [ब्रह्मन् + पारिवस]. The *Brahmapārisajjā devā* are the inhabitants of the lowest Rūpabrahmaloka (see Brahmaloka). Man. B. 26; B. Int. 608, 609.

**BRAHMAPUROHITO**, Minister or priest to Mahábrahma [ब्रह्मन् + पुरोहित]. The *Brahmapurohitā devā* are the inhabitants of the lowest Rūpabrahmaloka but one (see Brahmaloka). Man. B. 26; B. Int. 609.

**BRAHMASSARO**, The voice of Mahábrahma [ब्रह्मन् + स्वर]. B. Lot. 566. Also *adj.* "having a voice like Mahábrahma's" (B. Lot. 565, 566). Comp. *Brahmaghoso*.

**BRAHMATTAM**, Brahmarship [ब्रह्मत्त्व]. Dh. 134.

**BRAHMAVIHĀRO**, Excellent or perfect state; life or abode in the Brahma world [ब्रह्मन् + विहार]. This term is explained in the comments by *seṭṭhavihāro* or *ariyavihāro*, and generally means the exercise of the Appamaññās, or perfect good will towards all beings. Kh. 16; Man. B. 43, 505; Mah. 43; E. Mon. 249. See *Vihāro*.

**BRAVĪTI**, and **BRŪTI**, To say; to tell; to call, to name [ब्रू]. *Brūhi maṅgalam uttamam*, tell me the greatest blessing (Kh. 5). *Tam aham brūmi bráhmaṇam*, him I call a Brahmin (Dh. 69). *Yam pana etam brūsi*, that which you speak of (Gog. Ev. 43). *Amāti so 'bravi*, he said "Yes" (Mah. 31). *Idam vacanam abravi*, said these

words (Mah. 110; Dh. 133). With dat. of the person spoken to, *Tassa abruvi*, said to him (Mah. 17, 46). With acc. of the person, *Tam abravi*, said to him (Mah. 32, 48, 81). With dat. of the person and acc. of the thing, *Tam attāham rājino 'bravi*, told this matter to the king (Mah. 62). With two acc. *Tam rājā idam abruvi*, the king said this to him (Mah. 45). Pres. Par. *Brūmi*, *brūsi*, *brūti* and *bravīti*, *brūma*, *brūtha*, *bravanti*. Pres. Ātm. *Brave*, *brūse*, *brūte*, *brūmhe*, *brūvhe*, *bravante*. Aor. *abravi* (Mah. 27, 52, 59, 63, 77), *abruvi* (Alw. I. 29; Mah. 16, 24, 40, 41, 78, 80).

**BRŪHETI** (*caus.*), To increase, to augment, to develop, to perfect, to devote oneself to [ब्रूहयति = ब्रूह]. Dh. 50, 183, 270, 386. Comp. *Anubrūhēti*.

**BUBBUḲAKAṆ**, A bubble [बुबुद् + क]. Dh. 31, 336.

**BUBBUḲAṆ**, A bubble; a blister, pimple [बुबुद्]. Mah. 176, 213; Att. 10, 190.

**BUBHUKKHATI**, To wish to eat, to be hungry [बुभुक्षते = भुञ्]. Alw. I. 28.

**BUBHUKKHITO** (*adj.*), Hungry [बुभुक्षित]. Ab. 756.

**BUDDHABHĀVO**, State of a Buddha, Buddhahood [बुद्ध + भाव]. Mah. 199.

**BUDDHABHŪMI** (*f.*), Degree or condition of a Buddha, Buddhaship [बुद्ध + भूमि]. Kh. 14.

**BUDDHACAKKHU** (*n.*), The eye of Buddha, i.e. his omniscience [बुद्ध + चक्षुस्]. Ab. 835.

**BUDDHADHAMMO**, Condition or attribute of a Buddha [बुद्ध + धर्म]. Man. B. 87; Mah. 108. Eighteen *Buddhadhammas* are enumerated at Man. B. 381.

**BUDDHAGHOSO**, An eminent Buddhist divine who flourished in the fourth century A.D.

**BUDDHAKAPPO**, A kappa in which one or more Buddhas appear [बुद्ध + कप्प]. Ras. 15.

**BUDDHAKICCAṆ**, That which has to be done by a Buddha, his duty or mission [बुद्ध + कत्तव]. B. Lot. 335. *Katabuddhakicco*, having performed the duties of a Buddha.

**BUDDHĀṆKURO**, An embryo Buddha, one destined to become a Buddha [बुद्ध + अङ्कुर]. Dh. 117.

**BUDDHANTARAM**, The period between the death of one Buddha and the appearance of another [बुद्ध + अन्तर]. Dh. 129, 178; Man. B. 169, 522.



**BUDDHASĀSANAM**, The commandment or religion of Buddha [बुद्ध + आसन]. Dh. 66, 68; Att. 134.

**BUDDHATĀ** (*f.*), Knowledge [बुद्ध + ता]. Dh. 433.

**BUDDHATĀ** (*f.*), Seniority, greater age [बुद्ध + ता]. Pāt. 87.

**BUDDHATARO** and **BUDDHATARO** (*adj.*), Elder, senior [बुद्ध + तर]. Dh. 288.

**BUDDHATTAM**, Buddhahood, [बुद्ध + त्व].

**BUDDHAVISAYO**, The extent of Buddha's power or wisdom [बुद्ध + विषय]. Man. B. 9.

**BUDDHI** (*f.*), Understanding, knowledge, intelligence [बुद्धि]. Ab. 152, 1034; B. Int. 295; Dh. 226; Ras. 28. *Mandabuddhi*, foolish (Dh. 144).

**BUDDHIKO** (*adj.*), Having faith in Buddha [बुद्ध + इत्थ]. Cl. Gr. 91.

**BUDDHIMĀ** (*adj.*), Intelligent, wise [बुद्धिमान्]. Cl. Gr. 24; Mah. 26.

**BUDDHO** (*p.p.p. bujjhati*), Known, understood; possessing knowledge, enlightened, wise; expanded, full-blown [बुद्ध = बुध]. Ab. 229, 757, 1043. *Kim samaṇo Gotamo buddho mayam pi buddhā*, the ascetic Gotama is enlightened, and we are enlightened too (Dh. 338). *Buddhambujam*, full-blown lotus. Dh. 33, 71, 74.

**BUDDHO**, A Buddha, a supreme Buddha; Gotama Buddha or Sakyamuni [बुद्ध = बुध]. Ab. 1. A Buddha is a man possessed of infinite and infallible knowledge. He spends his life in preaching this knowledge to men under the name of Dhamma or the Truth. He thus becomes the Saviour of mankind, for by knowing the Truth, and living a life in accordance with its precepts, men are redeemed from the misery of Samsāra or existence, and attain Nirvāṇa, or the annihilation of being. The supernatural knowledge of a Buddha is earned by a long course of probation in countless existences, during which he practises in the most perfect manner such virtues as charity, self-sacrifice, and truth, and in so doing voluntarily and repeatedly undergoes the severest sufferings and privations. At his death the Buddha ceases to exist. His religion continues to flourish for a certain period, after which it dies out, and in course of time a new Buddha appears who preaches anew the lost Truth, and once more enables men to save themselves

from renewed existence. Innumerable Buddhas have already appeared, and of some of the last the names and a few other details are preserved. The present dispensation is that of Gotama Buddha, who was born as a royal prince in the year 622 B.C., attained Buddhahood in 588, and died B.C. 543. The Buddha who will next appear is Metteyya Buddha.—*Buddhānaṃ sāsanaṃ*, the commandment or religion of the Buddhas (Alw. I. 92; Dh. 33). *Buddhapamukho bhikkhusaṅgho*, the priesthood with Buddha at their head (Dh. 250). *Buddhapaṭimā*, a statue of Buddha (Mah. 180). *Piyadassibuddhakāle*, under the dispensation of Piyadassī Buddha (B. Lot. 436). *Pubbabuddhā*, former Buddhas (Mah. 96). *Buddhasaṅgho*, glorious Buddha (Att. 135). *Buddhaviro*, mighty Buddha (Gog. Ev. 28). The following are the names of the twenty-four Buddhas who immediately preceded Gotama: *Dipaṅkaro*, *Koṇḍañño*, *Māṅgalo*, *Sumanā*, *Revato*, *Sobhito*, *Anomadassi*, *Paduma*, *Nārado*, *Padumuttaro*, *Sumedho*, *Sujāto*, *Piyadassi*, *Atthadassi*, *Dhammadassi*, *Siddhattho*, *Tisso*, *Phusso*, *Vipassi*, *Sikkhi*, *Vessabhū*, *Kakusandho*, *Koṇḍagamano*, *Kassapo* (Mah. xxxii, 1, 2; Dh. 116, 117; Man. B. 94; B. Lot. 335).

**BUDDHO** (*p.p.p. vaḍḍhati*), Old, aged [बुद्ध = बुध]. Pāt. 87. *Buddhapabbajito*, became a monk in his old age (comp. Mah. 11, "the dotard Subhadda"). Mah. 201.

**BUDDHUPPĀDO**, Appearance or birth of a Buddha in the world [बुद्ध + उत्पाद]. Dh. 397.

**BUDHO** (*adj.*), Wise [बुध]. Ab. 228, 1074; Mah. 177; Sen. K. 200.

**BUJJHANAM**, Knowing (see next). Dh. 269.

**BUJJHATI**, To know, to perceive, to understand [बुज्जते = बुध]. Dh. 25, 51; Alw. I. 18, 19, 21. Imper. 2nd pers. *bujjhassu* (Dh. 117). Aor. *bujjhi*. Perf. *bubodha* (Att. 203). P.pr. *bujjhanto* (Dh. 210). Ger. *bujjhitvā* (Cl. Gr. 122). Inf. *boddhum* (Sen. K. 200), *bodhitum*, *bujjhitum*. Pass. *bujjhiyati* (Alw. I. 17).

**BUNDIKĀBADDHO**, Name of a sort of bed. Ab. 310; Pāt. 86.

**BUNDO**, The root of a tree [बुध]. Ab. 549.

**BY-**, For all words beginning thus see under VY-, which is the more correct spelling.

**BYAÑJANAM**, **BYĀPANAM**, **BYŪHO**, etc., see *Vyañjanam*, *Vyāpanam*, *Vyūho*, etc.

## C.

CA (*conj.*), And; but; even [च]. Ab. 1187. *Divā ca ratto ca*, by day and by night (Kh. 6). *Rāgañ ca dosañ ca pahāya*, forsaking lust and anger (Dh. 4). *Icehā māno ca vadāhati*, desire and pride grow stronger (Dh. 13). *Saddhāya sīlena ca viriyena ca*, by faith and virtue and resolution (Dh. 26). *Na ca khādī na ca pīvi*, neither ate nor drank (Mah. 45). *Bhikkhunīnañ c'eva upāsakānañ ca santikā*, from both the nuns and the lay devotees (Dh. 314). *Iti vatvā mahārājā kataññū idam dha ca*, having spoken thus the grateful king said this also (Mah. 157). *Na ca saṅkamati paṭisandahati ca*, conception takes place without transmigration, lit. it both does not transmigrate and does receive existence (Gog. Ev. 44). *Āma mahārājā bhagavā sabbaññū ti na ca bhagavato satatam samitam ātadassanam paccupaṭṭhitam*, Yes, great king, Buddha is omniscient, but B. does not at all times exercise his omniscience (Gog. Ev. 2). *Na kho so bhikkhu pañho evaṃ pucchitabbo evaṃ ca kho so bhikkhu pañho pucchitabbo*, the question ought not to be put as you have put it, but it ought to be put thus (B. Lot. 514). *Yassa c' etaṃ samucchiṇṇaṃ*, but he in whom this is rooted out (Dh. 47). *Saggamaggantarāyo ca n'atthi te tena kammunā*, nay, you will not be prevented by that deed from obtaining heaven (Mah. 158). *Atha amaccā yadī cāyaṃ nicchayo*, well if this be your determination, said his ministers (Att. 208). *Tassa mayhaṃ bhante etad ahoṣi ayaṃ ca imesaṃ samapabrāhmaṇānaṃ sabbabālo*, I thought to myself, well to be sure, this is the most foolish of all the priests and brahmins I have consulted. *Sumuttā mayeṃ tena mahāsamāṇena upaddutā ca homa idam vo kappatī idam vo na kappatīti*, we are well rid of this great Ćramaṇa, why we are quite wearied with hearing him say, "You may do this, you may not do that." The vowel is often affected by sandhi: *cāhaṃ* = *ca ahaṃ* (Dh. 86); *cāyaṃ* = *ca ayaṃ* (Dh. 19); *cāpi* = *ca api*; *cāti* = *ca iti* (Pāt. 76); *cāhu* = *ca ahu* (Dh. 41); *cāgato* (Dh. 161); *cāddhagū* (Dh. 182).

CACCARAM, A place where four roads meet, a square; a courtyard [चत्वर]. Ab. 203, 218.

CĀGAVĀ (*adj.*), Generous, liberal [स्वाम + वक्]. Mah. 163.

CĀGI (*adj.*), Giving away, liberal [स्वामिन्].

*N'atthi cāgi teyā samo*, there was no giver like thee (Mah. 36).

CĀGO, Abandoning, forsaking; resigning, sacrificing, giving away; self-sacrifice, liberality [स्वाम]. Ab. 420, 1129.

CAJATI, To abandon; to resign, to sacrifice, to give up, to give away [जज्]. Dh. 51; Mah. 213.

*Jīvitam c.*, to sacrifice one's life (Dh. 224). *Accajanto*, not rejecting. Pass. *cajjati*. P.p.p. *catto*.

CAJJANAM, Being abandoned, or given away (formed from *Cajjati*).

CAKKALAKKHAṆAM, The figure of a wheel under the foot of Buddha [चक्र + लक्ष्ण]. Ab. 781; Man. B. 367; B. Lot. 646.

CAKKAM, A wheel; a potter's wheel; a circle; a discus, or sharp circular missile weapon; an army; a multitude; a body of religious doctrine; a region, tract, circuit; region, domain, sphere; happy state, good fortune [चक्र]. Ab. 373, 381, 394, 781, 782; Dh. 1, 96; Mah. 128. There are four cakkas or blessings, *patirūpadesavāso*, *sappurīsupassayo*, *attasammāpavīdhi*, *pubbekatapuñnatā*, "living in a suitable place, association with good men, right self-regulation, having done good works in a former existence." *Iriyāpathacakkam*, the four successive positions, walking, standing, sitting, lying. *Mayā pavattitaṃ cakkam*, the religion established by me.

CAKKAPĀDO, A cart, carriage [चक्र + पाद]. Dh. 199.

CAKKAPĀṆI (*m.*), Vishnu [चक्र + पाणि]. Ab. 16.

CAKKARATANAM, The magic wheel of a Cakkavattī monarch, which rolls before him when he makes his royal progress from one continent to another [चक्र + रत्न]. Ab. 781; Man. B. 127.

CAKKAVĀKO, The ruddy goose, Anas Casarca [चक्रवाक]. Ab. 641.

CAKKAVĀLAM, and -LAM, A world, a sphere [चक्रवाट, or चक्रवाल]. A Cakkavāla is a vast circular plane covered with water, in the centre of which stands Mount Meru. Round Meru are the seven concentric circles of rock. Beyond these, on the north, east, south, and west, lie the four great continents, and the whole is bounded by the Cakkavālapabbata. Each Cakkavāla has its own sun and moon. The Cakkavālas are scattered through space in infinite numbers. They are arranged in groups of three, touching each other, the triangular space in the centre of each group being occupied by the

Lokantarika hell. Man. B. 2; B. Lot. 842; Dh. 94, 244; Mah. 114. The Sinhalese form of this word is Sakwala.

CAKKAVĀḤAPABBATO, The lofty wall of mountains which encircles the Cakkavāḥa, forming the world's limit [चक्रवाट + पर्वत].

CAKKAVATTĪ (m.), A monarch; a universal monarch [चक्रवर्तिन]. Ab. 335; Man. B. 126; B. Lot. 307; Kh. 14; Mah. 27. *Cakkavattirājā* (Alw. I. 75, 76). There are three sorts of C., *cakkavāḥacakkavattī*, *dīpacakkavattī*, *padesa-cakkavattī*. The first rules over the four great continents, the second over one only, the third over a portion of one.

CAKKAVHO, The ruddy goose, *Anas Casarca* [चक्र + आहु]. Ab. 641.

CAKKHĀYATANAM, and CAKKHVĀYATANAM, The organ of the eye, the sense of sight [चक्षुस् + आयतन]. Sen. K. 234, 235. See *Āyatanam*.

CAKKHU, and CAKKHUM, The eye; insight, perception; supernatural insight or knowledge [चक्षुस्]. Ab. 149, 835. For the nominative form *cakkhum*, see Man. B. 399; Gog. Ev. 1, 47; Cl. Gr. 14; it is attributed by the grammarians to sandhi. Instr. *cakkhundā* (Dh. 65, B. Lot. 866). The three Cakkhus are *maṃsacakkhu*, *dibba-cakkhu*, *paññacakkhu*, the natural eye, the divine eye, and the eye of wisdom. *Cakkhusotam*, the eye and the ear. See *Pañcacakkhu*.

CAKKHUMĀ (adj.), Having eyes or sight, seeing; having supernatural insight or wisdom [चक्षुष्मन्]. Ab. 1; Dh. 48.

CAKKHUNDRIYAM, The organ of the eye, the faculty of sight, the vision [चक्षुस् + इन्द्रिय]. Att. 193.

CAKKHUPATHO, Range or reach of vision [चक्षुस् + पथ]. *Cakkhupatham vijahati*, or *atikkamati*, to go out of sight (Dh. 95, 109, 340).

CAKKHUVIÑÑANAM, Eye-consciousness, the faculty of vision [चक्षुस् + विज्ञान]. Man. B. 419.

CAKKIKO, A sort of bard or encomiast [चाक्रिक]. Ab. 396.

CAKORO, The Greek partridge [चकोर]. Ab. 625.

CALĀCALO (adj.), Unsteady [चलाचल]. Mah. 136.

CALANAM, and CĀLANAM, Shaking, trembling [चलन and चालन]. Ab. 712; Dh. 232.

CALANĪ (f.), A swift antelope [चलनी]. Ab. 618.

CALATI, To move, to shake, to tremble [चल]. *Vātā calimāsu*, winds began to blow (Dh. 155).

CĀLETI (caus. last), To move, to shake [चा-लयति = चल]. *Pāṇini* c., to wave the hand. *Sisam* c., to nod. Dh. 192, 231, 284, 307; Mah. 41, 160.

CALITO (p.p. *calati*), Trembling, shaking [चलित = चल]. Ab. 744.

CALO (adj.), Trembling, unsteady, uncertain, transient [चल]. Ab. 712; Mah. 260.

CĀLO, A shaking [चाल]. *Bhūmicālo*, an earthquake (Mah. 108).

CĀMARAM, A Yak's tail used as a whisk to drive off flies, it is one of the insignia of royalty [चामर]. Ab. 357.

CAMARO, The Yak ox, or Bos Grunniens [चमर]. Ab. 619.

CĀMIKARAM, Gold [चामीकर]. Ab. 488; Kh. 23.

CAMMAKĀRO, Though the equivalent of S. चर्मकार this word appears to mean a blacksmith or carpenter. Ab. 508; Pāt. 91.

CAMMAṆ, Skin, hide; a shield [चर्मन]. Ab. 392, 442, 1107. Loc. *cammani* (Ab. 1109). *Cammapasibbakaṃ*, a blacksmith's bellows (Ab. 526).

CAMPĀ (f.), Name of a town in India, the present Bhagulpore [चम्पा]. Ab. 200.

CAMPAKO, The champac tree, *Michelia Champaca* [चम्पक]. Ab. 568; Att. 86.

CAMPEYYAKO (adj.), Belonging to or inhabiting Campā [चम्पा + एय + क]. Cl. Gr. 90.

CAMPEYYO, The Champac tree [चम्पा + एय]. Ab. 568.

CAMŪ (f.), An army [चमू]. Ab. 381.

CAMŪPATI (m.), A general, a commander-in-chief [चमू + पति]. Ab. 340; Mah. 44, 64, 137, 204.

CAMURU (m.), A sort of deer [चमुर]. Ab. 620.

CANAKO, A chick-pea [चनक]. Ab. 451.

CANĀCALATI, To move to and fro, to dance. Alw. I. 27.

CANĀCALO (adj.), Wandering, moving to and fro, unsteady [चलल]. Ab. 712, 1107.

CANDABHĀGĀ (f.), Name of a river in India [चन्द्रभागा]. Ab. 682.

CANDAKO, An eye in a peacock's tail [चन्द्रक]. Ab. 635.

CANDĀLO, A Chandāla, or man of the lowest caste [चण्डाल]. Mah. 23. F. *capdālī*, a Chandāla woman (Mah. 200).

CANDANAM, and -NO, The sandal tree; the sandal wood; unctuous and fragrant preparations made from sandal wood [चन्दन]. Ab. 300; Dh. 10.

CANDANIKĀ (f.), A dirty pool at the entrance of a village. Ab. 683.

CANDIKĀ (f.), Moonlight [चण्डिका]. Ab. 54.

CANDĪKATO (adj.), Provoked, angry [चण्डि + कृत = कृत]. Pāt. 108.

CANDIMĀ (m.), The moon [चन्द्रमस]. Ab. 52; Dh. 31, 38, 69; Mah. 163. *Candimasuriyā* (pl.), the sun and moon (Dh. 367).

CANDO, The moon [चन्द्र]. Ab. 51; Dh. 73. *Candasuriyā* (pl.), the sun and moon (Dh. 96). *Candamaṇḍalam*, the moon's disk (F. Jāt. 58). *Candaggaḍho*, eclipse of the moon.

CANĀDO (adj.), Wrathful, passionate; harsh, cruel; fierce, savage, violent [चण्ड]. Ab. 711, 732; Dh. 142, 149, 401. *Caṇḍasotam*, a torrent (Dh. 210).

CANDODAYO, The rising of the moon [चन्द्र + उदय]. Mah. 70.

CANĠOTAKO, A casket. Ab. 317; Mah. 4, 106.

CANĠAMANAM, Walking up and down; a covered walk or cloister [चङ्कमण]. Ab. 213; Mah. 101.

CANĠAMATI, To walk up and down [चङ्कम = ञ्कम]. Alw. I. 27; Dh. 88, 334; Mah. 38, 261. *Caṅkamito* (Mah. 101). Adj. *Caṅkamanīyo*, fit for walking (Cl. Gr. 93).

CANĠAMO, A covered walk, arcade, portico, cloister [चङ्कम + ञ]. Ab. 213; Dh. 88, 334; Mah. 38.

CAPALO (adj.), Fickle, unsteady; swift [चपल]. Ab. 1075; Dh. 7. *Capalo*, one who has unintentionally or thoughtlessly committed a crime (Ab. 738).

CĀPIKO, An archer [चाप + इक]. Cl. Gr. 91.

CĀPO, and CĀPAM, A bow [चाप]. Ab. 388; Dh. 28, 57.

CARĀCARO, (adj.), Movable [चराचर]. Ab. 711.

CARAHĪ (adv.), Said at Cl. Gr. 75 to express consent, as "now, therefore."

CĀRAKO (adj.), Walking about, wandering [चारक]. *Vanacārako*, a forester (F. Jāt. 5).

CARANAM, The foot; a fixed observance or practice; good conduct [चरण]. Ab. 277; Dh. 425. The fifteen Carapas, or good practices, are a moral life, guarding the senses, moderation in eating, watchfulness, faith, shame, fear of sin, learning, energy, recollection, wisdom and the four Jhānas (Alw. I. xxxiv; Dh. 311).

CARĀPETI (caus. next), To cause to walk, to drive. *Gāvo c.*, to drive cattle (Mah. 22). *Bheriṇ carāpeti*, to cause the tomtoms to be beaten, to proclaim by beat of drum (Ras. 17, 32; Att. 214; Dh. 236; Mah. 154, 155).

CARATI, To walk, to walk about, to wander; to act; to behave, to live [चर]. *Vipine caranto*, walking in the forest (Ras. 20). *Attano maraṇa-paṇṇam dasante bandhitō carati*, goes about with his death-warrant fastened to his skirt (Alw. I. 102). *Saṅkhāya loke carati*, walks circumspectly in the world (Dh. 47). *Gāmaṇ carati*, walks about the village (Cl. Gr. 132). *Gocaraṇ caram*, browsing (Mah. 120). *Gocariya c.*, to go in quest of food (F. Jāt. 17; Dh. 418). *Piṇḍiya c.*, to go for alms. *Ākāsena c.*, to walk in the air (F. Jāt. 4). *Careyya tena*, let him walk with him (Dh. 12, 58). *Bhikkhācāraṇ c.*, to go the rounds for alms. *Brahmacariyaṇ c.*, to practise the duties of a religious life (Alw. I. 72, 92). *Dhammaṇ c.*, to perform religious duties, to live a religious life (Dh. 31, 80). Dh. 26; Kh. 16; Alw. I. xxi. P.p.p. *Ciṇṇo*.

CĀRI (adj.), Walking, living, acting [चारिन्]. *Bālaṇṅatacārī*, walking in the company of fools (Dh. 37). *Pamattacārī*, living a careless life (Dh. 59). *Micchācārī*, acting wrongly.

CĀRIKĀ (f.), Moving or walking about, wandering, roaming [चर + इका]. *Idaṇ pure cittam acāri cārikaṇ yenicchakaṇ*, once this mind wandered as it listed (Dh. 58). Buddhist priests sometimes journeyed about from place to place, living by alms, and preaching to and exhorting the people: the phrase *cārikaṇ c.* is used of these journeys. *Caraṇ vajjisu cārikaṇ*, making his alms-pilgrimage in the V. country (Mah. 15). *Caratha bhikkhave cārikaṇ*, go forth, priests, on your journey (Dh. 119). *Jambudīpamhi vicarītōna cārikaṇ*, wandering from place to place in India (Mah. 12). *Cārikaṇ carimsu Laṅkādiṇipamhi*, they travelled over Ceylon (Mah. 56). *Cārikaṇ pakkamati*, and *gacchati*, to go forth on an alms-pilgrimage (Dh. 249). *Vihāracārikaṇ carantā*, going from monastery to monastery (Dh. 88). Ras. 28; Dh. 405.

CARIMO (adj.), Last; subsequent [चरम]. Ab. 715, 1200; Dh. 83.

CARITAM, Action; conduct, life [चरित = चर]. *Ekassa caritaṇ seyyo*, the life of the solitary is best (Dh. 59). *Duccaritaṇ*, bad conduct, sin. *Mahāvīracaritaṇi*, feats of prowess (Att. 190).

**CĀRITTAM**, Practice, observance [चारिष]. *Cārīttam anupālayaṃ*, keeping up the customs of the country (Mah. 128, 159). *Uḥhatopdrumpanacārīttam*, the practice of covering both shoulders. *Cārīttasīlaṃ*, "duties of performance," opposed to *acārīttasīlaṃ*, "duties of avoidance" (Man. B. 492). *Cārīttam āpajjati*, to have intercourse with (Pāt. 90).

**CARIYĀ** (*f.*), Walking, roaming; observance, practice, conduct [चर्या]. *Kūṭacariyā*, deceitful conduct (Ab. 983). *Naggacariyā*, going naked (Dh. 25). *Dinacariyā*, daily observance (E. Mon. 24). *Bhikkhācariyā*, going the rounds for alms (see sep.). *Cariyaṃ bodhisattānaṃ dassento*, exemplifying in his own person the conduct of the Bodhisattas (Mah. 242).

**CARIYĀPIṬAKAM**, "Treasury of conduct," the name of the fifteenth book of Khuddakanikāya (E. Mon. 170). It contains a brief account of Buddha's meritorious actions when a Bodhisatta.

**CARO** (*adj.*), Going, walking, moving [चर]. Ab. 711, 1107. *Udakathalacaro*, going in water and on land (Dh. 147). *Saddhimcaro*, a companion (Dh. 58).

**CARO**, A spy [चर]. Ab. 347, 1107. *Carapuriso*, a spy (Dh. 158, 299).

**CĀRO**, Walking, roaming; a spy [चार]. Ab. 1107. *Bhikkhācāro*, walking about begging.

**CARU** (*m.*), An oblation to the devas [चरु]. Ab. 418.

**CĀRU** (*adj.*), Agreeable, charming, beautiful [चारु]. Ab. 693. *Cārudassano*, beautiful. Neut. *cāru*, gold (Ab. 487, 1108). Mah. 86, 115, 202.

**CASAKO**, and **-KAM**, a drinking vessel [चषक]. Ab. 534.

**CAṬAKO**, A sparrow [चटक]. Ab. 643.

**CĀTAKO**, A sort of cuckoo, *Cuculus Melanoleucus* [चातक]. Ab. 641.

**CATASSO**, see *Cattāro*.

**CĀṬĪ** (*f.*), A chatty or earthenware vessel, a jar, waterpot. Mah. 163; Dh. 175; Att. 209. Comp. Tamul *sāḍi*.

**CATTĀ** (*m.*), One who resigns or gives away [चतु].

**CATTĀLISAM**, **CATTĀRISAM**, **-ĪSĀ**, **-RISĀ**, **-ĪSĀ**, and **-RISĀ** (*fem. num.*), Forty [चत्वारिंशत्]. *Akkharā p'ddayo ekacattāḷisaṃ*, the letters beginning with a are forty-one (Alw. I. xvii). *Cattāḷisa vassāni*, forty years (Mah. 128). *Cattāḷisa gāthāyo*, forty stanzas (Dh. 76). *Catucattāḷisañḥānamhi*, in forty-four places (Mah. 198).

With gen. *Kaṭṭhavādhānaṃ cattāḷisā*, forty wood-carts (Alw. N. 36). Mah. 162, 171, 250; B. Lot. 565.

**CATTĀRO**, and **CATURO** (*num.*), Four [चत्वारः and acc. चतुरः]. Masc. nom. and acc. *cattāro* (F. Jāt. 2), *caturō* (Dh. 48; Ab. 78; Mah. 179): instr. and abl. *catubbhi* (Kh. 8; Mah. 131), *catūhi* (Kh. 9; Mah. 150): gen. and dat. *catunnāṃ* (Dh. 383): loc. *catun, catūru* (Dh. 111; Das. 42). Fem. *catasso* (Kh. 20; Dh. 292): gen. and dat. *catassanāṃ*. Neut. *cattāri* (Kh. 4; Dh. 55). *Cattāri cattāri katvā*, distributing them in fours (Dh. 292). The base in composition is *catu*, or sometimes before a vowel *catur*. *Caturammapaṇaṃ*, four ammapas (Ab. 995). *Catupapāsa*, fifty-four (Dh. 78). *Catupassamhi*, on the four sides (Mah. 171, 179). *Catukhalo*, containing four kalās (Kh. 23). *Catāsabhaṃ*, four usabhas (Alw. I. 79).

**CATTO** (*p.p. ejaṭi*), Relinquished, sacrificed [चतु = चय]. Ab. 754. *Cattakāmapasaṅgo*, freed from the bonds of desire (Mah. 215).

**CATU**, see *Cattāro*.

**CATUBBAGGO**, Assemblage of four things [चतुर + वर्ग]. The name is given to the four objects of human pursuit, *dharmo, kāmo, attho, makkho*, virtue, pleasure, wealth, Nirvāpa (Ab. 318).

**CATUBBIDHO** (*adj.*), Fourfold [चतुर + विधा]. Dh. 91. *Catubbidho apāyo*, the four states of punishment (Dh. 434).

**CATUBHĀGO**, Fourth part, quarter [चतुर + भाग]. Dh. 20.

**CATUBHŪMIKO** (*adj.*), Having four stages [चतुर + भूमिका]. *Catubhūmikacittāṃ*, by this is meant *kāma vacaracittāṃ, rūpā vacaracittāṃ, arūpā vacaracittāṃ, lokuttaracittāṃ*, thoughts in the World of Desire, etc. (Dh. 89).

**CATUDDASA** (*num.*), Fourteen [चतुर्दश]. Dh. 76; Mah. 8. See also *Cuddasa* and *Coddasa*.

**CĀTUDDASIKO** (*adj.*), Belonging to the fourteenth day [चतुर्दशी + क]. Pāt. 27.

**CĀTUDDASO** (*adj.*), Fourteenth [चतुर्दश]. *Divasamhi catuddase*, on the fourteenth day (Mah. 170). *Pakkhaṃ catuddase*, on the fourteenth day of the half-month (Pāt. 27). Fem. *cātuddasī*, the fourteenth day of the half lunar month (Mah. 249; Pāt. 2; Dh. 404).

**CATUDDISAM**, The four cardinal points [चतुर + दिग्]. Sen. K. 234; Mah. 90, 182. See *Diśi*.

**CATUDDISO** (*adj.*), Coming from the four quarters; ruling the four quarters [चतुर् + दिश्]. Mah. 196.

**CATUDDVĀRAM**, Four gates [चतुर् + द्वार]. Mah. 213.

**CATUDHĀ** (*adv.*), In four parts, fourfold [चतुर्धा]. Ab. 406. *Te catudhā signā*, let them be of four sorts (Ab. 515).

**CATUJJĀTIGANDHO**, Perfume of four sorts [चतुर् + जाति + गन्ध]. The *catujjātigandhā* are *kusūmanā*, *yavanapupphā*, *tagaraṇ*, and *turakkho* (Ab. 147; B. Lot. 850). Dh. 324 has *catujjātigandhehi*.

**CATUKKAM**, A place where four roads meet, a square; a collection of four things [चतुष्क]. Ab. 203; Dh. 291.

**CATUKKAMSAM**, Four kamsas (Pât. 103).

**CATUKKANĀM**, Four corners [चतुर् + कोण]. Pl. *catukkappa* at the four corners (Mah. 182).

**CATUKKANNO**, Heard only by two people, secret counsel [चतुर् + कर्ण]. Ab. 352.

**CATUKKO** (*adj.*), Consisting of four, fourfold [चतुष्क]. Alw. I. 80.

**CATUMAGGAM**, Four paths [चतुर् + मार्ग]. Dh. 399. See *Maggo*.

**CATUMĀSAM**, Four months [चतुर् + मास]. The year was divided into three *catumāsas* or periods of four months each, forming the three seasons, the cold, the rainy, and the hot (Ab. 78; Dh. 387). *Catumāsa*, during four months (Mah. 210). *Catumāsena*, in four months (Mah. 150). Dh. 236, 333.

**CĀTUMMAHĀBHŪTIKO** (*adj.*), Consisting of, or relating to, the four elements [चतुर् + महा + भूत + इव].

**CĀTUMMAHĀRĀJIKO** (*adj.*), Belonging to the four great kings [चतुर् + महाराज + इव]. The *Cātummahārājikā devā*, are the inhabitants of the lowest of the six *devalokas*. It is called *cātummahārājiko devaloko* or *cātummahārājikāṃ bhuvanā*, and extends from the Yugandhara rocks to the Cakkavālapabbata, and is thus situated above Jambudīpa and the other three continents, but at a vast height. See *Mahārājā*. Ab. 416; Dh. 103; Man. B. 24; B. Int. 603.

**CATUMMUKHO** (*adj.*), Having four faces or fronts [चतुर् + मुख]. Mah. 162, 163 (of a palace).

**CATUNIKĀYAKO** (*adj.*), Versed in the four Nikāyas [चतुर् + निकाय + क]. Mah. 205.

**CATUPACCAYAM**, The four requisites (see *Paccayo*). *Sampannacatupaccayo*, possessing the four

requisites (Mah. 12). *Catupaccayasantoso*, contentment with the four priestly requisites (Alw. I. 78, 88; Dh. 422).

**CATUPARISAM**, Four assemblies (see *Parisā*). Dh. 124, 303.

**CATUPĀRISUDDHISĪLAM**, Four precepts of purity [चतुर् + परिशुद्धि + शील]. These are the same as the *Catusamvarasīlam*, which see. Dh. 115, 380, 422.

**CATUPPADO** A quadruped [चतुर् + पद]. Ab. 620; Mah. 164, 179.

**CATUPPĀDO** (*adj.*), Having four pādas [चतुर् + पाद]. Pât. xlv.

**CATURANGĪ** (*adj.*), Consisting of four divisions [चतुर् + अङ्गिन्]. Fem. *caturanginī sandā*, an army of four hosts, viz. elephants, cavalry, chariots and infantry (Ab. 359; F. Jât. 3; Dh. 141; Mah. 112).

**CATURĀṄGULAM**, Four fingers or inches [चतुर् + अङ्गुल]. Mah. 211.

**CATURĀṄGULO** (*adj.*), Measuring four fingers or inches [चतुर् + अङ्गुल]. Pât. 76.

**CATURANTĀ** (*f.*) The earth [चतुरन्ता].

**CĀTURANTO** (*adj.*), Lord of the earth, or of the four points. B. Lot. 481.

**CATURĀPASSENO** (*adj.*), Endowed with the four *Apasenas*.

**CATURĀSĪTI** (*fem. num.*), Eighty-four [चतुरशीति]. Mah. 8, 26, 201; Dh. 129.

**CATURASSO** (*adj.*), Quadrangular, regular [चतुर् + अक्ष]. Alw. I. 80; Pât. xlv. *Caturassako* (Ab. 209).

**CATURO**, see *Cattāra*.

**CATURO** (*adj.*), Skillful, clever [चतुर]. Ab. 721.

**CATUSACCAM**, The four truths, see *Ariyasaccam*. Ras. 26; Dh. 378.

**CATUSAMVARASĪLAM**, Four precepts of restraint [चतुर् + संवर + शील]. These are also called *Catupārisuddhisīlam*. They are *pātimokkhasamvarasīlam*, *indriyasamvarasīlam*, *dīṭṭhāpārisuddhisamvarasīlam*, *paccayasannissitasamvarasīlam*. E. Mon. 31; Dh. 422.

**CATUSATTHI** (*fem. num.*), Sixty-four [चतुस्सट्ठि]. Mah. 145.

**CATUTTHO** (*adj.*), Fourth [चतुर्थ]. F. Jât. 56; Dh. 55. *Catutthajjhānam*, the fourth Jhāna. *Catutthasao*, a quarter or fourth part. Fem. *Catutthī*, the dative case.



CATUTTĪMSATIMO (*adj.*), Thirty-fourth. Mah. 215.

CATUVAGGO (*adj.*), Consisting of four individuals [चतुर् + वर्ग]. Pât. xl.

CATUVĪSATI (*fem. num.*), Twenty-four [चतुर् + विंशति]. Mah. 2, 10; Pât. 27; B. Lot. 335.

CATUVĪSATIMO (*adj.*), Twenty-fourth. Mah. 145.

CAVANAKO (*adj.*), Disappearing [अवन + क]. Dh. 183.

CAVANAM, Disappearance, death [अवन]. Ab. 404.

CAVATI, To disappear, to vanish, to die, to leave one world to be reborn in another [चु]. *Nidhi vā ñhānā cavati*, either the treasure vanishes from its place (Kh. 13). *Tusitabhavanato cavitvā*, having left the Tusita heaven (Alw. I. 77). *Ito cavitvāna*, having left this world (B. Lot. 313). P.p.p. *cuto*, fallen, vanished (Ab. 751). *Vassena so cuto*, he died within the year (Mah. 254). *Sāsanaaccuto*, fallen away from religion.

CĀVETI (*caus. last*), To cause to fall or depart from; to cause to vanish from one world to be reborn elsewhere [आवयति = चु]. *Brahmacariyā c.*, to cause to depart from the life of holiness (Pât. 4). *Ko nu kho mañ ñhānā cāvetukāmo*, who is trying to bring me down from my celestial abode (Dh. 87).

CAYO, A heap, a quantity, a bundle [चय]. Ab. 629, 1128. *Kesacayo*, a mass of hair (Ab. 257). *Puññacaye*, an accumulation of merit (Mah. 104).

CE (*adv.*), Even; if [चेद्]. Ab. 1147. *Alaṅkato pi ce hatthi*, an elephant even when in his trappings (Ras. 17). With pres. *Ce jānāsi*, if thou knowest (Ras. 21). With opt. *Sace labhetha nipakam saḥāyam*, if he should obtain a wise companion (Dh. 58). With cond. *So ce taṃ yānam alabhissā agacchissā*, if he had got that vehicle he would have gone (Alw. I. 8). *Acoro ce viṣajjenti*, if he be not a thief they release him (Alw. I. 99). *Kasmā ti ce*, if (it be asked) why (Alw. I. 104). Dh. 1, 12, 51. Comp. *Sace, Noes, Yañce*.

CELAM, Cloth; a garment [चेल]. Ab. 290; Dh. 324.

CELUKKHEPO, Throwing up or waving a cloth [चेल + उत्थेप]. *Mahājāno celukkhapaṇā akāsi*, the multitude waved their cloths (Alw. I. 75). *Celukkhepasatehi*, with hundreds of waving cloths (Mah. 99, 113). The upper cloth was taken off the shoulders for this purpose.

CETAKO, A servant, a slave [चेटक]. Ab. 514; Mah. 202, 235; F. Jāt. 17.

CETANĀ (*f.*), Consciousness, sense, thought, intention [चेतना]. Man. B. 405; Mah. 41. There are six *Cetanākāyas*, *rūpasāñcetanā*, *saddas.*, *gandhas.*, *rasas.*, *phoṭṭhabbas.*, "consciousness of form, of sound, of smell, of taste, of touch;" or "thought caused by form, sound, etc." *Acetaso*, unconscious, senseless.

CETĀPANAM, Purchase money (see next). Pât. 8, 78.

CETĀPETI (*caus.*), To collect, to get together. *Civaram c.*, seems to mean "to obtain a robe by subscription," "to purchase a robe with money collected for the purpose." *Cetāpeti* by its form should be a *caus.* from चित्, but its meaning points rather to चि; it is probably due to a confusion between these two roots. Pât. 8, 37, 78, 103.

CETASĀ, see *Ceta*.

CETASIKO (*adj.*), Mental [चेतसिक्क]. *Kāyikam pi cetasikam pi dukkhaṇ*, physical and mental suffering (Dh. 91). Alw. I. 107.

CETETI (*caus.*), To think [चेतयति = चित्]. Pât. 66.

CETI (*m.*), Name of a people who inhabited Bundelcund [चेदि]. Ab. 184.

CETĪ (*f.*), A maid-servant, a slave girl [चेटी]. Ab. 236; Mah. 24.

CETĪKĀ (*f.*), A maid-servant, a slave girl [चेटीका]. Mah. 25.

CETIYAM, A religious building or shrine, a temple; a Thūpa or Buddhist relic-shrine; a sacred tree; a tomb [चेत्थ]. Ab. 207, 436, 955. *Rakkhacetiyaṃ*, a tree shrine (Dh. 346). Mah. 6, 155; Kh. 13; B. Int. 74, 348, 630; Dh. 350. *Cetiyaṃ* (Dh. 34, 346).

CETO (*masc. and neut.*), and CETAM, The mind, the heart, the thoughts [चेतस्]. Ab. 152; Cl. Gr. 47. *Vipassanāna cetasā*, with serene mind (Mah. 170; Dh. 15). *Kāyena vācāya cetasā*, in deed, word, or thought (Kh. 9). *Cetopasādo*, faith (Dh. 350). Gen. *cetaso* (Das. 37).

CETO, A servant, a slave [चेट].

CETOKHILO, Hardness of heart, stubbornness [चेतस् + खिल]. The five *Cetokhillas* are perverse doubts and want of faith with regard to Buddha, the Dhamma, the Saṅgha, and the Sikkhā, and peevish, ill-tempered conduct towards fellow-students.



**CETOPARIYANĀṆAM**, and **CETOPARIYĀYANĀṆAM**, The first of these forms is the older. I am disposed to believe that *pariya* represents the S. पयि (comp. *ehiti* = *eshyati*, *majjhima* = *madhyama*, etc.), so that *pariya* and *pariyāya* (पयिाय) might very well be used as synonyms. *Parassa cetopariyāṇaṃ* is one of the *Abhiññās* and one of the *Vijjās* (see Alw. I. xxxiv, B. Lot. 821), and means "knowledge of the nature of the heart or thoughts of others," whether they are lustful or pure, angry or friendly, etc. A comment gives to *pariya* the meaning of "distinguishing," *pariyūṭṭhi pariyāṃ paricchinnaṭṭhi attho cetaso pariyāṃ cetopariyāṃ*.

**CHA**, and **CHAL** (num.), Six [षष्]. Gen. and dat. *chaṇṇaṃ* (Dh. 397). Instr. and abl. *chahi* (Dh. 410). Loc. *charu*. *Cha aṇṇhattikāni dyatanāni*, six internal senses (Kh. 4). *Chal eva vassāni*, six years (Mah. 202). *Chabbassāni*, six years (Mah. 218). *Chammasā*, six months (Mah. 76). *Chala-bhinnā*, six *Abhiññās*. *Chalaṅgaṃ*, six qualities. *Chaddisā*, six directions.

**CHABBAGGIYO** (adj.), Consisting of six individuals [षष् + वर्ग + य]. The *chabbaggiyā bhikkhū* were *Assaji*, *Punabbasu*, and four other priests cotemporaries of Buddha. See Gogerly's *Laws of the Buddhist Priesthood*, Journ. Ceylon As. Soc. 1853, p. 129, where he says, "some of the six class priests (that is, a fraternity of six principal priests, who had many disciples adherents among the junior priests)." Dh. 378.

**CHABBAṆṆO** (adj.), Six-coloured [षष् + वर्ण]. *Chabbāṇṇa buddharaṃmiyo*, the six-coloured rays of light emitted from Buddha's body (Dh. 266; Ras. 25; Mah. 108). See *Vaṇṇo*.

**CHABBASSAM**, Six years [षष् + वर्ष]. Mah. 10. *Chabbassāni* (Mah. 218, 224).

**CHABBIDHO** (adj.), Sixfold [षष् + विधा]. Dh. 358.

**CHABBĪSATI** and **CHABBĪSA** (fem. num.), Twenty-six [षट्त्रिंशति]. Dh. 75, 434. *Chabbisadivasa*, twenty-six days (Mah. 102).

**CHABBĪSATIMO** (adj.), Twenty-sixth [षष् + त्रिंशति]. Mah. 161.

**CHADANAM**, Covering, roof; a leaf [छदन]. Ab. 218, 543; Dh. 135; Pāt. 87.

**CHĀDANAM**, Covering [छादन]. Ab. 51.

**CHĀDĀPETI**, To cover, to enclose (comp. *Chādeti*). Mah. 4, 157.

**CHADḌAKO** (adj.), Throwing away, removing (comp. *Chadḍeti*). Ab. 508.

**CHADDAM**, A roof [छदण]. Ab. 218.

**CHADDANAM**, Rejecting, see *Chadḍeti*.

**CHADDANTO**, Name of a mythical elephant; name of one of the seven great lakes [वष् + दण]. Ab. 361, 679; Mah. 22, 134; E. Mon. 178; Man. B. 17. The lake is probably named from the elephant; see Alabaster's *Wheel of the Law*, p. 305, where Chaddanta is said to be "a king of elephants, who lives in a golden palace on the shores of the Himalayan lake Chatthan (Chaddanta), attended by eighty thousand ordinary elephants."

**CHADḌĀPETI**, To cause to be removed (see next).

**CHADḌETI**, To throw away, to remove, to abandon, to reject, to cast off; to set aside; to leave out, to omit; to put, to place; to throw up, to vomit [छद्, छृद्]. *Taṃ sutvā maṃ chadḍesi*, hearing the sound the bird dropped me (Dh. 155). *Chadḍesi veram*, put away his resentment (Mah. 153). *Sambuddhasāsanam tumhe yadi chadḍetha*, if ye forsake the commandment of Buddha (Mah. 135). *Mahāvihāraṃ chadḍetvā*, having deserted the M. (Mah. 234). *Vinicchayaṭṭhānaṃ chadḍettabbādhavaṃ pāpuni*, the court of justice became deserted. *Pārūpanam chadḍetvā*, throwing off his robes (Dh. 303). *Cakkapāde chadḍessati*, will put the child in the cart (Dh. 199). *Taṃ piṇḍam chadḍessati*, will leave this morsel of food (Dh. 356). *Upham lohitaṃ chadḍesi*, vomited warm blood (Dh. 124). Alw. I. 63. P.p.p. *Chadḍito*.

**CHADDHĀ** (adv.), In six ways [षड्धा]. Mah. 14.

**CHADDIKĀ** (f.), Vomiting [छर्दिक्]. Ab. 327.

**CHADḌITO** (p.p.p. *chadḍeti*), Thrown away, rejected; abandoned, left. Dh. 115, 356. *Mahāvihāro nava māse evam bhikkhūhi chadḍito*, thus for nine months the Great Monastery was deserted by the monks (Mah. 237).

**CHĀDETI**, To cover, to conceal; to render invisible [छद्]. Dh. 45; Mah. 206, 252. Pass. *chādiyati* (Att. 198). P.p.p. *channo*, *chādito*.

**CHADI** (n.), A covering, roof [छदिस]. Ab. 940.

**CHĀDITO** (p.p.p. *chādeti*), Covered, concealed [छादित = छद्]. Ab. 748; Mah. 82. *Tambalohiṭṭhakādhī chādito*, roofed with copper and brass tiles (Mah. 164).

**CHADO**, A cover; a leaf; a wing [छद्]. Ab. 543, 627.

**CHADVĀRAM**, The six apertures or avenues of the body [षष् + द्वार]. The eye, the nose, the ears, etc. (Alw. I. 78, 88; Dh. 410).

**CHADVĀRIKO** (*adj.*), Connected with the six apertures. *Chadvārikā taphā* (Dh. 361, 409, 432).

**CHAJJO**, Name of one of the notes of the Hindu gamut [चज्ज]. Ab. 132.

**CHAKALAKO**, A he-goat [ककलक]. Ab. 502.

**CHAKALO**, A he-goat [ककल]. Ab. 1111.

**CHAKAM**, Dung, excrement [ककत्]. Ab. 274.

**CHAKANAM**, The dung of animals [ककत्]. Ab. 275.

**CHAKKANNO**, Heard only by three people, secret counsel. [षष् + कर्ण]. Ab. 352.

**CHAKKHATTUM**, Six times [षष् + कलस]. Dh. 254.

**CHAL**, see *Cha*.

**CHALABHIÑÑĀ** (*fem. pl.*), The six supernatural faculties (see *Abhiññā*).

**CHALABHIÑÑO** (*adj.*), Possessing the six supernatural faculties [षष् + अभिज्ञा]. Mah. 32.

**CHALAM**, Fraud, stratagem, pretext, stumbling [कल, comp. कललन]. Ab. 1108.

**CHALAṅGAM**, Six qualities [षष् + कङ्ग]. The term *Chalaṅgasamannāgato* implies the subjugation of the six senses, the six qualities being equanimity when an object is seen, when a sound is heard, etc.

**CHAMĀ** (*f.*), The earth [चमा]. Ab. 181. *Chamāyam nidditvā*, having sat on the ground (Pât. 23).

**CHAMBHATI**, To be alarmed, to tremble, to be paralyzed with fear. Mr. Trenckner, rightly I think, refers this verb to कम्ब. Comp. the next, and *Acchambhī*.

**CHAMBHITATTAM**, Trembling, consternation, stupefaction [चम्भित + त्त]. In the phrase *ahud eva bhayam ahu chambhitattam*, "there was fear, there was stupor." See Ras. 20.

**CHAMMĀSAM**, Six months [षष् + मास]. Mah. 210.

**CHANDASO** (*adj.*), Conversant with the Vedas, a Brahmin [कान्दस्]. Ab. 408.

**CHANDO**, Wish, desire; intention; will, resolve; power; consent, approval [कन्द]. Ab. 162, 766, 945. *Tesam gamanachandam eva hatvā*, finding they were quite determined to go (Dh. 84). *Na tamhi chandam kayirātha*, let him not desire it (Dh. 22; perhaps "let him not delight in it"). *Chandajāto anakkhāte*, resolved to attain Nirvāṇa (Dh. 39). *Satthu dhammadesanāya appanna-*

*chando*, having formed a wish to hear the Teacher's preaching (Dh. 314). *Dhammikānam kammānam chandam datvā*, having given his consent to ecclesiastical proceedings (Pât. 18). *Chandopārisuddhi*, consent or concurrence in the meeting being held, and freedom from ecclesiastical censure (Pât. 1). Man. B. 411; Mah. 195; B. Lot. 649.

**CHANDO** (*m. and n.*), and **CHANDAM**, The Vedas; poetical metre; metrics, prosody [कन्दस्]. Ab. 417, 945. Loc. *chandasi* (Ab. 847; Kh. 21).

**CHANDOVICITI** (*f.*), One of the Vedaṅgas, prosody [कन्दस् + विचिति]. Ab. 110.

**CHĀṄGULAM**, Six finger-breadths or inches [षष् + अङ्गुल]. Mah. 211.

**CHANNAM**, see *Cha*.

**CHANNAVUTI** (*fem. num.*), Ninety-six [चणवति]. Mah. 26, 172, 194; Ab. 441.

**CHANNO**, An ordinance. Ab. 834.

**CHANNO** (*p.p. chādeti*), Concealed, secluded, private; covered; clothed; suitable, appropriate [कन = कन्द]. Ab. 353, 748, 834. *Succhannam agāram*, a well-roofed house (Dh. 3). *Megha-cchannāham*, a cloudy day (Ab. 50).

**CHANO**, Festival [चण]. Ab. 178; Mah. 49; Dh. 149, 236, 247. Comp. *Khaṇo*.

**CHĀPO**, and **CHĀPAKO**, The young of an animal; a child [चाप]. Ab. 251. *Hatthicchāpo*, young elephant (Mah. 134). *Suvacchāpo*, young parrot (Alw. I. xiii). *Sakunacchāpo*, young bird (Dh. 325).

**CHAPPADO**, A bee [चप्पद्]. Ab. 635; Ras. 27.

**CHAPPAÑÑĀSA** (*fem. num.*), Fifty-six [चप्पचा-सत्]. Mah. 8.

**CHĀRATTAM**, A period of six nights [षष् + रात्र]. Pât. 6, 11, 74.

**CHĀRIKĀ** (*f.*), Ashes [चारिका]. Ab. 35; Mah. 38; Gog. Ev. 16.

**CHĀTAKAM**, Famine. Mah. 195, 225. See next.

**CHĀTO** (*adj.*), Hungry, famished [चात = प्या]. Ab. 756; Mah. 49; Dh. 166, 202; Att. 205.

**CHATTADHARO**, Parasol bearer, one who holds the royal parasol over the king's head [चत्त + धर]. Mah. 154.

**CHATTAM**, A parasol or umbrella; the royal parasol or state canopy, one of the insignia of royalty; royal dominion, sovereignty [कत्त]. Ab. 357, 593, 1130. *Chattakāro*, a parasol maker (Mah. 193). A parasol or canopy over a Thūpa (Mah. 200, 201). *Chattatthāya*, to demand the

sovereignty (Mah. 203). *Ekacchattam*, one dominion (see sep.). See *Setacchattam*.  
**CHATTAM**, A body, a corpse. Ab. 1130.  
**CHATTAPANNO**, Name of a tree [छत्त + पर्ण]. Ab. 555.  
**CHATTHO** (*adj.*), Sixth [षष्ठ]. Fem. *chuttihi*, the genitive case (viz. *vibhatti*). Mah. 47.  
**CHATTIMSĀ**, and **CHATTIMSATI** (*fem. num.*), Thirty-six [षट्त्रिंशत्]. Mah. 8; Dh. 60, 410; Ab. 194.  
**CHATTIMSATIMO** (*adj.*), Thirty-sixth. Mah. 224.  
**CHATTIYATI**, To treat as a parasol. Alw. I. 15.  
**CHAVAKO**, A corpse [शव + क]. Ab. 1130.  
**CHAVI** (*f.*), The skin [हवि]. *Chavivappo*, the colour of the skin, the complexion (Dh. 122, 233, 414). B. Lot. 568; Dh. 412.  
**CHAVO**, A corpse [शव]. Ab. 405, 1026; Mah. 249.  
**CHAVO** (*adj.*), Vile [शव]. Ab. 1026.  
**CHĀYĀ** (*f.*), Shade; a shadow; reflected image; splendour; pretext, fiction [छाया]. Ab. 953. *Sitāya chāyāya*, in the cool shade (Mah. 177). *Pyāñjanacchāyāya attham pañibhāti*, under the colour of the letter does away with the true meaning (Pāt. 61; Alw. I. 63).  
**CHECCHATI**, see *Chindati*.  
**CHEDANAKO** (*adj.*), That ought to be torn [छेदन + क]. Pāt. 19.  
**CHEDANAM**, Cutting, severing; destruction, loss, expenditure [छेदन]. Ab. 909. *Chedanam* or *dhanacchedanam*, expense, waste (Dh. 93, 213).  
**CHEDĀPETI** (*caus. chindati*), To cause to be cut off or cut down. Ras. 83; Mah. 218.  
**CHEDETI** (*caus. chindati*), To cause to be cut off [छेदयति = छिद्]. Mah. 128, 218, 227.  
**CHEDO**, Cutting, severing; loss, destruction, waste [छेद]. *Sisacchedo*, decapitation (Mah. 218). *Dhanacchedo*, expense, waste (Dh. 93). Dh. 308.  
**CHEJJO** (*adj.*), That ought to be cut off [छेज्]. Pāt. 66; Ab. 737.  
**CHEKO** (*adj.*), Skilful, expert, clever [छेक्]. Ab. 721; Dh. 253, 337, 405.  
**CHETVĀ**, see *Chindati*.  
**CHIDDAṀ**, A hole, an aperture, a rent, a gap; a defect [छिद्]. Ab. 649; Mah. 59; Dh. 169, 172. Comp. *uddhacchiddako*, having an opening at the top (Dh. 169), *jalcchadditachiddako*, having an aperture under water (Mah. 59).  
**CHIDDAVĀ** (*adj.*), Full of holes [छिद् = वच्]. Ab. 915.

**CHIDDITO** (*p.p.p.*), Perforated [छिद्रित = छिद्]. Ab. 748.  
**CHIDDO** (*adj.*), Perforated [छिद्]. Dh. 81.  
**CHIGGALAM**, A hole. Ab. 650.  
**CHIJJATI**, see *Chindati*.  
**CHINDĀPETI** (*caus. next*), To cause to be cut off, or cut down. F. Jāt. 5, 8.  
**CHINDATI**, To cut; to cut off; to cut down; to interrupt, to stop; to remove; to destroy [छिद्]. *Vanam chindatha*, cut down the forest (Dh. 50). *Kese ch.*, to cut the hair (B. Lot. 864). *Sisam ch.*, to cut off the head (F. Jāt. 4). *Mulam ch.*, to cut out the root (Dh. 60). *Chindāmi tam saphalakam*, I'll cut him down, shield and all (Mah. 154). *Tam palibodham chinditvā*, having removed this obstacle. *Chinda sotam*, stop the stream (Dh. 69). *Vissasam acchinditvā*, without interrupting their intimacy. Perf. *ciccheda* (Alw. I. 26). Aor. *acchecchi* (Dh. 413), *chindi*, *acchindi* (Mah. 39). Fut. *checchati* (Dh. 63). Ger. *chitvā* (Dh. 79), *chetvā* (Dh. 9, 50, 62; Mah. 167), *chinditvā*.—Pass. *chijjati* (Dh. 50). Aor. *chijji* (Dh. 340; Mah. 134). Ger. *chijjitvā* (Das. 8). P.p.p. *chinno*. P. fut. pass. *chejjo*. Comp. *Acchindati*.  
**CHINDETI** (*caus. last*), To cause to be cut. Mah. 57.  
**CHINNO** (*p.p.p. chindati*), Cut off; cut down; interrupted, stopped, destroyed, removed [छिन्न = छिद्]. Dh. 60. *Chinnahirottappo*, deprived of shame and fear of sin (Dh. 371). *Chinniriyāpatho*, a cripple, lit. "from whom the iriyāpathas are removed" (Ab. 319).  
**CHUDDHO** (*adj.*), Mean, contemptible [चुद्]. Dh. 8, 202.  
**CHUPANAM**, Touching [क्षुप् + ञ्]. Pāt. 94.  
**CHUPATI**, To touch [क्षुप्]. Aor. *chupi* (Dh. 156). *Acchupitvā*, without touching (ditto).  
**CHURIKĀ** (*f.*), A knife [चुरिका]. Ab. 387, 392.  
**CICCITAM**, The splash of the sea, the bubbling of boiling water. Alw. I. 13; Man. B. 444.  
**CICCITĀYATI**, To splash, to hiss, to bubble. Alw. I. 13.  
**CIHANAM**, A mark, a sign [चिह्न]. Ab. 879, 1020, 1064, 1105. See also *Cinham*.  
**CIKICCHATI**, To cure [चिकित्सति = कित्]. Alw. I. 26. See *Tikicchati*.  
**CIKKHALLAM**, Mud, swamp [चिखल + य]. Ab. 663.  
**CINAPITTHAM**, Red lead [चीन + पिट्ट = पिब्]. Ab. 494.

**CINARATTHAM**, China [चीन + राष्ट्र].  
**CINĀTI**, To heap up; to collect, to gather [चि].  
 Dh. 209, 380; Ras. 36. Caus. *cindāpeti* (Mah. 107, 223). P.p.p. *cito*.  
**CINĀ** (*f.*), The tamarind tree [चिन्ना]. Ab. 562.  
**CINGULAKAM**, A mimic windmill made with palm leaves.  
**CINHAM**, A mark or sign [चिह्न]. Ab. 55. See *Cihanam*.  
**CINNO** (*p.p.p. carati*), Performed, practised [चीर्य = चर]. F. Jāt. 11; Pāt. 6; Dh. 126. *Cinṇam*, a deed, a good deed (F. Jāt. 13, 14).  
**CINTĀ** (*f.*), Thought, meditation [चिन्ता]. Ab. 171; Dh. 384.  
**CINTETI**, To think; to think of; to devise; to mind, to regard [चिन्त]. *Ko jāndti kim p' esa karissatīti cintetvā*, thinking to himself, "Who knows what this fellow will do?" (F. Jāt. 12). *Kasmīram cintehi*, think of Cashmere (Alw. I. xliii). *Itṭhakattham cetiyassa rājā cintesi*, the king has been thinking how to get bricks for the cetiya (Mah. 166). *Acintayitvā*, disregarding (Mah. 168). *Mā cintayi*, never mind, do not grieve (Dh. 84, 156, 339, 364). F. Jāt. 4, 18; Mah. 165, 260; Dh. 325.  
**CINTITO** (*p.p.p. last*), Thought, thought of [चिन्तित]. Alw. I. xliii; Dh. 301. *Amhehi cintitacintitām sabbam deti*, gives us everything we think of (Dh. 165, 199). Neut. *cintitām*, thought (Mah. 165).  
**CIPITO** (*adj.*), Flattened, stumpy [चिपिट]. Ras. 20.  
**CIRAKRIYO** (*adj.*), Dilatory [चिर + क्रिया]. Ab. 727.  
**CIRAM**, Bark, fibre [चीर]. Ab. 985.  
**CIRANTANO** (*adj.*), Old, ancient [चिरेतन]. Ab. 713.  
**CIRAPPABHUTI** (*adv.*), Since long, "depuis long-temps" [चिर + प्रभुति]. Mah. 69.  
**CIRARATTAM** (*adv.*), A long time [चिर + रात्र]. Dat. *cirarattāya*, for a long time (Ab. 1136). *Cirarattapīlito*, long oppressed (B. Lot. 350).  
**CIRASSAM** (*adv.*), For a long time, long since. Dh. 135, 314; Ab. 1136. *Cirassam parihīnam*, long fallen into decay (Mah. lxxxvii). Comp. *cirassa* under *Ciro*.  
**CIRASSUTO** (*adj.*), Not heard of for a long time [चिर + सुत = सु]. Dh. 107.  
**CIRATARO** (*adj.*), Longer, slower [चिर + तर].

*Ciratarām* (*adv.*), a longer time, less soon (Alw. I. xlii). *Ciratarēna* (*adv.*), less soon (Dh. 125).  
**CIRATTHITI** (*f.*), Lasting long, perpetuation [चिर + स्थिति]. Mah. 11. *Cirattṭhit-attham dhammassa*, for the sake of the perpetuation of religion (Mah. 207).  
**CIRATTHITIKO** (*adj.*), Lasting, enduring, perpetual [चिर + स्थिति + क].  
**CIRĀYATI**, To tarry [चिराय]. Dh. 224, 304.  
**CIRI** (*f.*), A cricket [चीरी]. Ab. 646.  
**CIRIKĀ** (*f.*), A cricket [चीरी + का]. Att. 209.  
**CIRO** (*adj.*), Long, continued, lasting [चिर]. The acc. *ciram*, instr. *cirena*, dat. *cirāya*, gen. *cirassa*, are used adverbially. *Ciram*, long, for a long time (Alw. I. x; Ab. 1136; Dh. 44). *Ciram jivantu no ṇāti*, long may our kinsmen live (Kh. 11). *Cirena*, after a long time (Ab. 1136; Alw. I. xliii). *Cirāya*, for a long time (Dh. 61). *Na ciras' eva*, ere long, very soon (Dh. 318; Att. 196). *Ne ciron' eva kālena*, ere long (Ras. 15). *Cirappavāsī* long exiled (Dh. 39). *Cirātīto*, long past (Ab. 1194). *Cirapabbajito*, having long given up the world, a priest of some standing.  
**CITĀ** (*f.*), A funeral pile or pyre [चिता]. Ab. 405.  
**CITAKĀ** (*f.*), A funeral pile [चित + का]. Mah. 4, 283.  
**CITAKO**, A funeral pile [चित + क]. Ab. 406; Mah. 126, 199.  
**CITO** (*p.p.p. cindti*), Heaped up, heaped or pressed together [चित = चि]. Mah. 38, 178.  
**CITRAKATHI** (*adj.*), Eloquent [चित्र + कथा + इन्].  
**CITRO**, see *Citto*.  
**CITTĀ** (*f.*), Name of a Nakkhatta [चिन्ना]. Ab. 59, 838.  
**CITTĀBHOGO**, Consciousness, sensitiveness [चित्त + अभोग]. Ab. 159.  
**CITTĀGĀRAM**, A theatre (?) [चित्र + चकार]. Pāt. 107, 115.  
**CITTAJO** (*adj.*), Sprung from the heart, mental [चित्त + ज]. Man. B. 402.  
**CITTAKĀ** (*f.*), A woven woollen counterpane of many colours [चित्र + का]. Ab. 312.  
**CITTAKAM**, A sectarian mark on the forehead [चित्रक]. Ab. 300.  
**CITTAKĀRO**, A painter [चित्रकार]. Ab. 508; Mah. 193.  
**CITTAKATO** (*adj.*), Variegated, painted [चित्र + कृत = कृत]. Dh. 27.

**CITTAKKHEPO**, Madness [चित्त + क्खेप]. Dh. 25, 301.

**CITTAKO**, The plant *Plumbago Zeylanica* [चित्तक]. Ab. 580.

**CITTAKŪTO**, Name of a mountain in Bundelcund [चित्त + कूट]. Ab. 607.

**CITTALATĀ** (f.), Name of one of Indra's gardens [चित्त + लता]. Ab. 23.

**CITTAM**, A painting (see *Citto*).

**CITTAM**, The heart; the mind; a thought, an idea; will, intention [चित्त]. Ab. 152, 838. *Sarirassa me issaro na pana cittassa*, you are lord of my body but not of my mind (Dh. 159). *Cittakiriya*, operation of the mind (Att. 107, 216). *Cittam pasdheti*, to have faith in, lit. to cause the heart to rejoice in (Mah. 70: with loc.). *Cittappasādamattena*, by faith alone (Mah. 177). *Abhijānāhi cittācāram*, ascertain how his mind is disposed (Mah. 246). *Theyyacittena*, with thievish intent (Kh. 29). *Santuṭṭhacitto*, having a contented mind (Att. 212). *Na jānāsi cittaṃ etassa*, do not you see his object? (Mah. 260). *Maccheracittānaṃ sahaṣaṃ*, a thousand sordid thoughts. *Rajjaldhāya cittaṃ pi anuppdetvā*, without giving a thought to receiving the kingdom (Att. 196). *Ahaṃ bhikkhu-saṅghaṃ pariharissāmi pāpakam cittaṃ uppdetvā*, having conceived the sinful thought, "I will. . ." (Dh. 143, comp. 134). *Upaṇājavadh-atthāya jātacittā niraṇṭaraṃ*, continually forming the project of assassinating the sub-king (Mah. 130). *Saddhivihārika upajjhāyamhi pitucittaṃ upajjhapesati*, the pupil shall look upon his master as a father, lit. "entertain towards his master the idea of father" (Pāt. xx). Gogerly says that as a psychological term "cittāni, thoughts, differ from cetanā, which are thoughts on external objects, whereas the cittaṃ appear to be occupied with internal impressions, and are identical with the fifth khandha or consciousness" (Friend, Oct. 1838, p. 68). B. Lot. 806; Dh. 3, 8, 66; Mah. 32; Man. B. 406.

**CITTAPĪLĀ** (f.), Swooning [चित्त + पीडा]. Ab. 173.

**CITTAVIDBHAMO**, Madness [चित्त + विभ्रम]. Ab. 172.

**CITTETI**, To paint, to variegate [चित्]. Mah. 193.

**CITTĪKĀRO**, Consideration, respect [चित्ती + कार]. Mah. 255. Comp. *Cittikato*, respected (Pāt. 83).

**CITTO**, Name of a month [चित्त or चित्त]. Ab. 75; Mah. 4.

**CITTO**, and **CITRO** (adj.), Shining; variegated, painted; various; beautiful; wonderful [चित्त]. Ab. 99, 838. Fem. *cittā*, one of the *Nakkhattas* (Ab. 59). Neut. *cittaṃ*, a picture or painting (Ab. 838). *Etha passath' imaṃ lokam cittaṃ*, come behold this glittering world (Dh. 31). *Maṇi-citto*, studded with jewels (Dh. 412). *Nānāratanacitto*, spangled with various gems (Mah. 112). *Katvā puñṇāni citrāni*, having performed manifold good works (Mah. 253, comp. 242). *Citrataṇḍulā* (f.), name of a plant (Ab. 586). *Citravajani*, an ornamental fan (Dh. 168). Mah. 163.

**CĪVARAM**, The tattered dress of a mendicant; the dress or robes of a Buddhist monk [चीवर]. E. Mon. 114. The three robes of the Buddhist priest (*ticivaram*), are *saṅghāṭī*, *uttarāsaṅga* and *antaravāsaka*.

**CĪYATI** (pass. *cināti*), To be heaped up [चीयते = चि].

**CODAKO**, One who rebukes or exhorts [चोदक].

**CODANĀ** (f.), Rousing, inciting; rebuke, reproof; accusation, complaint [चोदना]. Mah. 237; Kh. 21; Pāt. 63, 89.

**CODANĀVATTHU** (n.), Ground or cause for accusation [चोदना + वत्तु]. There are three, having seen the offence committed, having heard of it, and suspecting it.

**CODĀPETI** (caus.), To cause to be rebuked, or urged. Pāt. 72.

**CODDASA** (num.), Fourteen [चतुर्दश]. Cl. Gr. 66. See also *Cuddasa*; and *Catuddasa*.

**CODDASO** (adj.), Fourteenth [चतुर्दश]. Alw. I. xcvi.

**CODETI** (caus.), To urge, to rouse, to exhort; to rebuke, to reprove; to complain, to accuse; to draw a person's attention, to remind; to speak to, to warn [चोदयति = चुद्]. *Karuṇābalacodito*, impelled by the force of mercy (Mah. 88). *Codito*, stung, nettled, urged to emulation (Mah. 251). *Evam codito therō*, the elder thus exhorted (Mah. 13). Pāt. 72; Dh. 68; Kh. 21. Pass. *codiyati* (Pāt. 9, 63).

**COLĀ** (m. plur.), Name of a people [चोल]. *Coladeso*, and *Colarattham*, the Cola country (Mah. 128).

**COLIKO** (adj.), Belonging to the Cola country [चोल + इक]. Mah. 232.

**COLO**, Cloth [चोल]. Ab. 290; Pāt. 86; Mah. 219.

CORETI, To steal [चोरयति = चुर]. Alw. I. 20.  
 CORIKĀ (f.), Theft [चौरिका]. Ab. 522. *Corikam karoti*, to commit theft or robbery (Alw. I. 72).  
 CORO, A thief, a robber, a bandit, an outlaw, a felon [चोर]. *Corageham*, jail (Dh. 158). Fem. *cori* (Pât. 97). Ab. 522; Dh. 170; F. Jât. 5; Kh. 13; Mah. 202, 235; Alw. I. 99.  
 CUBUKĀM, The chin [चुबुका]. Ab. 262.  
 CUCCŪ (f.), A radish [चुचु]. Ab. 598.  
 CUCUKĀM A nipple [चुचुक]. Ab. 270.  
 CUDDASA (num.), Fourteen [चतुर्दश]. Cl. Gr. 66; Dh. 76, 205; Mah. 173, 204, 208. See also *Catuddasa*, and *Coddasa*.  
 CUDDASO (adj.), Fourteenth [चतुर्दश]. Fem. *cuddasi*, fourteenth day of the lunar half month (Mah. 118; Alw. I. xcvi).  
 CULĀ (f.), A single lock of hair left on the crown of the shaven head; a top-knot, the hair knotted up at the back of the head; a crest, diadem [चूडा]. Ab. 258, 864. Peacock's crest (Ab. 634).  
 CULĀMANI (m.), A jewel worn in a crest or diadem [चूडा + मणि]. Ab. 283; Mah. 203, 258.  
 CULIKĀ (f.) Root of an elephant's ear [चुलिका]. Ab. 363. *Kaṇṇacūlikā* (Dh. 401).  
 CULLĀSĪTI (fem. num.), Eighty-four (a contracted form of *caturāsīti*).  
 CULLĪ (f.), A fire-place [चुली]. Ab. 455.  
 CULLO, CULO, and CULO (adj.), Small [चुल]. Ab. 705, 1119. *Cullapitā*, and *cūlapitā*, a father's younger brother, an uncle (Dh. 162, 170, 216). *Cullamātā*, an aunt. *Cūlasīlā* and *cullasīlā* (see *Sīlā*). *Cullupaṭṭhāko*, and *cūl-*, a page (Alw. I. 80; Dh. 140). *Cūlavaggo*, name of one of the divisions of the Vinaya (E. Mon. 8, 168). The spelling *cūla* sometimes occurs, e.g. Dh. 126, 140, 170, 238, and see the Index, at p. 456.  
 CUMBAKO, A load-stone, magnet [चुम्बक]. Att. xxii.  
 CUMBAṬĀM, and CUMBAṬAKĀM, A circular roll of cloth used as a stand for a vessel carried on the head; a coil, circlet, hoop; a stand, rest, support, pillow. Ab. 458. *Pattam pūrapayitvāna karetvā vatthacumbaṭam dāpesi sabbasaṅghassa*, filling the vessel (with melons), and putting a cloth support under it, he handed it to all the priests (Mah. 215). *Pupphacumbaṭakam*, a wreath or coil of flowers. *Ekam sse cumbaṭakam katvā*, having coiled one of the snakes upon his head like

a cumbaṭaka (Dh. 143). See Att. xvi and foll., Mah. 229, 250, 259.

CUMBATI, To kiss [चुम्ब]. Dh. 128.

CUNDAKĀRO, A turner [कुन्दा + कार]. Ab. 509, comp. 1121.

CUNṆAKĀM, Aromatic powder [चूर्ण + क]. Ab. 1021.

CUNṆAM, Aromatic powder for the toilet [चूर्ण]. Ab. 1021. *Candanacupṇṇāni*, sandal powder. *Hari-candanacupṇṇam* (Mah. 99).

CUNṆETI, To grind, to crush, to pulverize [चूर्ण]. *Cupṇetvā tesam aṭṭhīni*, grinding their bones to powder (Mah. 143). Mah. 153. P.p.p. *cupṇite* (Mah. 169; Dh. 194).

CUNNO, Dust, powder; chunam or lime cement [चूर्ण]. Ab. 395, 1021. The chunam or quick lime mixed with betel for chewing (Mah. 219; Pât. 83).

CUTI (f.), Disappearance, vanishing, death; leaving one world to be born in another [च्युति]. Dh. 74

CUTO, see *Cavati*.

CŪTO, The mango tree, *Mangifera Indica* [चूत]. Ab. 557.

CUTŪPAPĀTO, and CUTUPPĀTO, Vanishing and reappearance, leaving one world and being born in another [च्युति + उपपात and उत्पात]. B. Lot. 866; Dh. 118, 183. *Cutūpapātāṇḍanam* or *cutup-pātāṇḍanam* is one of the three *Vijjās*, and means the power of seeing by the dibbacakkhu beings leaving one world and being reborn in another.

#### D.

DABBĀM, Object, thing; material, substance; a fit object; wealth, property; fuel [दब्ब]. Ab. 485, 913. *Mahāvihārassa dabbāni*, the materials of which the M. was built (Mah. 235, see Errata). *Dabbaviddaru*, learned, expert (Ab. 229).

DABBHO, Kuṣa grass [दम्भे]. Ab. 602, 1079. At F. Jât. 57, 58, we have *dabbatiṇa*.

DABBĪ (f.), A spoon [दर्वी]. Ab. 458, 1119; Dh. 12. *Dabbimukhadvijo*, name of a bird (Ab. 637).

DĀBBĪ (f.), Name of a plant [दर्वी]. Ab. 596.

DADĀTI, DETI, and DAJJATI, To give, to grant; to give up; to allow [दा]. *Aggim d.*, to set fire to (Dh. 175). *Yuddham d.*, to give battle (F. Jât. 5). *Pahāram d.*, to strike (Mah. 50; Dh. 294). *Phalaṃ d.*, to bear fruit (F. Jât. 6). *Ovadaṃ d.*, to admonish. *Jivitaṃ me dehi*, save my life (F.



Ját. 12). *Maggañ dehi rañño*, make way for the king. *Rathassa okāsañ dehi*, make room for the carriage. *Vipākañ d.*, to produce results (Dh. 293). *Datvāna dakkhiṇaṃ deṣaṃ*, assigning to him the southern division (Mah. lxxvii). *Diyyamānaṃ na icchi*, refused the proffered reward (Mah. 159). *Sādhukāraṃ d.*, to applaud. *Tesaṃ mama vijitāṃ pavisitum na dassāmi*, I will not allow them to enter my kingdom (Dh. 109, comp. Dh. 238, 405). *Vohārikānañ denti*, they hand the prisoner over to the vohārikas (Alw. I. 99).—The following are the principal forms belonging to the root DĀ, many of them are highly irregular. Pres. 1st pers. *dammi*, *daddāmi*, *demi*, *dajjāmi* (Alw. I. 35, 38; Mah. 25, 48, 85), pl. *damma* (Alw. I. 35); 3rd pers. *daddāti*, *deti*, *dajjati*. Opt. *dajjā*, *dadeyya*, *dajjeyya* (Dh. 40; Kh. 12; Alw. I. 38). Imperat. *detu* (F. Ját. 5); 2nd pers. *dehi*, *daddāhi* (Mah. 48; F. Ját. 12; Sen. K. 269); 2nd pers. pl. *detha*, *daddātha* (Dh. 231; Mah. 162). Fut. *dassati* (Mah. 63, 231; Dh. 89). Fut. Ātm. 1st pers. *dassam* (Mah. 69). There are two aorist forms in common use, *add* (Mah. 23, 214), and *addsi* (Dh. 107; Mah. 103; F. Ját. 6); there appears also to be a form *dadi*, but I have only met with it once, at Dh. 238; aor. 3rd pl. *adum*, *adamu* (Mah. 6, 175; F. Ját. 5). P.pr. *dadam*, *dadanto*, *dadamāno* (Dh. 175, 292, 294). Ger. *datvā*, *-dāya*, *daditvā*. Inf. *dātum* (F. Ját. 3; Dh. 208). Pass. *diyati*, *diyyati* (Alw. I. 39; Dh. 229). Pass. imperat. *diyatu*, *diyyatu* (Dh. 229; Cl. Gr. 131). Pass. aor. *diyittha* (Dh. 237). Adj. *dātabbo*, *deyyo*. P.p.p. *disso*. Caus. *dāpeti*. Des. *dicehati*. See sep. the forms *Deti*, *Dajjati*.

**DADDALLATI**, To blaze, to shine brilliantly [दादलति = दलति]. Alw. I. 25; Das. 29.

**DADDARI** (m.), A sort of drum [comp. ददर]. Ab. 144.

**DADDARIKO**, A sort of drum [ददरीक]. Ab. 140.

**DADDARO**, Name of a mountain [ददर]. F. Ját. 45, 47.

**DADPHO** (p.p.p. *dahati*), Burnt, scorched, consumed by fire [दग्ध = दह]. Dh. 25; Kh. 28. *Daddha-dīso*, day of cremation (Mah. 155).

**DADDU** (m.), A kind of cutaneous eruption [ददु].

**DADDURO**, A frog [ददुर]. Ab. 675.

**DADHĀTI**, and **DAHATI**, To put, to hold, to bear [धति]. Alw. I. 25. Inf. *dhātum* (Dh. 372).

*Cittasā dahati*, to fix the mind upon (with loc.).

**DADHI** (n.), Milk curds [दधि]. Ab. 501; F. Ját. 3, 5. *Dadhinaṇḍaṃ*, whey (Ab. 500).

**DADO** (adj.), Giving [दद]. *Amataṃdado*, giving Nirvāṇa. *Sabbakāmadado*, giving every wish.

**DĀHAKE** (adj.), Setting on fire [दाहक]. Dh. 301.

**DAHANAM**, Burning, consuming by fire [दहन]. Mah. 181.

**DAHANO**, Fire [दहन]. Ab. 33.

**DAHARO** (adj.), Young [दहर]. Ab. 253; Dh. 68; B. Lot. 410.

**DAHATI**, To burn, to consume by fire; to torment [दह]. Dh. 13, 25, 195, 196, 261, 301; Mah. 38. Pass. *dayhati*, to be burnt, to be consumed, to be in torment (Dh. 66, 195, 422; Gog. Ev. 52, 53). The usual spelling is *dah-*, I have met with *dah-* only at Att. 192, 208; at Mah. 125 the Ind. Office MS. has *dayhati*.

**DAHO**, A lake [दह]. Ab. 678; F. Ját. 5; Mah. 2.

**DĀHO**, and **DĀHO**, Burning, conflagration; suffering, torment, grief [दाह]. *Kilesadāho*, the fire of the passions (B. Lot. 332). *Jātadāho*, in anguish of mind (Mah. 40).

**DAJJĀ**, see *Daddāti*.

**DAJJATI**, To give. According to Kaccāyana (Alw. I. 38), a root *DAJJ* may be substituted for *DĀ* throughout the whole conjugation; the examples given are *dajjāmi* and *dajjeyya*. *Dajjāmi* occurs at Mah. 48. The origin of this singular conjugation is obscure. It is possibly due to the false analogy of the opt. *dajjā*, Sansk. दधातु. A pres. दधते is given by the Sansk. grammarians, but being a passive form (from the redupl. root दह), it can hardly be the source of *dajjati*. I am inclined to think it possible that *dajjati* was originally a future (comp. the form *dakkhissasi* from दह, which shows that the fut. *dakkhati* must have come to be used as a present). At Mah. 48 we find *dajjāmi*, where either a future or a present is required, and at Mah. 63, in a parallel passage, we find *dajjam*, which cannot be a present, but might be a fut. Ātmane, unless we take it as the opt. 1st pers. from *DĀ* (दधा).

**DAKAM**, Water [दक]. Ab. 661. *Dakarakkhaso*, a water-sprite (Dh. 303, 304). *Dakasttalikam*, the white water-lily (Ab. 689).

**DAKKHATĀ** (f.), Skill [दक्षता].

**DAKKHATI**, see *Passati*.

**DAKKHINĀ** (f.), A gift; a present to a Buddhist



- priest; an offering to a *peta* [दक्षिण]. Ab. 986; Kh. 12. *Addei therānaṃ rājā vihāradakkhiṇaṃ*, the king made the priests a present of the monastery (Mah. 103).
- DAKKHIṆAGGI (*m.*), One sort of sacred fire, that which is taken from the domestic fire and placed to the south [दक्षिण + अग्नि]. Ab. 419.
- DAKKHIṆAMBU, Same meaning as *Dakkhiṇa-dakam*, which see [दक्षिण + अम्बु]. Mah. 165.
- DAKKHIṆĀPATHO, The southern country [दक्षिणा + पथ]. Dh. 347; Alw. I. 98.
- DAKKHIṆATO (*adv.*), On the south; on the right hand [दक्षिणतस्]. Mah. 86, 206.
- DAKKHIṆĀVATTO, and -TTO (*adj.*), Turning to the right [दक्षिण + आवर्त]. *Dakkhiṇāvatto sankho* a chank or conch shell with its spiral turning to the right instead of the left: these shells from their excessive rarity were greatly prized, and used for the water of consecration at a king's inauguration (Mah. 69). B. Lot. 632.
- DAKKHIṆĀVISUDDHI (*f.*), Purity of a gift [दक्षिणा + विमुक्ति]. Saṅgīti S. says there are four, when the offering is pure on the giver's side and not the receiver's, when it is pure on the receiver's side only, when on neither side, when on both sides. Clough in his Dict. has "Dakshipavisuddhiya, pure offerings, such as can only be offered to the priests on religious occasions." See E. Mon. 80, and comp. 83.
- DAKKHIṆĀYANAM, The half of the year when the sun moves to the south of the equator [दक्षिणा-यन]. Ab. 80.
- DAKKHIṆEYYO (*adj.*), Werthy of offerings [comp. दक्षिणीय]. Ab. 726; Alw. I. 78; Mah. 105; Kh. 7. Saṅgīti S. enumerates seven *Puggalā dakkhiṇeyyā*, the *ubhatabbhāgavimutto*, *paññāvimutto*, etc.
- DAKKHIṆĀNAM, Kindness, affability [दाक्षिण]. Att. 41.
- DAKKHIṆO (*adj.*), Right (*dexter*); southern; dexterous [दक्षिण]. Ab. 986. *Dakkhiṇakkhako*, the right collar-bone (Mah. 105). *Dakkhiṇā diśā*, the south (Kh. 20). *Dakkhiṇapubbā diśā*, the south-east (Cl. Gr. 82). *Dakkhiṇadvāraṇ*, south gate (Mah. 154).
- DAKKHIṆODAKAM, Water of donation [दक्षिणा + उदक]. "Water poured into the right hand of a priest as a ratification of an offering of value that

has either been made or is yet to be made" (Clough Sinh. Dict.). Mah. 86, 160; Dh. 244.

DAKKHINTI, see *Passati*.

- DAKKHO (*adj.*), Clever, skilful [दक्ष]. Ab. 721.
- ḌĀKO, and ḌĀKAM, A vegetable, a potherb [दाक]. Ab. 459. Comp. *Sāko*.
- DALAM, A leaf [दल]. Ab. 543.
- DĀLEṬI (*caus.*), To split, to break [दाहयति = दह].

DALHAYATI, To make firm [दृढय or दृढय, see B. and B.]. Alw. I. 17.

DALHĪKAMMAṆ, and DALHĪKARAṆAM, Making firm, strengthening, confirmation [दृढी + कर्मण and करण]. Ab. 799; Dh. 175, 369.

DALHO (*p.p.p.*), Hard, firm, strong, excessive [दृढ = दृह]. Ab. 41, 714; Dh. 60. *Dalham bandhanam*, a strong fetter (Dh. 62). *Manasā dalhena*, with steadfast mind (Kh. 8). *Dalhapa-rakkamo*, making strenuous exertions (Dh. 5). *Dalhamitto*, a firm friend (Ab. 346). *Dalham* (*adv.*), strongly, firmly (Dh. 55; Ras. 24). *Dalhataram* (*adv.*), more firmly (Att. 210).

DALIDDO, and DALIDDO (*adj.*), Poor, needy [दरिद्र]. Ab. 739; Dh. 218, 243.

DĀLIMO, The pomegranate tree [दाहिम]. Ab. 570.

DAMAKO, One who practises self-mortification by living on the remnants of offered food [दम + क]. Ab. 467.

DĀMAṆ, A rope, a string, a wreath [दामण]. Ab. 499. *Pupphadāmaṇ*, a wreath of flowers (Mah. 198). Dh. 233; F. Jāt. 6.

DAMANAM, Subduing [दमण]. Mah. 118.

DAMATHO, Self-control, self-command; subjugation [दमथ]. Ab. 758; Alw. I. 93; Dh. 7.

DAMBHO, Deceit [दम्भ]. Ab. 177.

DAMETI (*caus. dammati*), to tame, to subdue, to overcome; to convince [दमयति = दम्]. Dh. 15, 54, 273; B. Lot. 376. *Dametum vaffeti*, I ought to convert him (Mah. 250).

DAMILO, A Dravidian, a Tamul, a Malabar [दमिल]. Mah. 4, 127. Fem. *damiḷi* (Mah. 253; Alw. I. cvii). *Damiḷabhāṣā*, the Tamul language (Alw. I. cvii).

DĀMILO (*adj.*), Dravidian, Tamul [दामिल]. Fem. *damiḷi* (Mah. 154).

DAMITO (*p.p.p. dameti*), Tamed, subdued [दमित = दम्]. Ab. 749.

DAMMATI, and DAMYATI, To be tamed or subdued [दम्]. Alw. I. 18. P.p.p. *danta*.

DAMMI, see *Dadditi*.

DAMMO (*adj.*), To be tamed [दम्ब = दम्]. *Damme*, a steer, a young bullock (Ab. 496). Dh. 148, 399; B. Lot. 862; Alw. I. 77.

DAMO, Self-command, subjugation of the senses, self-restraint, abstinence; long-suffering; punishment, discipline; temperance, sobriety [दम्]. Ab. 349, 758, 847; Dh. 2, 46; Kh. 13.

DAMSO, A gad-fly [दम्श]. Ab. 645; Cl. Gr. 83.

DĀNAM, Purification [दान from दै]. Ab. 1014.

DĀNAM, Cutting or breaking off [दान from दत् to cut]. Ab. 1014.

DĀNAM, Giving; a gift, a donation; almsgiving, charity, liberality [दान]. Ab. 420, 1014. *Ovaddānam*, admonition. *Baliddānam*, giving offerings (Mah. 89). *Dānapati*, a noble giver, one who gives much and keeps little, or gives the good and keeps the bad; *dānasakāyo*, one who gives away property similar to what he keeps; *dānaddāo*, one who gives little and keeps much, a sordid giver (E. Mon. 81). The two *dānas* are *dharmaddānam* and *āmisaddānam*, gift of spiritual and gift of temporal blessings (Mah. 196; E. Mon. 196). Great virtue is attached by Buddhism to the practice of alms-giving. See *Pāramitā*, and *Saigahavattū*. E. Mon. 79-90; Dh. 32; Kh. 13.

DĀNAM, The fluid that flows from an elephant's temples when in rut [दान]. Ab. 1014, 1128.

DĀNAMAYO (*adj.*), Consisting of or connected with almsgiving [दान + मय].

DĀNĀRAHO (*adj.*), Worthy of gifts [दान + राह]. Ab. 726.

DĀNASOṆDO (*adj.*), Profusely liberal, munificent [दान + सोण्ड]. Ab. 723.

DĀNAVATTHU (*m.*), Cause for giving; object for a gift [दान + वत्तु]. Saṅgīti S. enumerates ten motives for almsgiving, such as fear, gratitude, the hope of reward, etc. There are ten objects suitable for gifts, *annam pānam vattham yānam mūlagandhavālepanam seyyāvasathapadipeyyam*, food, drink, clothing, vehicles, flowers, perfumes, unguents, bedding, dwellings, lights (comp. Ab. 422).

DĀNAVO, An Asura [दानव]. Ab. 14, 83.

DANPAKAMMAṀ, Atonement, penance, penal discipline, ecclesiastical punishment [दण्ड + कर्म]. Mah. 28, 150, 201; Das. 4.

DANPAKO, A stick, a staff [दण्डक]. F. Jāt. 4, 12, 18; Mah. 99; Dh. 106.

DANḌANĪTĪ (*f.*), The science of criminal justice [दण्ड + नीति]. Ab. 113.

DANḌETĪ, To punish [दण्ड]. Cl. P. Verbs, 13.

DANDHO (*adj.*), Idle, slothful, slow, heavy, foolish [तण्डु]. Dh. 21, 124, 172. It is also explained by "*lāmaka, jamma*" (Dh. 292).

DANḌĪ (*m.*), One who carries a staff, a mendicant [दण्डि]. Cl. Gr. 94.

DANḌIKO, One who carries a staff [दण्डिक]. Cl. Gr. 94.

DANḌIYO (*adj.*), Punishable [दण्ड्य]. *Sataṁ danḍiyo*, amenable to a fine of a hundred pieces (Mah. 234).

DANḌO, A staff, a pole; a handle; a stalk or stem; punishment, penalty; violence, cruelty [दण्ड]. Ab. 349, 686, 1044. *Sajjhudaḍḍam sotacchattam*, a white umbrella with a silver handle (Mah. 164). *Danḍam paṇeti*, or *karoti*, to inflict a punishment (Dh. 55; Alw. 99). *Danḍadīpikā*, a torch. Dh. 24, 72; Mah. 234.

DĀNĪ (*adv.*), Now [इदानीम्]. Dh. 42, 384; Kh. 23; F. Jāt. 3. With the original final *m* revived for euphony: *handa dānim assdham*. See also *Idāni*.

DANTACCHADO, The lip [दन्त + छद्]. Ab. 930.

DANTADHĀVANO, The tree Acacia Catechu [दन्त + धावन]. Ab. 567.

DANTAJO (*adj.*), Dental [दन्त + ज]. The dental letters are *t*, *th*, *d*, *dh*, *n*, *l*, and *s* (Cl. Gr. 2).

DANTAKATTHAM, A tooth-brush, a piece of wood used for cleaning the teeth [दन्त + काठ]. Ab. 442; Mah. 22.

DANTAMAYO (*adj.*), Made of ivory [दन्त + मय]. Alw. I. 78; Mah. 242.

DANTAPONO, A tooth-cleaner [दन्त + पवन]. Ab. 442; Pāt. 14.

DANTASATHO, The lime or lemon [दन्त + सठ]. Ab. 553.

DANTĀVARAṆAM, The lip [दन्त + आवरण]. Ab. 262.

DANTI (*f.*), Self-control [दान्ति]. Ab. 758.

DANTĪ (*m.*), An elephant [दान्ति]. Ab. 360.

DANTO, A tooth; an elephant's tusk; ivory [दन्त]. Ab. 261; Kh. 18; Mah. 151, 210. *Dantakhaṇḍo*,

inlaid with ivory. *Dantavijāni*, an ivory fan (Mah. 164). *Dantasippam*, art of carving on ivory (Mah. 242).

DANTO (*p.p.p. dammati*), Tamed, subdued; trained,

- broken; self-controlled, temperate [दान = दम]. Ab. 749; B. Lot. 376; Dh. 7, 28, 57.
- DANTOṬṬHAJO (*adj.*), Dental-labial, the letter *v* is so called [दान + ओष्ठ + ज]. Cl. Gr. 2.
- DANU (*f.*), Name of the mother of the Asuras [दनु]. Ab. 83.
- DĀNUPPATTI (*f.*), Re-birth of an almsgiver according to his wish [दान + उत्पत्ति]. E. Mon. 83. There are eight dānuppattis, re-birth as a wealthy khattiya, a wealthy brahmin, a wealthy householder, a Tusita angel, etc.
- DĀPETI (*caus. daddāti*), To cause to be given [दापयति = दा]. Mah. 27, 135, 202; Dh. 237. *Aggim dāpeti*, to cause fire to be applied, to set on fire (Dh. 176, 299).
- DAPPANO, A mirror [दर्पण]. Ab. 316.
- DAPPAVĀ (*adj.*), Proud [दपे + वज्ज]. Mah. 152.
- DAPPO, Pride [दर्पे]. Ab. 860.
- DĀRĀ, *see* Dāro.
- DĀRAKO, An infant, a child, a boy, a son [दारक]. Ab. 253; Alw. I. xlv; Mah. 45; Dh. 155. *Gāmadārakā*, the village children (F. Jāt. 17).
- DĀRAṆAM, Cleaving [दारण]. Ab. 393.
- DARATHO, Oppression, suffering, pain [दर + थ]. Ab. 1111; Dh. 425; Das. 33. *Divādaratho*, oppression caused by the heat of the sun.
- DARĪ (*f.*), A cave, a grotto [दरी]. Ab. 609.
- DĀRIKĀ (*f.*), A girl, a young woman [दारिका]. Alw. I. xlv; Mah. 222; Dh. 223.
- DĀRITO (*p.p.*), Torn asunder; divided [दारित = द]. Ab. 748.
- DARO, Fear; pain, suffering [दर]. Ab. 1111; F. Das. 33. *Mahādarō*, anguish (Mah. 261). In *niddaro* (Dh. 37), and *vītaddaro* (Dh. 69), *dara* is taken by the commentator in the sense of "suffering."
- DĀRO, and DĀRĀ (*f.*), A wife [दार]. Ab. 237. *Sakena darena ca homi tuṭṭho*, and remain content with my own wife (Dh. 97). Loc. sing. *dāre* (Ab. 1000). Loc. pl. *dāresu* (Dh. 62; here it is possible that *dāresu* should be rendered "a wife," not "wives," comp. the Sansk. use of the word). *Dārābharaṇam*, maintaining a wife. *Puttadāram*, wife and child (Kh. 5). *Puttadārā* (*plur. masc.*), wife and child, or wives and children (Dh. 412).
- DĀRU (*n.*), Wood [दार]. Ab. 548. Pl. *dārūni*, firewood (F. Jāt. 2, 56). *Dāruhatthi*, a wooden elephant (Dh. 158). *Patodaddārūni*, sticks to make a goad of (Mah. 167).
- DĀRUHALIDDĀ (*f.*), Name of a plant [दार + हरिद्रा]. Ab. 586.
- DĀRUJO (*adj.*), Made of wood [दार + ज]. Dh. 62.
- DĀRUKAM, Wood, a log [दार + क]. Dh. 392.
- DĀRUMAYO (*adj.*), Made of wood, wooden [दारमय]. Dh. 90, 158.
- DĀRUNO (*adj.*), Harsh, severe; terrible, dreadful [दारुण]. Ab. 167; Dh. 25; Mah. 235.
- DASA (*num.*), Ten [दश]. Instr. and abl. *dasahi*. Gen. and dat. *dasannaṃ* (Dh. 25). Loc. *dasam*.
- DASĀ (*f.*), The skirt or border of a garment; condition, state; period, age [दशा]. Ab. 294, 1127. *Dasakappa*, the edge of the skirt (Dh. 234). *Odātāni vatthāni dīghadasāni*, white garments with long skirts.
- DASABALAM, Ten forces, *see* *Balam*. Man. B. 380.
- DASABALO, One who possesses the ten Balas, a Buddha [दश + बल]. Ab. 1; Dh. 84; Cl. Gr. 81; Mah. 11, 118. *Kassapadasabalo*, Kassapa Buddha (Ras. 24).
- DASADHĀ (*adv.*), In ten ways [दशधा]. Mah. 155.
- DASADHAMMAM, Ten objects [[दस + धर्म]. According to Hardy these are the four Maggas, the four Phalas, Nirvāṇa, and the Scriptures (E. Mon. 194).
- DASADISAM, Ten directions, *see* *Disā*. Att. 142.
- DASĀHAM, Ten days [दश + अह]. Pāt. 10.
- DASAMO (*adj.*), Tenth [दशम]. Mah. 67. Fem. *dasamī*, the tenth day of the lunar half month (Mah. 117).
- DASANAM, Biting [दशन].
- DASANO, A tooth [दशन]. Ab. 261. *Dasanacchaddo*, the lip (Ab. 262).
- DASANTO, The border of the skirt [दशा + वज्ज]. Alw. I. 101.
- DASASATANAYANO, Thousand-eyed, a name of Indra [दश + शत + नयन]. Ab. 19.
- DASASILAM, The ten precepts or Sikkhāpadas [दश + शील].
- DASATI, To take hold of with the teeth; to bite [दश]. *Mukkena d.*, to seize in the mouth (F. Jāt. 3). Dh. 223; Mah. 244; Ras. 72; F. Jāt. 17, 53. P.p.p. *daṭṭho*. Caus. *Daṭṭakam kacche-pena dasāpetvā*, having made the tortoise take the stick in his mouth (F. Jāt. 17).
- DASAVAGGO (*adj.*), Consisting of ten individuals

[दशन् + वर्ज]. *Dasavaggo saṅgho*, a chapter of ten priests (Pāt. xl).  
**DĀSAVYĀM**, Slavery, servitude. *Dāsavyopagato*, a servant or slave (Ab. 515).  
**DĀSIDĀSAM**, Maid-servants and man-servants [दासी + दास]. Dh. 242.  
**DĀSO**, A slave, a servant [दास]. Ab. 514; Alw. I. xlv. Fem. *dāsi*, a female slave, a maid-servant (Ab. 236; Mah. 162).  
**DASSAM**, see *Daddāti*.  
**DASSANAM**, Seeing, sight; meeting or associating with; opinion, doctrine, belief; knowledge; *sotāpatti*, or the knowledge gained by one who is walking in the first path; an eye; showing, illustrating [दर्शन]. Ab. 161, 775, 888. *Tesaṃ dassanam pi anicchantī*, disliking the very sight of them (Dh. 300). *Ariyasaccāna' dassanam*, discernment of the sublime truths (Kh. 6). *Bhikkhūnaṃ dassanam*, the presence of the priests (Mah. 150). *Micchādasānaṃ*, false doctrine (Dh. 306). *Dassandīyopagacchanta mātu deviyā*, going to see his princess-mother (Mah. 24). With acc. *Taṃ bhagavantaṃ dassandīya*, to see the Blessed one (Alw. 92, 93). Alw. I. xlv; Dh. 37, 38, 48, 299.  
**DASSANĪYO**, and **-NEYYO** (*adj.*), Beautiful [दर्शनीय = दृश्य]. Alw. I. 74; B. Lot. 407; Dh. 314; Mah. 225, 235.  
**DASSATI**, see *Daddāti*.  
**DASSĀVI** (*adj.*), Seeing. *Bhayadassāvī*, seeing danger.  
**DASSETI** (*caus. passati*), To show; to point out; to show oneself [दर्शयति = दृश्य]. *Raṇṇo kumārāṃ dassesum*, they presented the prince to the king (Mah. 45). *Mahāsattābhīmukhe attānaṃ dassesi*, presented himself before the Bodhisatta (Ras. 19). *Āsānāni na dassesi*, rendered the seats invisible (Mah. 31). *Attānaṃ adassetvā*, without allowing myself to be seen (Dh. 314). *Paraddārasavandīyaṃ dosaṃ dassento*, pointing out the sinfulness of adultery (Dh. 395). *Naccagītāṃ dassayamānā*, exhibiting her dancing and singing (Dh. 307). *Sumane kūṭe pādāṃ dassesi*, left an impression of his foot on Adam's Peak (Mah. 7). *Sunakkhopamaṃ dassayitvā*, comparing him to a dog, lit. pointing out his resemblance to a dog (Mah. 227). *Dassesi sonirūpeṇa paricārikayakkhinī*, a menial yakkhinī showed herself under the form of a dog (Mah. 48). *Godhārūpeṇa dassesi luddakam bhummadevatā*, the devatā of the spot presented

himself to the huntsman under the form of an iguana (Mah. 166). F. Jāt. 419; Ras. 25; Mah. 59, 162, 176; Dh. 15.  
**DASSI**, **DASSITHA**, etc., see *Passati*.  
**DASSI** (*adj.*), Seeing; showing [दर्शिन]. *Digha-dassī*, far-seeing (Dh. 219). *Bhayadassī*, seeing danger (Dh. 56). *Vajjadassī*, pointing out what is to be avoided (Dh. 14). Dh. 2.  
**DASSITO** (*p.p. dasseti*), Shown, exhibited [दर्शित = दृश्य]. B. Lot. 310.  
**DASSIVĀ** (*adj.*), Having seen [दर्शिवस]. *Bhaya-dassivā*, having seen danger (Dh. 6).  
**DASSIYATI** (*pass. dasseti*), To be shown. *Anguliyā dassiyamānā*, being pointed at with the finger (Dh. 109).  
**DĀTĀ** (*m.*), A giver [दातृ]. Sen. K. 340.  
**DĀTABBO** (*p.f.p. daddāti*), To be given, that must be given [दातव्य = दा]. *Bhattavetanāṃ dātabbāṃ bhavissati*, food and fees will have to be given him (Dh. 93). Mah. 220.  
**DĀTHĀ** (*f.*), A canine tooth, a tusk, a fang [दंष्ट्रा, दाढा]. Ab. 261; B. Lot. 599. Tusk of an elephant (Mah. 152), of a Rakkhasa (Ras. 20). *Sappadāthā*, fang of a snake (Ab. 655).  
**DĀTHĀDHĀTU** (*m.*), Tooth relic [दाढा + धातु]. An eye-tooth of Buddha brought from Kalinga in 310 A.D. and enshrined by the reigning king Sirimeghavanna: it is now at Kandy in Ceylon.  
**DĀTHĪ** (*adj.*), Having tusks or fangs [दंष्ट्रिन]. Cl. Gr. 29.  
**DĀTO** (*p.p.*), Cut [दात = दो]. Ab. 752.  
**DĀTTAM**, A sickle [दात्र]. Ab. 448; Cl. Gr. 133.  
**DATTHABBO** (*p.f.p. passati*), To be seen [दृष्टव्य = दृश्य]. *Na kho paṇ'etaṃ evaṃ datthabbam*, this matter must not be viewed thus (B. Lot. 402). *Ayaṃ paṇṇākāro nagaramajjhe amaccādi-parivutena datthabbam*, this present is to be examined by him in the midst of the city surrounded by his ministers and other officers (Alw. I. 74). *Datthabbam*, let it be known, it must be observed, or considered, or borne in mind (Kh. 21).  
**DATTHO** (*p.p. dassati*), Held or seized in the mouth or teeth; bitten [दष्ट = दंष्ट]. *Datthathānato daṇḍakam vissajjetvā*, having let go the stick from the place he held it by, lit. from the bitten place (F. Jāt. 17; Dh. 412). F. Jāt. 42.  
**DATTHUM**, see *Passati*.  
**DATTI** (*f.*), Offering [दत्ति].

DATTIMO (*adj.*), Received by donation [दत्तिम].  
 DATTU (*adj.*), Stupid. Ab. 721.  
 DĀTUM, DATVĀ, see *Daddti*.  
 DĀTYUHO, A gallinule [दातूह]. Ab. 644.  
 DAVANAṂ, Burning, heat.  
 DAVATHU (*m.*), Burning, heat, inflammation [दवथु]. Ab. 328.  
 DAVO, Quick motion; sport, amusement [दव]. Ab. 176, 1126. Comp. *Dravo*.  
 DAVO, Burning, inflammation; a forest [दव]. Ab. 1126.  
 DĀVO, A forest [दाव]. *Dāvaggi*, a burning forest (Dh. 195). See *Dāyo*.  
 DAYĀ (*f.*), Mercy, compassion [दया]. Ab. 160.  
 DĀYĀDO, A kinsman; an heir [दायाद]. Ab. 1046; Mah. 36; Kh. 13. *Gopānam dāyādo*, one who inherits oxen (Sen. K. 345).  
 DĀYAJJAM, Inheritance; dowry [दायाज]. Mah. 51; Alw. I. xlv.  
 DĀYAKO (*adj.*), Giving, a giver, a benefactor [दायक]. Fem. *dāyikā* (Dh. 252). Mah. 36, 176; Kh. 11; Dh. 103.  
 DAYĀLŪ (*adj.*), Compassionate, merciful [दयालु]. Ab. 727. *Dayālu* (Mah. 231).  
 DĀYANAM, Reaping [from दौ]. Dh. 126.  
 DAYĀPANNO (*adj.*), Compassionate [दया + आपन्न = पद].  
 DAYĀPARO (*adj.*), Compassionate [दया + पर]. Mah. 226.  
 DAYATI, To give, to allot; to protect [दय]. Cl. P. Verbs, 9. With gen. *Telassu dayati*, he allots oil (Cl. Gr. 145). Dh. 398.  
 DĀYATI, To give [दाय]. Mah. 222.  
 DAYHATI, see *Dahati*.  
 DĀYI (*adj.*), Giving [दायिन्]. Sen. K. 502.  
 DAYITO (*p.p.p. dayati*), Beloved [दयित = दय]. Ab. 697. Fem. *dayitā*, a woman (Ab. 230).  
 DĀYO, A gift; separate property of a wife [दाय]. Ab. 355, 898; Dh. 120.  
 DĀYO, A forest, a wood [दाव]. Ab. 536, 898.  
 DEPPUBHO, An Amphisbæna, a kind of lizard without legs [दुप्पुभ]. Ab. 651; Mah. 244.  
 DEHANĪ (*f.*), A threshold [देहनी]. Ab. 219.  
 DEHĪ (*m.*), An animal, a creature [देहिन]. Ab. 93.  
 DEHO, and DEHAM, The body [देह]. Ab. 151. *Dehapatitattḥāne*, on the place where his body fell, i.e. on the spot where he was killed (Mah. 155). *Antimadehadhārī*, wearing his last body; i.e. in

his last existence (B. Lot. 350). Alw. I. xxxiv; Ras. 21; Mah. 178.  
 DENDIMO, A kind of drum [दिण्डिम]. Ab. 143; B. Lot. 478.  
 DESAKO, A district [देश + क]. Mah. 61.  
 DESAKO (*adj.*), Showing, teaching, a teacher [देशक]. A priest confessing an offence to another is called *desako* (Pāt. 27). *Desako*, a preacher (Mah. 196). *Dhammadeako*, one who teaches the Law (Ras. 18).  
 DESANĀ (*f.*), Instruction; preaching; a sermon or discourse; showing [देशना]. Mah. 2, 173; B. Lot. 436. *Vatthudesanā*, consecrating a site for a building (Pāt. 4).  
 DESĀPETI, To cause to be pointed out. Pāt. 72.  
 DESETI (*caus.*), To point out; to teach; to show; to preach; to expound; to confess [देशयति = दिश]. *Vatthun d.*, to consecrate a site, viz. to mark it out with certain ceremonies (Pāt. 4, 71). *Dhamman d.*, to preach the truth, to teach religion, to preach a sermon (Kh. 9; Ras. 22; Dh. 119). *Kassa nu kho aham paṭhamam dhammam deseyyam*, whom shall I first teach the truth (Dh. 119). *Suttam desetum*, to preach the (Ratana) Sutta (Mah. 240). *Aññamaññam accayam desetvā* having confessed their fault to each other (Dh. 105). Alw. I. lxix. Pass.p.pr. *desiyamāno* (Dh. 125).  
 DESIKO, One who shows or teaches [देशिक]. *Maggadesiko*, a guide (Dh. 124, 158).  
 DESITAVĀ (*adj.*), Having preached or taught [देशित + वन्]. Cl. Gr. 126.  
 DESITO (*p.p.p. deseti*), Shown, pointed out, taught, preached [देशित = दिश]. Dh. 50.  
 DESIYO (*adj.*), Belonging to a country [देशीय]. *Coladestyo*, belonging to the Cola country.  
 DESO, A place; a region, a district; a country; a part, a side [देश]. Ab. 186. *Sabbadesesu*, in all the provinces (Mah. 35). *Purā pubbuttare dese*, on the north-east side of the city (Mah. 166). *So deso sammajjitabbo*, the place must be swept (Pāt. xx).  
 DETI, To give. Whether this form is the Sanskrit दयते from दय्, or whether it is due to the false analogy of *detu*, the imperat. from DĀ, I am not able to determine. The present occurs very frequently (*demi, desi, deti, dema, detha, denti*), and I have met with a part. pres. *dento* (see Dh. 374). *Detu* belongs of course to *daddti* (which see).  
 DĒTI, To fly [दयते = डी].

DEVA, see *Devo*.

DEVADĀRU (m.), The Deodar pine, *Pinus Deodora* [देव + दारु]. Ab. 568.

DEVADATTO, A name used to denote a person in general; name of a cousin of Buddha who was his enemy and rival [देवदत्त]. Cl. Gr. 131.

DEVADEVO, Angel of angels, highest of celestial beings, an epithet of Buddha [देव + देव]. Ab. 3; Ras. 27.

DEVADHAMMO (adj.), Of celestial nature, godlike [देव + धर्म]. Those are so called who are endowed with shame, fear of sinning, and piety (Dh. 304; Das. 41).

DEVADHĪTĀ (f.), A female deva, a goddess or angel [देव + दुहितृ]. Dh. 226, 364. Comp. *Devaputto*.

DEVADUNDUBHI (m), Thunder [देव + दुन्दुभि]. Brahmajāla S. Aṭṭhakathā says *sukkhavalāha-kagajjanam*.

DEVADŪTO, A messenger from the gods [देव + दूत]. This term is applied to the three devas who took the forms respectively of an old man, a leper and a corpse, to warn Siddhatta of the vanity of human pleasures (Man. B. 155). Dh. 117.

DEVAKHĀTAKAṂ, A natural pond [देव + खात = खर् + क]. Ab. 680.

DEVAKULAṂ, A (non-Buddhist) temple; a family of royal blood [देव + कुल]. Mah. 67, 115.

DEVAKUSUMAM, Cloves [देव + कुसुम]. Ab. 303.

DEVĀLAYO, A Hindu temple [देव + आलय]. Mah. 237.

DEVALOKO, The world of devas or angels, the god-world, heaven; a deva heaven, a heaven, a god-world [देव + लोको]. Ab. 10. There are six devalokas; *Cātummahārājikadevaloko*, *Tāvātimsadevaloko*, *Yāmadevaloko*, *Tusitadevaloko*, *Nimmānaratidevaloko*, *Paranimmitavasavattidevaloko*. Of these the first extends above the four Mahādīpas, from the Yugandhara rocks to the Cakkavālapabbata, the second is on the summit of Mount Meru, and the remaining four rise one over the other above Meru. Their inhabitants are called *Cātummahārājikā devā*, *Tāvātimsā devā*, etc. The devas of the devalokas are superhuman beings or angels, living a life of happiness exempt from the ills of humanity. They are inferior to the Brahma angels, being subject to Kāma, or the pleasures of sense. The six devalokas are called

collectively *devaloko* or "heaven." The term *devaloko*, "angel-world," is also applied to the six devalokas and the twenty brahmalokas collectively, and each of these twenty-six worlds is also called *devaloko*, "a heaven" (see Dh. 434). *Devalokasirī*, the bliss of heaven (Dh. 117). Man. B. 5, 24, 25; B. Int. 202, 603 and foll.; Mah. 178; Kh. 14; Alw. I. cvii.

DEVANAṂ, Sport; custom; desire to win; praise [देवण]. Ab. 880.

DEVAPUTTO, A deva [देव + पुत्र]. The inhabitants of the Devaloka are called *devā*, but the sing. *devo* occurs but very rarely. In its place *devatā* is used, or, if it is intended to particularize sex, *devaputto* and *devadhītā*. *Devaputto* therefore means simply a male deva, and *devadhītā* a female deva. At Mah. 182 the Tāvātimsa gods are called *devaputtā*, and at Gog. Ev. 28 the moon (*candimā*) is called *devaputto*. At Dh. 117 the term is applied to Vissakamma, the celestial architect, and at Dh. 94 the son of the Brahman Adinna-pubbaka is called d. when reborn in the Tāvātimsa heaven.

DEVARĀJĀ (m.), King of the devas, viz. Indra; a deva-king [देव + राज]. Ab. 18; Dh. 153.

DEVARAJJAM, Sovereignty over the devas [देव + राज्य]. Kh. 14.

DEVARO, A husband's brother, a brother-in-law [देवर]. Ab. 247.

DEVASIKAṂ (adv.), Daily [दिवस + इक + म]. Dh. 95, 128, 212, 265.

DEVATĀ (f.), A deva, a celestial being, an angel, a deity [देवता]. Ab. 12. This word has the same meaning as deva, and the sing. *devo* being little used, *devatā*, "a deva," generally takes its place (comp. *Devaputto*). At Dh. 99 a Tāvātimsa deva is called both *devatā* and *devaputto* (comp. Mah. 178). *Devatāhi upaṭṭhiyamāno*, ministered to by the angels (Dh. 265). *Devatābali*, offering to a deva (Mah. 89). *Kuladevatānam bhikkhūnam*, to the priests who are the tutelar deities of our race (Mah. 136). *Chattamhi devatā*, the deity who guarded the royal parasol (Mah. 165). Kh. 4. *Rukkha-devatā*, a tree nymph (see Ras. 83). *Nagara-devatāyo*, guardian devas of a town (Kh. 28). *Bhumma devatā*, a deva who inhabits the earth or a particular spot (Mah. 166).

DEVATĀDO, The grass *Lipeocercis Serrata*



[देवताय]. Ab. 578. Clough has *devatāṇḍa* both in his dict. and in his edition of *Abhidhā-nappadīpikā*.

DEVATAM, A deva [देवत]. Ab. 12.

DEVĀTIDEVO, The deva who is over all devas, i.e. Buddha [देवातिदेव]. Mah. 5; Dh. 148.

DEVATTAM, Devaship [देवत्व].

DEVATTHĀNAM, A holy place, a cetiya; celestial abode [देव + स्थान]. Dh. 349; F. Jāt. 58.

DEVAYONI (adj.), Of celestial origin [देव + योनि]. Pl. *devayoniyo*, demigods (Ab. 13).

DEVĪ (f.), a female deva, a nymph, a goddess, a queen [देवी]. Alw. I. 97; Dh. 99, 154; Mah. 85; Das. 45.

DEVINDO, King of the devas, Indra [देव + इन्द्र]. Mah. 47.

DEVITTAM, Queenship [देवीत्व]. Mah. 25.

DEVITTHI (f.), A female deva, a goddess or nymph [देव + स्त्री]. Ab. 25.

DEVO, A deva, a god, a celestial being, an angel; a cloud; a king; the sky, the air; death [देव]. Ab. 11, 46, 47, 842. The devas or angels are superhuman beings of various classes or orders. The term is applied to the inhabitants of the twenty Brahmaloḥas and the six Devalokaḥ (see *Devaloko*). But there are also devas who are tutelary deities to certain towns or families, some are tree nymphs, some reside in rocks or are the genii of a particular locality, others make their home in the air or the cloud (see *Devatā*).—*Samiddhisumanā nāma devo*, the deva named S. (Mah. 5). *Devo uppalavaṇṇo*, Viṣṇu (Mah. 47). *Devamānussā* (pl.), gods and men (Dh. 267; Kh. 14). *Devānam indo*, king of the devas, viz. Indra (Ras. 24; Dh. 185). *Devakañḍā*, a celestial nymph. *Devo vassati*, it rains, lit. "the cloud, or the cloud deva rains" (Mah. 129). *Devo paṭhamayāmaṃ vassitvā*, rain having fallen during the first watch (Dh. 88). *Devamātiko deṣo*, a district watered by rain (Ab. 188). *Taṃ devo payirupāsatu*, let Your Majesty attend upon him. Voc. *deva*, Sire, Your Majesty. *Sakkoma deva*, we are able, Your Majesty (Alw. I. 73; F. Jāt. 6; Mah. 85). Man. B. 39-44. There are said to be three sorts of devas, *sammūṭṭidevā*, *uppatidevā*, *visuddhidevā*, kings, angels, arāhats (Das. 45).

DEYYADHAMMO, A gift, an offering [देय + धर्म]. Dh. 132, 267, 434; B. Int. 42.

DEYYO (adj.), To be given [देय = दा]. Neut. *deyyam*, an offering. *Buddhadeyyam*, an offering to Buddha (Cl. Gr. 79). *Brahmadeyyam*, a present made to a brahmin (F. Jāt. 10).

DHAJĀLŪ (adj.), Adorned with flags [ध्वज + आलु]. Ab. 733.

DHAJAVĀ (adj.), Adorned with flags [ध्वजवत्]. Ab. 733.

DHAJĪ (adj.), Having flags [ध्वजिन्]. Cl. Gr. 29. Fem. *dhajinī*, an army (Ab. 381).

DHAJO, A flag; a mark or symbol [ध्वज]. Ab. 397, 1064; Mah. 99. *Tambapaṇṇiddhajā gura*, teachers who are the standards of Ceylon (Alw. I. xv).

DHĀMAM, Light, splendour; dignity [धामन्].

DHAMANĪ (f.), A vein; a nerve [धमनि]. Ab. 279; Dh. 71.

DHAMANO, A reed [धमन्]. Ab. 601.

DHAMATI, To blow [ध्मा]. *Saikkham d.*, to blow a conch (Mah. 143, 154). *Dhameti* (F. Jāt. 15).

DHAMMABHAṆḌĀGĀRIKO, Treasurer of the Law, a name of Ānanda [धर्म + भाण्डागारिन्]. Ab. 436.

DHAMMĀBHIṢAMAYO, Comprehension of the truth [धर्म + अभि + समय]. This term means the attainment by an unconverted man of one of the four paths. *Caturāsitīyā pāpasahassānaṃ dhammābhiṣamayo aho*, the conversion of eighty-four thousand beings took place (Dh. 130). B. Lot. 432; E. Mon. 292; Mah. 3, 73; Dh. 144, 350; Kamm. 28.

DHAMMACAKKAM, Dominion of the Law [धर्म + चक्र]. The well-known phrase *dhammacakkam pavatteti* is usually rendered "to turn the wheel of the Law," but that this was its original meaning I consider extremely improbable. *Pavatteti* (which see) does not mean "to turn" so much as "to set going," "to set on foot," "to establish," "to begin," "to make," and *cakka* is probably used in its sense of "domain" or "dominion." Thus *dhammacakkam p.* should be rendered by some such expression as "to inaugurate the reign of Religion," "to set on foot the dominion of the Law." It is most important to bear in mind that this famous phrase is used not of the whole period of Buddha's ministry, but only of his first sermon, in which he "began" or "set on foot" his religion by imparting the knowledge of it to the five brahmins. Turnour's rendering is "proclaimed



the sovereign supremacy of his faith" (Mah. 2, comp. the Index and Glossary). In Buddhaghosa's comment on Brahmajāla Sutta, the word dhammacakka occurs in a different connexion; when the priests inform king Ajātasattu of their wish to hold a general council, he replies *saddhu bhante, vissatthā karotha, mayham ānācakkam tumhākam dhammacakkam hotu, ānāpetha kiṃ karomi*, which I would translate as follows, "It is well, venerable men, you may rely upon me, let mine be the domain of temporal authority, yours the domain of religion, command me what to do." *Dhammacakkappavattanasuttam*, the sermon called "The Establishment of the Truth" (Mah. 101, 74). *Dhammacakkappavattitapadeso*, the spot where the Law was first preached (Kh. 20). Man. B. 187; B. Lot. 299, 335, 387; Dh. 78, 119. In his *Smih. Dict.* Clough explains Dharmacakra as "The laws contained in the whole of the sacred and moral discourses delivered by Buddha."

**DHAMMACAKKHU** (m.), The eye of the Law [धर्म + चक्षुस्]. The following phrase is of frequent occurrence, *Tassa virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ*, he received the pure and spotless Eye of the Law, (which is the knowledge) that whatsoever is in the condition of having an origin is also in the condition of having an end, i.e. that whatsoever is brought into existence must one day perish. *Dhammacakkhum visodheti*, to make clear the eye of the Law, i.e. to purify the mental insight so as to obtain the knowledge called dhammacakkhu (Mah. 73).

**DHAMMACĀRI** (adj.), Living according to the Law, virtuous [धर्म + चारिन्]. Dh. 31, 126. Fem. *dhammacārinī* (Cl. Gr. 40).

**DHAMMACARIYĀ** (f.), Religious life, piety [धर्म + चर्या]. Kh. 5.

**DHAMMACĀRO** (adj.), Pious [धर्म + चार].

**DHAMMADĀNĀM**, Gift of the Law, viz. imparting to others a knowledge of the Truth [धर्म + दाव]. Dh. 64; E. Mon. 196; Pāt. xxii. *Dhammadānaṃ mahantaṃ ti sutvā amisaḍānato*, hearing that the gift of religion is a greater gift than the gift of alms (Mah. 196).

**DHAMMADASSĪ** (m.), Name of one of the twenty-four Buddhas [धर्म + दर्शिन्]. Mah. 2.

**DHAMMADESANĀ** (f.), Religious teaching, a

sermon, a discourse [धर्म + देशना]. Dh. 305, 314; F. Jāt. 8; B. Lot. 436, 649.

**DHAMMĀDHAMMO**, True and false doctrine [धर्म + अधर्म]. *Dhammādhamesu kovido*, skilled in distinguishing true and false doctrine (Mah. 74; Alw. N. 62.)

**DHAMMADHARO** (adj.), Versed in the Buddhist scriptures [धर्म + धर]. Dh. 46; Mah. 27.

**DHAMMĀDHIPATEYYASĪLAM**, See *Adhipateyyam*.

**DHAMMAJIVĪ** (adj.), Living according to the Law, living righteously [धर्म + जीविन्]. Dh. 5, 30.

**DHAMMAKATHĀ** (f.), A religious discourse, an exposition of the Scriptures; conversation on religious subjects [धर्म + कथा]. Dh. 135, 231; Alw. I. 78; Pāt. xxii; Mah. 196; Ras. 26. At Dh. 366 it is opposed to *abhidhammakathā*, exposition of metaphysical doctrine.

**DHAMMAKATHIKO**, One who expounds the Law, one who has the gift of preaching [धर्म + कथा + इक्]. Mah. 196; Dh. 259, 384; Pāt. xxii. *Mahāddhammakathiko*, mighty in the scriptures (Dh. 405). At Pāt. xvi it is said that to be an efficient dhammakathika a man should be versed in Abhidhamma.

**DHAMMAKETU** (m.), Standard of the Law [धर्म + केतु]. *Dhammaketuṃ ussāpeti*, to raise the standard of the Law (B. Lot. 323).

**DHAMMAKKHANDHO**, Branch of doctrine; division of the dhamma or scriptures [धर्म + खण्ड]. The *Tiṭṭaka* is divided into eighty-four thousand dhammakkhandhas, "articles" or "sections of the Law." They are divisions according to subject. Buddhaghosa as an illustration of the meaning of this term says that a Sutta or discourse dealing with one subject forms one dh., while a Sutta embracing several subjects forms several. Mah. 26; B. Int. 34; Att. 133. Saṅgīti S. also mentions four dhammakkhandhas or "bodies of doctrine," *śīlakkhandho*, *samādhikkhandho*, *paññākkhandho*, *vimuttikkhandho*.

**DHAMMAṂ**, see *Dhammo*.

**DHAMMĀMATAM**, The nectar of the Law [धर्म + अमृत]. Mah. 74.

**DHAMMANĪ** (m.), A rat-snake. Ab. 652.

**DHAMMĀNUDHAMMO**, see *Anudhammo*.

**DHAMMAPADAM**, A religious sentence; name of one of the books of the *Tiṭṭaka*; body or portion

- of Dhamma [धर्म + पद]. There are four Dhammapadas, *anabhiññādharmapadam*, *avyāpādharmapadam*, *sammāsattidhammapadam*, *sammāsammādhidhammapadam* (Dh. 285). At Man. B. 497 Hardy gives another set of four. *Dhammapadam*, "Religious Sentences," is the name of the second book of the Khuddakanikāya (E. Mon. 169).
- DHAMMAPAKKHO**, The side, cause, or party of true religion [धर्म + पक्ष]. Mah. 18.
- DHAMMARĀJĀ** (*m.*), King of Dhamma, Buddha; king of justice or righteousness [धर्म + राजन्]. Ab. 3; Dh. 89; Mah. 7. At B. Lot. 581 the Cakkavattin is called *dhammarājā*.
- DHAMMĀRĀMO**, One who dwells in the Law [धर्म + आराम]. Dh. 65. The comment says *nivāsanaññhena samathavipassandhammo dāmo assāti dhammāramo*.
- DHAMMARASO**, Taste or sweetness of the Law [धर्म + रस]. Dh. 64.
- DHAMMARATI** (*f.*), Delight in the Law, pleasure caused by religion [धर्म + रति]. Dh. 64.
- DHAMMASABHĀ** (*f.*), A religious meeting; a place of religious meeting [धर्म + सभा]. Dh. 300; F. Jāt. 8, 46; Das. 21.
- DHAMMASĀLĀ** (*f.*), Hall of Dhamma, a place where the Scriptures are read and expounded [धर्म + शाला]. Att. 116.
- DHAMMĀSANAM**, A pulpit, a seat in which a priest sat while preaching [धर्म + आसन]. Dh. 402; Mah. 13; F. Jāt. 46.
- DHAMMASAṄGAṆIPPAKARAṆAM**, Name of the first book of the Abhidhamma Piṭaka. E. Mon. 170. See *Saṅgāṇi*.
- DHAMMASAVANAM**, Hearing the Law, attending the preaching of a sermon or exposition of religious doctrine [धर्म + श्रवण]. *Dhammasavanattham* or *-natthāya*, or *-nāya gacchati*, to go to a church service or sermon (Dh. 79, 336). *Dh. ghoṣeti*, to sound the church call (Dh. 290, 402). *Dhammasavanaggaṇam*, a preaching hall or church (see *Aggaṇam*). F. Jāt. 46; Kh. 5.
- DHAMMASENĀPATI** (*m.*), Captain of the Faith, a name of Sāriputta [धर्म + सेना + पति]. Ab. 434; Dh. 135.
- DHAMMASSĀMI** (*m.*), Lord of Dhamma, Buddha [धर्म + स्वामिन्]. Ab. 3; Dh. 104; Mah. 252.
- DHAMMATĀ** (*f.*), Custom, habit; nature [धर्म + ता]. *Attano dhammatāya*, spontaneously, intuitively (Alw. I. cvii; Dh. 301, 403). Dh. 147, 153.
- DHAMMATTHO** (*adj.*), Just, righteous [धर्म + त्व]. Dh. 39, 46.
- DHAMMAVĀDĪ** (*adj.*), Speaking according to the Law, orthodox [धर्म + वादिन्]. Dh. 104; Mah. 17.
- DHAMMAVICAYO**, Investigation of doctrine, religious research [धर्म + विचय]. This is one of the Bojjhaṅgas (B. Lot. 798; Man. B. 498).
- DHAMMAVINAYO**, Doctrine and Discipline [धर्म + विनय]. There is a twofold division of the contents of the Tipiṭaka into Vinaya and Dhamma, the latter including the Suttapiṭaka and Abhidhamma (Dh. 104).
- DHAMMĀYATANAM**, Ideas, thought, see *Āyatanam*.
- DHAMMENA** (*adv.*), Justly, righteously [धर्मेण]. Mah. 208, 237; F. Jāt. 5; Dh. 373. *Katham dhammena itthakā uppdessāmi*, how can I without oppression obtain bricks? (Mah. 165, comp. 39).
- DHAMMI** (*adj.*), Having the nature or quality of [धर्मिन्]. *Vayadhammi*, subject to decay (Ras. 24; Att. clxxii). Cl. Gr. 29.
- DHAMMI, DHAMMIKATHĀ**, see *Dhammo*, 2.
- DHAMMIKO** (*adj.*), Religious; pious; orthodox; ecclesiastical [धर्मिक]. *Dhammikā isayo*, holy sages (Alw. I. cxiv). *Dhammikayyā*, orthodox priests (Mah. 18). Mah. 211; Alw. I. 73; Pāt. 18, 76; Das. 10.
- DHAMMILLO**, Braided hair [धम्मिल्ल]. Ab. 257.
- DHAMMISSARATĀ** (*f.*), Supremacy in religion, lordship of Dhamma [धर्म + ईश्वरता]. Dh. 325.
- DHAMMO**, and **DHAMMAM**, Nature, condition, quality, property, characteristic; function, practice, duty; object, thing, idea, phenomenon; doctrine; law; virtue, piety; justice; the law or Truth of Buddha; the Buddhist scriptures; religion [धर्म, and धर्मेन्]. Ab. 85, 94, 784. The neuter *dhammam* is rare, I find it only at Cl. Gr. 51, where he says that *dhamma* is masc. and neut., and at Dh. v. 82, *dhammāni sutvā*, "having heard religious truth or doctrines." *Naradhammaviraḥito*, bereft of humanity. *Khayadhammā vāyadhammā sukhā vedanā*, pleasurable sensation is in its nature perishable and transitory. *Evam dhammā hi yācanā*, for such is the nature of asking (F. Jāt. 11). *Maricidhammo kāyo*, the mirage-like body (Dh. 9). *Marapaḍhammo bhijjanadhammo*, subject to death, subject to dissolution (Dh. 360). *Macca-*

*dhammo*, having the nature of a man, a mere mortal (Att. 199). *Nibbānadhammo*, the nature of Nirvāṇa (E. Mon. 294). *Yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ*, whatever is in the condition of having an origin is in the condition of having an end (see *Dhammacakkhu*). *Diṭṭho dhammo*, the visible condition, the present state of things, this world, this life (B. Lot. 370, comp. *Diṭṭhadhammo*). *Mittadhammo*, friendship (F. Jāt. 13). *Sabbesu dhammesu*, in all conditions, in all things (Dh. 63). *Asekha dhammā*, attributes or properties of a perfected saint (see *Asekho*). *Buddhadhammā*, attributes of Buddha (Mah. 108). *Sabbassa lokassa sadevakassa es' eva dhammo yadidaṃ aniccaṃ*, impermanence is the property (or condition) of the whole world including the deva-loka (Att. clxxii). The two dhammas, "conditions" or "qualities," are *samatho* and *vipassanā*, calm and contemplation (Dh. 69, 196, 425). *Virāgo seṭṭho dhammānaṃ*, Arhatship is the best of conditions or things (Dh. 48). *Sabbe saṅkhatasāṅkhatadhammā*, all things material and immaterial (comp. Dh. 382). *Anicca dhammā*, transitory things (Das. 9, of the eight lokadhammas). *Cattāro dhammā āyā vappo sukhaṃ balaṃ*, four qualities or conditions, age, beauty, happiness and strength (Dh. 20). *Ye keci kusalā dhammā sabbe te appamādamālakā*, all good conditions or qualities have their origin in diligence (Dh. 179). *Pāpako dhammo*, sin (Sen. K. 322). *Pāpakā dhammā*, and *akusalā dhammā*, evil states, evil ways, sin (Dh. 43, 371; Sen. K. 319, 322). *Pāpadhammo*, sinful, a sinner (Dh. 54). *Pārājiko dhammo*, a p. sin (Pāt. 95). *Tayo dhammā jahitā bhavanti sakkāyadiṭṭhi vicikicchitaṃ ca sīlabbataṃ ca*, three sins or states are cast off (Kh. 9). *Hinaṃ dhammaṃ carati*, to follow a low mode of life (Dh. 31). *Dhammaṃ sucaritaṃ carati*, to live a religious life (ditto). *Ñātidhammo*, pious duty to relatives (Kh. 12). *Udake hāsadhammo*, sporting in the water (Pāt. 15). *Kalyāṇadhammo*, virtuous, excellent (Pāt. 4). *Methuno dhammo*, the practice of sexual intercourse. *Vasāladhammo*, low conduct (Sen. K. 322). *Bhannaṃ dukkha-dhammānaṃ purakkhato hoti*, is exposed to many painful circumstances. *Abhogapaccavekkhanarūpā ete dhammā*, these organs (the stomach, liver, etc.) are void of reflection and consideration. *Ye dhammā hetuppabhavā*, those things which

proceed from a cause (Att. cxxx). *Dve dhammā bhāvetabbā dve d. pariññeyyā dve d. pahātabbā*, two things to be increased, two things to be learnt, two things to be avoided. *Acchariyā abbhutā dhammā*, wonderful and miraculous phenomena. *Kāyena phoṭṭhabbaṃ phusitvā manasā dhammaṃ viññāya*, having felt a sensation by the touch, having perceived an idea or phenomenon with the mind. *Yadā have pātubhavanti dhammā dāpino jhāyino brāhmaṇassa*, when the Verities dawn upon the striving, the meditating saint (Alw. N. 71). *Buddhabhāsita dhammā*, doctrines uttered by Buddha (Ras. 17; Mah. 25). *Ariyappavedito dhammo*, the doctrine preached by holy men (Dh. 15). *Etassa dhammassa ananubodhā*, from not understanding this doctrine (of the Paṭiccasamuppāda). *Tisso saṅgītiyo ārāhadhammo*, the doctrines or scripture rehearsed at the three Councils (Pāt. 85). The doctrinal portions of the Tipiṭaka, viz. the Sutta and Abhidhamma, are called Dhamma in contradistinction to the Vinaya. Dhamma, "doctrine," is also opposed to Abhidhamma, "metaphysical doctrine" (Dh. 366). *Dhammaṇiyo*, Doctrine and Discipline (Dh. 104). *Ekaṃ dhammaṃ attassa*, in him who has broken one law (Dh. 32). *Esa dhammo sanantano*, this is an old law (Dh. 2). *Adhikarapasamathā dhammā*, rules for settling difficulties. *Cha dhammā*, six rules or precepts, viz. the first six sikkhāpadas (Pāt. 117). *Channa-vuttānaṃ pāsāṇḍānaṃ dhammānaṃ pavaraṃ*, superior to the doctrines of the ninety-six pāsāṇḍas (Sen. K. 322). *Sataṃ ca dhammo na jaraṃ upeti*, but the piety of the righteous suffers not decay (Dh. 28). *Appamādo dhammesu*, diligence in good works (Kh. 5). *Dhammaṃ carati*, to walk righteously, to live a religious life (Dh. 80). *Dhammaṃ nātivattati*, does not transgress the bounds of virtue. *Saccaṃ ca dhammo ca*, truth and righteousness (Dh. 46, 70). *Dhammena*, and *saha dhammena*, justly, righteously (Dh. 373; B. Lot. 403). *Asāhasena dhammena*, with just judgment (Dh. 46). *Passato dhammaṃ uttamaṃ*, beholding the perfect Law (Dh. 21). *Cirattāti-tatthaṃ dhammassa*, that the Faith may long endure. *Adhammo dhippati dhammo bāhiyati*, false doctrine flourishes and true religion decays. *Dhammaṃ deseti*, or *bhāṇati*, to preach the truth or the Scriptures (Pāt. xxii; Dh. 315). *Dhammaṃ suvāṇati*, to hear the Scriptures expounded, to hear

a sermon, to go to church (Dh. 308, 366). *Dhamma-sākkacchā*, religious conversation (Kh. 5). Three of the five Khandas, viz. Vedanā, Saññā, and Saṅkhāra are collectively termed *dhammā* (plur.), "mental faculties," and in the first verse of Dhammapada the commentator takes the word *dhammā* to mean those three faculties. But this interpretation appears forced and unnatural, and I look upon Dr. Max Müller's translation, "all that we are is the result of what we have thought," as the best possible rendering of the spirit of the phrase *manopubbāṅgamā dhammā*. The meaning evidently is that a man's mental or physical "conditions" or "circumstances" are dependent on the state of his thoughts, or heart, or intentions. Thus, as the verse goes on to say, a man who speaks or acts from a bad heart will be in a condition of suffering or unhappiness. The illustrative stories of Cakkhupāla and Maṭṭakupḍalin in the commentary confirm this view, for Cakkhupāla's blindness was the consequence of his having acted with evil intent, and Maṭṭakupḍalin's blissful state in the Tāvātimsa heaven resulted from his faith (*manopasāda*) in Buddha. B. Int. 41, 42; E. Mon. 5, 167; Dh. 4, 16, 47, 49, 65, 67.

**DHAMMO** (*adj.*), Religious [धर्म]. Fem. *dhammī*. *Dhammī kathā*, a religious discourse or exposition. Instr. and loc. *dhammiyā kathāya* (Pāt. xxii). *Dhammī kathā*, is sometimes written as a compound with the *i* shortened, *dhammikathā* (Pāt. xxii; Dh. 107).

**DHĀMSAKO** (*adj.*), Destroying [ध्वंस + क].

**DHĀMSETI** (*caus.*), To fell; to destroy [ध्वंसयति = ध्वंस]. Alw. I. 111.

**DHĀMSĪ** (*adj.*), Destroying, mischievous, backbiting [ध्वंसिन्]. Dh. 44, 372.

**DHĀMSITO** (*p.p.* *dhamsetti*), Felled, fallen [ध्वंसित = ध्वंस]. Ab. 751.

**DHĀNĀ** (*f.*), Fried barley [धाना]. Ab. 463.

**DHANACCHEDO**, Expense, waste [धन + छेद]. Dh. 93.

**DHANĀGAMO**, Revenue [धन + आगम]. Ab. 356.

**DHANAKKĪTO**, A slave bought with money [धन + क्रीत = क्री]. Ab. 515.

**DHANAM**, Property, wealth, treasure, money [धन]. Ab. 485. *Dhanakoṭi*, ten millions of money (Mah. 26, probably kaḥāpaṇas). *Koṭisatasahasadhana-pariccāgena*, by an expenditure of treasure amount-

ing to a hundred thousand koṭis (B. Lot. 436). *Saddhādhano*, rich in faith (Alw. I. xiii). The two dhanas are *aviññāṇakadधानam* and *saviññāṇakadधानam* (Db. 79).

**DHANANJĀNI** (*f.*), Loss of wealth [धन + जानि].

**DHANAVĀ** (*adj.*), Wealthy [धनवान्]. B. Lot. 313.

**DHANI** (*m.*), Sound, noise [धनि]. Ab. 119, 128, 899.

**DHANĪ** (*adj.*), Wealthy [धनिन्]. Ab. 725.

**DHANIKO**, A lender, a creditor [धनिक]. Ab. 470.

**DHANITAM**, Sound, noise [धनित = धन]. Ab. 747; Pāt. 29.

**DHANITTHĀ** (*f.*), Name of one of the Nakkhattas [धनिष्ठा]. Ab. 60.

**DHĀŊKO**, A crow; a sort of crane [धाङ्ग]. Ab. 638, 1042.

**DHĀŊŊAM**, Grain, corn [धाण]. Ab. 1007. *Dhāṇṇakarapaṇam*, threshing (Ab. 927). The seven dhāṇṇas, or grains, are *sali*, *vīhi*, *yavo*, *godhūma*, *kaṇḍu*, *varako*, *kudrūso* (Ab. 450; Pāt. 87).

**DHĀŊŊAMĀSO**, A certain measure [धाण + मास]. Ab. 195.

**DHĀŊŊAMBILAM**, Sour rice-gruel [धाण + बिल]. Ab. 460.

**DHĀŊŊO** (*adj.*), Fortunate, lucky [धण]. Ab. 722, 1007; Mah. 134, 200. *Dhāṇṇalakkaṇam*, sign or mark of future good fortune (Mah. lxxviii).

**DHANU** (*n.*), A bow; a measure of length [धनुस्]. Ab. 388, 811; Mah. 48. *Dhanukalāpaṇam*, bow and quiver.

**DHANUGGAHO**, An archer [धनुस् + गह]. Mah. 155.

**DHARĀ** (*f.*), The earth [धरा]. Ab. 181.

**DHĀRĀ** (*f.*), A torrent, a stream; a shower; the sharp edge of a cutting instrument [धारा]. Ab. 50, 1095. *Tikkhīpadhāram tipaṇam*, grass with sharp edges (Dh. 396). Dh. 81; Mah. 108.

**DHĀRĀDHARO**, A cloud [धारा + धर]. Ab. 47.

**DHĀRAKŌ** (*adj.*), Bearing [धारक]. *Chattadhārako*, carrying a parasol (Mah. 180).

**DHARAMĀNAKO** (*adj.*), Living [धरमाव = धु + क]. Dh. 241.

**DHARAṆAM**, Bearing; a weight of ten Palas [धरण]. Ab. 479.

**DHĀRAṆAM**, Preserving; bearing in mind; bearing, supporting [धारण]. Ab. 1059; Dh. 80. *Sukhadhāraṇo*, easy to be remembered (Mah. 1).

**DHARAṆĪ** (*f.*), The earth [धारणी]. Ab. 181. *Dharaṇīpati*, and *dharanīpālo*, a king (Mah. lxxviii, 85). *Dharanītalakam*, the ground.

**DHARATI**, To live [धृ]. *Sace satthā dhareyya*, if the Teacher were living. *Dharamāpe pi sugate*, even in Buddha's lifetime (Mah. 10, 36). *Dharento*, living (Dh. 333; Mah. 222).

**DHĀRETI** (caus. last), To bear, to carry, to hold, to keep; to wear; to possess; to restrain; to bear in mind, to know by heart [धारयति = धृ]. *Chattam Tathāgatassa matthake dhārayanto*, holding a parasol over the Buddha's head (Dh. 133, comp. Mah. 5). *Devadattassa suvaṇṇapachattam dhārayate*, he holds a golden parasol over D. (Sen. K. 326). *Chattam dhārayati*, to raise the royal umbrella as a symbol of sovereignty (Mah. 65, 104). *Telapajjotam dh.*, to hold a lamp. *Sokam dhāretum asakkontā*, being unable to bear their sorrow (Das. 4). *Puppham dh.*, to wear a flower (Dh. 230). *Vattham dh.*, to wear clothes (Dh. 114). *Pattam dh.*, to carry a bowl (Pāt. 10). *Sīlam dh.*, to keep the precepts (Att. 200). *Buddhasāsanam dhārehi*, keep the commandment of Buddha (Dh. 82). *Pañcannam hatthīnam balaṃ dhārenti*, possess the strength of five elephants (Dh. 154). *Upāsakam maṃ bhavaṃ Gotamo dhāretu*, let the lord Gotama receive me as a disciple. *Suvaṇṇam me dhārayate*, he owes me gold (Sen. K. 327). *Manasā dh.*, to bear in memory, to know by heart. *Buddhavadānam dhārento*, bearing in his heart the word of Buddha. *Tīpi piṭakāni dhāremi*, I am versed in the three Piṭakas (Dh. 384). *Evaṃ dhāretha jātakaṃ*, so understood the Jātaka (Dh. 417). *Evaṃ etaṃ dhārayāmi*, thus I receive your decision, thus I understand your wish (Kamm. 8; Pāt. 3). *Kodham dh.*, to restrain anger (Dh. 40).

**DHĀRI** (adj.), Bearing; wearing; keeping in mind [धारि]. *No vesadhāriṇo*, to one who wears our robe (Mah. 29). *Piṭakattaya-dhāri*, versed in the three Piṭakas (Mah. 19). Mah. 118.

**DHĀRIYATI** (pass. dhāreti), To be carried, worn, etc. Alw. I. 75.

**DHARO** (adj.), Bearing; wearing; possessing; keeping in mind, knowing by heart [धर]. *Dhuta-dhāro*, keeping a dhutaṅga precept. *Pattapakkadhāro*, bearing leaves and fruit (Mah. 87). *Paṇṇakūladhāro*, wearing sordid raiment. *Devārjjasirīdhāro*, possessing the splendour of celestial rule (Dh. 87). *Tipiṭakadhāro*, versed in the Tipiṭaka (Dh. 168). Dh. 338.

**DHĀTAKI** (f.), The shrub *Grislea tomentosa* [धातकी]. Ab. 589.

**DHĀTARATTHO**, Name of one of the four Mahārājas; a sort of goose [धृतराष्ट्र]. Ab. 31, 647; Man. B. 24.

**DHĀTĪ** (f.). A nurse; a woman servant [धात्री]. Ab. 244; Mah. 216; Dh. 328.

**DHĀTU** (m. and f.), Primary or elementary substance; principle, element, material; a property of a primary substance, as colour, taste, sound; an organ of sense; a bodily principle or humour of which there are three, phlegm, wind and bile; a constituent of the body, as flesh, blood, bones; the remains of a body after cremation; a sacred relic; a fossil; a metal [धातु]. Ab. 278, 817. The two dhātus are *sankhatadhātu* and *asankhatadhātu*, the conditioned and the unconditioned, or the material and the immaterial. The three dhātus are *kāmadhātu*, *rūpadhātu*, *arūpadhātu*, the element or region of Desire, of Form, and of absence of Form (B. Lot. 315, 516, 807). Another classification of three is *rūpadhātu*, *arūpadhātu*, *nirodhadhātu*. Form, absence of Form, and Annihilation. A third is *hinadhātu*, *majjhimadhātu*, *paññadhātu*. The four dhātus are *paṭhavīdhātu*, *āpodhātu*, *tejo dhātu*, *vāyodhātu*, the elements of earth, water, fire and air (Gog. Ev. 59; E. Mon. 193: they are the four Mahābhūtas). The six dhātus are *paṭhavīdhātu*, *āpodhātu*, *tejo dhātu*, *vāyodhātu*, *dhārasadhātu*, *viññāṇadhātu*, the elements of earth, water, fire, air, space and intelligence (B. Int. 496, 497; B. Lot. 514). The eighteen dhātus are *cakkhūdhātu*, *rūpadhātu*, *cakkhuvīññāṇadhātu*, *sotadhātu*, *saddadhātu*, *sotaviññāṇadhātu*, *ghāṇadhātu*, *ganadhātu*, *ghāṇaviññāṇadhātu*, *jivhādhātu*, *rasadhātu*, *jivhāviññāṇadhātu*, *kāyadhātu*, *phoṭṭhabbadhātu*, *kāyaviññāṇadhātu*, *manodhātu*, *dharmadhātu*, *manoviññāṇadhātu*, the eye, form, vision, the ear, sound, the hearing, the nose, odour, the smell, the tongue, flavour, the taste, the touch, contact, feeling, the mind, ideas or objects, thought (B. Lot. 511; Man. B. 432; B. Int. 449).—The remains of Buddha's body after his cremation were called *dhātuyo*, "relics," they were distributed among different princes and preserved as sacred objects. The *dāṭhādadhātu*, or tooth relic, is still venerated in Ceylon. The *dakkhiṇakakkhadhātu*, or right collar-bone of Buddha, was brought to Ceylon in the reign of Devānaṃ Piyatissa, and

enshrined in the Thúpárama Dágoba. The term dhātu is also used, more comprehensively, of any relic of Buddha; in this sense there are three sorts of dhātu, *sárfrikadhātu*, *uddesikadhātu*, *páribhogikadhātu* (see sep.).—Pl. *dhátuyo* (Dh. 309; Mah. 104). *Dhátubhājanam*, distribution of Buddha's relics after his cremation. *Dhātukiccam*, duties to be performed to do honour to a relic of Buddha (Mah. 11, 107). *Dibbā sotadhātu*, the dibbasota, or divine hearing. *Bhū-dhātu*, the verbal root BHŪ (Sen. K. 318). Comp. *Kusaladhātu*, *Akusalahdhātu*.

**DHĀTUGABBHO**, A relic-receptacle or shrine, the inner room of a Thúpa, in which the sacred relic was deposited [धातु + गर्भ]. Mah. 179, 211. In modern Sinhalese the word *Dágaba* applies to the whole Thúpa.

**DHĀTUKATHĀPAKARAṆAM**, Name of the third book of the Abhidhamma [धातु + कथा + प्रकरण]. E. Mon. 170.

**DHĀTUKO** (*adj.*), This word frequently occurs as the last part of a compound word with the meaning "affected with." *Paṇḍurogadhātuko*, ill with jaundice (F. Jāt. 3). *Anattamanadhātuko*, melancholy (Dh. 121). *Thokaṃ badhiradhātuko*, slightly deaf (Dh. 217). Dh. 177.

**DHĀTULOKE**, World of dhātus, the aggregate of the different elements [धातु + लोक]. B. Lot. 511; Das. 44.

**DHĀTUM**, see *Dadhāti*.

**DHAVALO** (*adj.*), White, glistening [धवल]. Ab. 95; Cl. Gr. 126.

**DHĀVANAM**, Running, going; washing [धावन]. Ab. 1087. Comp. *Dhovanam*.

**DHĀVATI**, To run, to go [धाव]. Mah. 63, 78. *Bandhanam eva dhāvati*, rushes back into bondage (Dh. 61). P.p.p. *dhāvito*, running (Dh. 234). Caus. *dhāveti*, to cause to run (Mah. 142).

**DHAVO**, A husband; the shrub *Grislea Tomentosa* [धव]. Ab. 240, 1041.

**DHENU** (*f.*), A milch cow [धेनु]. Ab. 498; Dh. 238.

**DHENUKĀ** (*f.*), A milch cow [धेनुका]. Mah. 128.

**DHEVATO**, Name of one of the notes of the Hindu gamut [धैवत]. Ab. 132.

**DHEYIAM**, Realm, region [धेय = धा]. See *Māradheyyam*, *Maccudheyyam*.

**DHI**, and **DHĪ** (*interj.*), Fie! Shame! Woe! [धिक्]. Ab. 1160, 1201; Cl. Gr. 71. With foll.

acc. *Dhī brāhmaṇassa haṇṭāram*, shame on him that strikes a brahmin (Dh. 70). Dh. 340.

**DHĪ** (*f.*), Knowledge, intellect [धी]. Ab. 152.

**DHĪMĀ** (*adj.*), Wise [धीमन्]. Ab. 228; Mah. 253; Alw. I. xiii.

**DHĪRATTAM**, Fortitude [धीर + त्व]. Ab. 1059.

**DHĪRO** (*adj.*), Wise; resolute, firm, brave [धीर]. Ab. 229, 1072; Kh. 14; Dh. 5, 46.

**DHĪTĀ** (*f.*), A daughter [दुहितृ]. Ab. 241. Acc. *dhītaram* (Mah. 36). Inst. *dhītuyā* (Mah. 54). Gen. and dat. *dhītu*, *dhītāya*, *dhītuyā* (Dh. 162; Mah. 34, 36, 259). Plur. *dhītā*, *dhītaro* (Ab. 44; Mah. lxxxviii). Gen. and dat. pl. *dhītānam* (Mah. lxxxviii). Dh. 189, 193. Comp. *Duhiṭā*.

**DHĪTI** (*f.*), Wisdom; fortitude, energy, courage [धृति]. Ab. 1059.

**DHĪTIKĀ** (*f.*), A daughter [दुहितृ + का]. Mah. 236.

**DHITIMĀ** (*adj.*), Courageous, firm [धृतिमन्]. Ab. 1072.

**DHĪVARO**, A fisherman [धीवर]. Ab. 670.

**DHIYATI**, and **DHIYYATI** (*pass. dadhāti*), To be contained [धीयते = धा]. Dh. 197.

**DHORAYHO**, A beast of burden, an ox [धुर + वाह + य]. Ab. 496; Dh. 358. *Dhorayhasilo*, patient, enduring (Dh. 38).

**DHOTO** (*p.p.p. dhovati*), Washed, cleansed, clean [धोत = धाव]. *Dhoteti padehi*, with unsoiled feet (Mah. 213). Comp. *Yathādhoto*.

**DHOVANAM**, Washing [धावन]. Mah. 133. Comp. *Dhāvanam*.

**DHOVATI**, To wash, to cleanse [धाव]. Mah. 87, 210; Dh. 102. Pass. *dhoviyati* (Dh. 102). Caus. *dhovāpeti* (Mah. 65).

**DHŪLI** (*f.*), Dust [धूलि]. Ab. 395.

**DHŪMAKETU** (*m.*), Fire; a comet [धूम + केतु]. Ab. 34, 987.

**DHŪMO**, Smoke; cremation of a dead body [धूम]. *Dhūmasikho*, fire (Ab. 34). *Mama dhūmakāle āgantvā*, returning at the time of my cremation (Das. 2). Dh. 354.

**DHŪMYĀTO**, The fork-tailed shrike [धूम्याट]. Ab. 644.

**DHUNANAM**, Shaking off.

**DHUNĀTI**, To shake [धु]. Alw. I. 20.

**DHŪPATI**, and **DHŪPĀYATI**, To fumigate; to spit smoke [धूप]. Mah. 72, 152.

**DHŪPITO** (*p.p.p.*), Suffering pain [धूपित]. Ab. 751.

**DHŪPO**, Incense [धूप]. Ab. 958; Alw. I. 79.



**DHURANDHARO** (*adj.*), Bearing a burden [धुरंधर]. Used metaphorically of a priest who is a supporter or pillar of religion (Mah. 13, 36).

**DHURO**, and **DHURAM**, A yoke; a burden; an office, charge, trust; a chief, leader; the front, the head [धुर]. Ab. 375, 1004; Dh. 80, 91, 134, 219. *Dhure*, in front (Dh. 173). *Dhuravādhī*, a beast of burden (Ab. 496). *Dhuracchattam*, the parasol or pinnacle surmounting a thūpa (Mah. 211).

**DHUSARO** (*adj.*), Grey [धुसर]. Ab. 96.

**DHUTAṅGAṂ**, and **DHŪTAṅGAṂ**, The thirteen Dhutaṅgas are certain ascetic practices, the observance of which is meritorious in a Buddhist priest. It is not intended that all should be kept at the same time, but of course the more are kept the greater the merit. The word represents the Sanskrit धृत or धृत + चक्र, and is explained to mean "precept by which the passions are shaken or quelled." The dhutaṅgas are as follows, *paṃsukālikāṅgaṃ*, *teclovarikāṅgaṃ*, *piṇḍapātikāṅgaṃ*, *śpadānacārikāṅgaṃ*, *ekāsanikāṅgaṃ*, *pattapiṇḍikāṅgaṃ*, *khalupacchābhāttikāṅgaṃ*, *ārañṇākaṅgaṃ*, *rukṣhamūlikāṅgaṃ*, *abbhokāsikāṅgaṃ*, *śatānikāṅgaṃ*, *yathāsanthātikāṅgaṃ*, *nesajjikaṅgaṃ* (see each sep.). E. Mon. 9, 73, 97, 98, 99; B. Int. 304 and foll. *Nāpi ssa kiñci dhutaṅgaṃ atthi*, and he does not keep a single dhuta precept (Dh. 229). Dh. 151, 348.

**DHUTO**, and **DHŪTO** (*p.p.* *dhunāti*), Shaken; removed [धुत, धृत = धू]. Ab. 744. *Dhūta-dhammo* and *dhūtagaṇo* are other names for dhutaṅga (Dh. 381, 407). *Dhūtavatam*, practice of the dhutaṅgas (Dh. 379, 429).

**DHUTTO** (*adj.*), Fraudulent; a gamester [धूर्त]. Ab. 531, 737; Dh. 127.

**DHUVATI**, To go [धु]. Cl. P. Verbs, 18.

**DHUVO** (*adj.*), Firm, stable; continual, permanent; fixed, certain [धुव]. Ab. 41, 709, 893. Neut. *dhuvam*, permanence, stability (Dh. 27), also Nirvāṇa (Ab. 7). *Marapaṇaṃ nāma dhuvam*, death is certain (Dh. 131). *Dhuvanahānam*, constant bathing (Alw. I. 93). *Dhāvayāgu*, continued distribution of rice gruel (Att. cli). *Dhuvavāsatthāya*, for permanent occupation (Pāt. 87). *Dhuvam* (*adv.*), firmly, constantly. *Dhuvam oppamatto*, steadily diligent (F. Jāt. 11).

DI-, see Dvi-.

**DIBBACAKKHU** (*n.*), Divine eye, supernatural vision [दिव्य + चक्षुस्]. See Dh. 87. This is one of the six Abhiññās or supernatural faculties. It is the power of seeing all that is taking place in the whole universe, e.g. the death and re-birth of different beings in the different worlds or heavens, etc. E. Mon. 4, 284, 285; Man. B. 179; B. Lot. 794, 821, 866; Dh. 87.

**DIBBACAKKHUKO** (*adj.*), Possessing the heavenly eye [दिव्य + चक्षुस् + क]. Dh. 142; Das. 43.

**DIBBAMAYO** (*adj.*), Celestial [दिव्य + मय]. *Dibbamayehi gandhamāldāthi pūjetvā*, making offerings to him with heavenly perfumes and flowers (Ras. 24, 26).

**DIBBASOTAM**, Divine ear, supernatural hearing [दिव्य + श्रोत्र]. One of the six Abhiññās, the faculty of hearing every sound in all the universe. E. Mon. 284; B. Lot. 821.

**DIBBATI**, To play, to sport [दिव्]. Alw. I. 18. P.p. *jūto*.

**DIBBO** (*adj.*), Celestial, heavenly, angelic, divine [दिव्य]. *Dibbam sukham*, celestial bliss, the pleasures of the deva-loka (Mah. 195). *Dibbā kāmā*, celestial pleasures (Dh. 34). *Dibbatābhāvo*, celestial shape, the form of a deva (Ras. 24). *Dibbapupphāni*, flowers used by the devas (Dh. 266). *Dibbam cakkhu*, supernatural vision (Dh. 87, B. Lot. 866, see *Dibbacakkhu*). Dh. 42, 74. Masc. *dibbo*, a deva (Ab. 12). *Devarajjam dibbesu*, celestial rule among the angels (Kh. 14).

**DICCHATI** (*desid. dadāti*), To wish to give, to give [दित्सति = दा].

**DICCHATI**, To see [दृश्]. Alw. I. 42. The grammar Nāsa refers this form to "*DISA pekkhane*."

**DIDDHO** (*p.p.*), Smeared [दिग्ध = दिह्]. Ab. 746. *Diddho*, a poisoned arrow (Ab. 390).

**DĪDHITI** (*f.*), Ray, light [दीधिति]. Ab. 64.

**DIGACCHĀ** (*f.*), Another form of *jighacchā* (Dh. 354, 355).

**DIGAMBARO** (*adj.*), Naked [दिगम्बर]. Ab. 734. *Digambaro*, a naked ascetic (Ab. 440).

**DIGGHIKĀ** (*f.*), An oblong pond, a moat [दीर्घिका]. Ab. 205.

**DĪGHABHĀNAKO**, see *Bhāṇako*.

**DĪGHADASO** (*adj.*), Having a long fringe or border [दीर्घ + दाश].

**DĪGHADASSI** (*adj.*), Far-seeing, prophetic [दीर्घ दर्शिन]. Dh. 219; Mah. 172.



**DĪGHAJĪVĪ** (*adj.*), Long-lived [दीर्घ + जीविन्].  
**DĪGHAKĀLĀM** (*adv.*), For a long time [दीर्घ + काल]. Alw. I. x.

**DĪGHAKO** (*adj.*), Long [दीर्घ + क]. *Soḷasa-hatthadīghako*, sixteen palms in length (Mah. 141).

**DĪGHANIKĀYO**, Long collection [दीर्घ + निक्काय]. This is one of the divisions of the Buddhist Scriptures, it is the first book of the Sutta-piṭaka, and contains thirty-four Suttas (E. Mon. 168; Alw. I. v).

**DĪGHAPITTHIKO**, A snake [दीर्घ + पुष्ठ + रक्]. Ab. 654.

**DĪGHARATTAM** (*adv.*), For a long time [दीर्घ + रात्र]. Kh. 12; Ras. 18, 21.

**DĪGHASO** (*adj.*), In length, lengthways [दीर्घ + शस्]. Cl. Gr. 142; Sen. K. 322.

**DĪGHASUTTO** (*adj.*), Slow, dilatory [दीर्घ + सूच]. Ab. 727.

**DĪGHATĀ** (*f.*), Length [दीर्घता]. Ab. 295.

**DĪGHATO** (*adv.*), In length [दीर्घ + तस्]. *Dīghato soḷasahatthā ahesum*, in length they were of sixteen palms (Alw. I. 75).

**DĪGHATTAM**, Length [दीर्घत्व]. Ab. 875.

**DĪGHAVANTO**, The tree *Calosanthos Indica* [दीर्घ + वृत्त]. Ab. 572.

**DĪGHĀYUKO** (*adj.*), Living a long time, long-lived [दीर्घ + आयु + क]. Dh. 76, 143; Gog. Ev. 31; Alw. I. 108.

**DĪGHO** (*adj.*), Long [दीर्घ]. Ab. 707. *Dīghā jāgarato ratti*, the night is long to him who keeps vigil (Dh. 11). *Dīgho saro*, a long vowel (Alw. I. xvii). *Dīgho*, a snake (Ab. 654; Ras. 31). Dh. 73; Kh. 15.

**DIGU** (*m.*), A grammatical term, one of the Samāsas [दिगु]. Cl. Gr. 78.

**DIGUCCHATI**, Another form of *Jigucchati* (Dh. 420).

**DIGUṆO** (*adj.*), Two-fold, double, twice as many [दि + गुण]. Mah. 26, 75; Dh. 168. *Digupam karoti*, to double (Dh. 291).

**DIJO**, see *Dvijo*.

**DIKKHĀ** (*f.*), Sacrifice; worship, devotion [दिक्षा]. Ab. 1104.

**DINAKARO**, The sun [दिन + कर]. Ab. 62.

**DINAM**, Day [दिन]. Ab. 67. *Dine dine*, every day (Mah. 22, 231). *Sattadinam*, a week (Mah. 69).

**DINAPATI** (*m.*), The sun [दिन + पति]. Ab. 63.

**DINDIBHO**, Name of a bird [टिदिभ?]. Ab. 643.

**DINNĀDĀYĪ** (*adj.*), Taking what is given, honest [dinna = दत्त + आदायिन्].

**DINNO** (*p.p.p. dadāti*), Given (Sansk. दत्त = दा). *Dinnasūko*, one to whom tribute is given, a king (Cl. Gr. 81). *Mayā na dinnapubbam dānaṃ*, a gift never before given by me (F. Jāt. 56). Given in marriage (Mah. 5). *Dinnāmi*, gifts (Kh. 7). Sometimes followed by loc. of the recipient: *Saṅghe dinnam mahapphalaṃ*, offerings bestowed on the priesthood have great reward (Sen. K. 349; comp. Kh. 7).

**DINO** (*p.p.p.*), Poor, wretched [दीन = दी]. Ab. 739.

**DIPĀDAKO** (*adj.*), Biped [दि + पाद + क].

**DIPADĪPO**, Lamp or light of the island, viz. of Ceylon [दीप + दीप]. Mah. 102, 231.

**DIPADO**, A biped; a man [दि + पद]. Dh. 48; Ras. 25.

**DIPADUTTAMO**, Greatest of men, Buddha [दिपद + उत्तम]. Ab. 1.

**DĪPAKO**, An island [दीप + क]. Mah. 46; F. Jāt. 3; Att. xxviii.

**DĪPAKO** (*adj.*), Illuminating; expounding, illustrating; publishing [दीपक]. Dh. 285. *Dīpadipako*, enlightening the land (Mah. 88). Fem. *dīpikā* (Alw. I. cxxiv).

**DĪPANAM**, Expounding, explaining, illustrating [दीपन]. *Tadattham dīpanatthāya*, to explain this matter (Mah. 130).

**DĪPAṆKARO**, Name of one of the twenty-four Buddhas [दीपकर]. Man. B. 94; Mah. 1.

**DĪPANO** (*adj.*), Explaining, proclaiming, illustrating [दीपन]. *Suttam yāgānisamādīpanam*, a discourse illustrating the merit of giving rice gruel in charity (Mah. 229). Fem. *dīpanī*. *Sakalatthasamavahayadīpani 'yam*, this work sets forth the names of all objects (Alw. I. ix).

**DĪPATTHO** (*adj.*), Staying in the island, living in Ceylon [दीप + ठ]. Mah. 171.

**DĪPAVAṆSO**, Royal dynasty of Ceylon [दीप + वंश]. This is the name of the oldest extant history of Ceylon in the Pāli language. Also according to Turnour another name for the *Mahāvamsa* (Mah. 257).

**DĪPETI** (*caus. dīpāti*), To kindle; to illuminate; to throw light on, to illustrate, to explain, to expound; to show, to point out, to announce, to declare, to publish [दीपयति = दीप]. Si-

*vañjasaṃ dīpayitum*, to point out the way of happiness (B. Lot. 332). *Buddhaveddo ti dīpayum*, declared it to be Buddha's doctrine (Mah. 39). *So balatthassa dīpesi*, he pointed him out to the peon (Mah. 176). *Dīpetum dīpavamsam*, to make public the D. (Mah. 257). Dh. 65, 115, 165, 179; Alw. I. 54; Mah. 15, 124.

**DĪPI** (m.), A panther [दीपिन्]. Ab. 372; Mah. 22; F. Jāt. 15.

**DĪPI** (adj.), Teaching, proclaiming [दीप + हन्]. Mah. 19.

**DĪPIKĀ** (f.), A lamp; a torch [दीपिका]. Ab. 795. *Dandadīpikā*, a torch (Dh. 175). See *Dīpaka*.

**DĪPITO** (p.p.p. *dīpeti*), Manifested, declared, etc. [दीपित = दीप]. Mah. 262.

**DĪPO**, A car covered with a panther's skin [comp. दीप]. Ab. 372.

**DĪPO**, A lamp [दीप]. Ab. 316, 990. *Dīpatelam*, lamp oil (Mah. 196). *Dīpamāla*, row or festoon of lamps (Mah. 213). *Dīpasikkhā*, flame of a lamp (Dh. 89). *Dīpam jāleti*, to light a lamp (F. Jāt. 6). Buddha is called at Mah. 11 *dīpo lokassa*, the light of the world.

**DĪPO**, and **DĪPAM**, An island; one of the four continents; a resting-place, shelter, refuge; Nirvāṇa [दीप]. Ab. 6, 664, 872, 999. For the four continents see *Mahādīpo*. *Laṅkāddīpo*, the island of Ceylon (Mah. 196; Att. 8). Sinhalese writers frequently use the word *Dīpa* for the island of Ceylon, as being to them the island par excellence, e.g. *dīpavāsi*, an inhabitant of Ceylon (Mah. 207), *dīpe aggadhanuggāho*, the first archer in the island (Mah. 155), *dīpabhāṣā*, the Sinhalese language (Mah. 83; Ras. 7). Dh. 5, 42.

**DĪPPATI**, To shine; to be illustrious; to prosper [दीप]. Alw. I. xxix; Kh. 20. P.p.p. *ditto*.

**DIRATTAM**, Two nights, or two days [दि + रात्र]. Pāt. 12; Sen. K. 405.

**DISĀ** (f.), A quarter, or point of the compass; a region of the earth, a country, a foreign country [दिश्, and दिशा]. The *catuddisā*, or four cardinal points are *puratthimā disā*, *dakkhiṇā disā*, *pacchima disā*, *uttarā disā*, the east, the south, the west, the north (comp. Ab. 21). The *chaddisā* or six directions are the above four, with the addition of *heṭṭhimā disā* and *upariṇā disā*, the nadir and the zenith. The ten *disās* are these six, with the addition of the four *anudisās* or *vidisās*, viz. *pubbuttarā disā*, *pubbadakkhiṇā disā*, *pacchi-*

*muttarā disā*, *pacchimadakkhiṇā disā*, the north-east, the south-east, the north-west, the south-west. *Disamūḥā*, having lost their bearings (Att. 8). *Saṭṭhiṃ bhikkhū disesu pesetvā*, having sent sixty priests into different countries (Dh. 119). *Agatā disā*, the yet unapproached region (Dh. 57). *Sabbā disā sappuriso pavāsi*, the fragrance of the righteous man pervades every place (Dh. 10). *Disavikkhittacakkhundā*, with wandering eyes (Att. 195). *Obhāsenti disā sabbā*, shedding light on every side (Dh. 99).

**DISĀBHĀGO**, A region, quarter [दिश् + भाग]. *Puratthimadisābhāge*, on the east side (Mah. 173, comp. 179). *Dakkhiṇasmiṃ disābhāge*, on the south (Mah. 255).

**DISĀGAJO**, One of the elephants at the eight points [दिश् + गज]. Their names are *Erāvaṇo*, *Puṇḍarīko*, *Vāmano*, *Kumudo*, *Āṇaṇo*, *Pupphadanto*, *Sabbabhummo*, *Suppatīko* (Ab. 30).

**DISAMPATI** (m.), A king [दिश् + पति]. Ab. 334; Mah. 144.

**DISANTARAM**, A foreign country [दिश् + अन्तर].

**DISANTO**, End of the earth, a great distance [दिश् + अन्त]. Att. 89.

**DISĀPĀMOKKHO** (adj.), Eminent, famed far and wide. Pāt. xv; F. Jāt. 32. See *Pāmokkho*.

**DISĀVĀSĪ** (adj.), Living in a foreign country or at a distance, foreign [दिश् + वासिन्]. Dh. 88, 107.

**DISĀVĀSIKO** (adj.), Living in a foreign country [दिश् + वासिन् + क]. Dh. 114, 115.

**DISO**, An enemy [दिष्]. Ab. 345; Dh. 8, 29; Ras. 35.

**-DISO**, Appearance, resemblance [दृश्]. As the last part of a compound, see *Khandhādiso*, *Amhādiso*, *Mādiso*, *Tādiso*, etc.

**DISSAKO** (adj.), Visible [दृश् + क]. Dh. 96.

**DISSATI**, **DISVĀ**, see *Passati*.

**DITTHĀ**, This is an exclamation expressive of joy, Thank heaven! [दिच्छा]. Ab. 1151.

**DITTHADHAMMIKO** (adj.), Belonging to this world, temporal [दृष्ट + धर्मे + इक्]. Ab. 85; Att. 193. Opposed to *Samparādyiko*.

**DITTHADHAMMO**, The visible condition, the present state of things, this world, this life, this state of existence [दृष्ट + धर्मे]. *Ditthadhammanibbānavādo*, holding the heretical doctrine that there can be extinction of suffering in the present state of existence, i.e. that there may be extinction

of suffering without extinction of being. *Diṭṭha-dhammasukkhavihāro*, I think this phrase means "living a life of worldly ease" (Dh. 143). The diṭṭhadhamma of each being is his present state with its surroundings. Thus the d. of a deva is his devaship and the devaloka, while a man's d. is this world. B. Lot. 370.

**DITṬHADHAMMO** (*adj.*), One who has seen the Truth [दृष्ट + धर्म].

**DITṬHANTO**, Example, illustration [दृष्ट + अन्त]. Ab. 115. Clough says that this term is especially applied to "the apologues introduced in the Arthakathās."

**DITṬHAPADO**, One who has seen Nirvāṇa, a Sotāpanna [दृष्ट + पद]. Kh. 9.

**DITṬHAPUBBO** (*adj.*), Seen before; having formerly seen [दृष्ट + पूर्व]. *Na diṭṭhapubbo*, and *adiṭṭhapubbo*, never seen before (Dh. 141, 301). *Therā diṭṭhapubbā tathāgataṃ*, elders who had formerly seen Buddha (Mah. 19; Alw. I. 55).

**DITṬHI** (*f.*), Sight, view, the eye; religious belief, doctrine; false doctrine, heresy [दृष्टि]. Ab. 161. *Diṭṭhi pāpikā*, sinful views, false doctrine (Dh. 30). *Diṭṭhivissuddhi*, purity of doctrine (E. Mon. 193). *Sassatādikā diṭṭhi*, the heresies of which the Sassata heresy is the first, viz. the sixty-two heresies (Mah. 42). *Dvāsaṭṭhi diṭṭhiyo*, and *dvāsaṭṭhi diṭṭhigatāni*, sixty-two heretical doctrines (these are enumerated in the Brahma Jāla Sutta, see Man. B. 388 and Dh. 428). *Diṭṭhi*, "heresy," is one of the Anusayas, of the Oghas, of the Yogas, of the Upādānas.

**DITṬHO** (*p.p. passati*), Seen; met with, found [दृष्ट = दृश्य]. Ab. 1078; F. Jāt. 9. *Gahakāraka diṭṭho 'si*, I have found thee, O architect (Dh. 28). *Jinadiṭṭhā isī*, saints by whom Buddha had been seen.

**DITṬHO** (*p.p.*), Hatel, hostile [दिष्ट = दिष्ट]. *Diṭṭho*, an enemy (Ab. 345, 1078).

**DITTI** (*f.*), Splendour, light [दीप्ति = दीप]. Ab. 64.

**DITTO** (*p.p. dipati*), Blazing, radiant [दीप्त = दीप]. Ab. 1075. *Dittaggi*, flaming fire (Ras. 20).

**DITTO** (*p.p.*), Proud, arrogant [दृप्त = दृप]. Ab. 1075.

**DIVĀ** (*adv.*), By day [दिवा]. Ab. 1147; Mah. 160; Dh. 44, 52, 69; Kh. 6. *Divābhāgo*, day-time (Mah. 255). *Divāvihāro*, rest during the heat of

the day (Mah. 89). *Divāṭṭhānam*, resting-place during the day (Dh. 198, 344, 389). *Divādaratho*, oppression caused by the sun's heat. *Divāsoppann*, sleeping by day.

**DIVADPHO**, see *Diyaḍḍho*.

**DIVĀKARO**, The sun [दिवा + कर]. Ab. 62.

**DIVASABHĀGO**, Day-time; time of day [दिवस + भाग]. Dh. 307; Kamm. 8.

**DIVASO**, and **-SĀM**, A day [दिवस]. Ab. 67. Loc. *divase divase*, day after day, every day (Dh. 258). *Ekadivasaṃ*, one day (Mah. 27; F. Jāt. 2). *Divasassa tikkhattum*, thrice a day (Mah. 212).

**DIVO**, The sky, the heavens; the devaloka, heaven [दिव]. Ab. 10, 1119. *Divas agā*, went to the world of devas (Mah. 209).

**DIVOKO**, A deva [दिवोक्त्वा]. Ab. 11.

**DIYADPHO**, and **DIVADPHO** (*adj.*), One and a half [द्वितीय + अर्ध]. Ab. 478; Sen. K. 407. *Diyaḍḍhasatani*, a hundred and fifty (Mah. 66). *Diyaḍḍham sahasaṃ*, one thousand five hundred (Mah. 75). *Diyaḍḍhayojanasatiko*, a hundred and fifty yojanas long (Dh. 190).

**DIYATI**, see *Daddāti*.

**-DO** (*adj.*), Giving [द]. *Janasukkhado*, giving happiness to the people (Mah. 71). *Madhudo*, giving honey (Mah. 25). *Nissayado* (Ab. 410). See *Abhayado*, *Kāmodo*.

**DOHAḬINĪ** (*f.*), A pregnant woman [दोहदिनी].

**DOHAḬO**, The longing of a pregnant woman; desire, longing [दोहद]. Ab. 163; Mah. 133, 134; Dh. 219.

**DOHATI**, To milk [दुह]. *Gdvin d.*, to milk a cow. (Sen. K. 336). Pl. *duhanti* (Sen. K. 333). Pass. *duyhati*. P.p.p. *duddho*.

**DOLĀ** (*f.*), A swing; a palanquin [दोला]. Cl. Gr. 38.

**DOMANASSAM**, Dejection, gloom, melancholy, grief [दोर्मेगस]. *Yam dukkham cetasikaṃ idam domanassaṃ*, mental suffering is called grief (Alw. I. 107). Das. 24.

**DOMANASSO** (*adj.*), Sorrowful, dejected. Das. 24.

**DONĪ** (*f.*), A trough; a coffin; a tub; a dhoney, or trough-shaped canoe with an outrigger to steady it [द्रोणी]. Ab. 668; Mah. 124; Dh. 273. *Vindya doni*, body of a lute (Ab. 138).

**DONO**, and **DONAM**, A droṇa, a measure of capacity = four Ālhakas [द्रोण]. Ab. 482. According to Clough the droṇa is equal to 7 lbs. 11 oz. *Donadhātu*, a droṇa of relics (Mah. 97). *Taṇḍuladono*, a droṇa of rice (Dh. 401). Sen. K. 350.

**DUBBHAGO** (*adj.*), Unfortunate [दुस् + भग].

**DUHAYATI**, To injure [दुहृ]. With dat. *Duhayati*  
*disānam megho*, the storm spreads havoc in all

directions, lit. does harm to the various regions (Sen. K. 327).

DUHITĀ (*f.*), A daughter [दुहितृ]. Ab. 241; Mah. 259. See also *Dhittā*.

DUJJANO, A bad man [दुस् + जन]. Pl. *Dujjanā*, bad men, the wicked (Sen. K. 327).

DUJJARO (*adj.*), Not easy to wear out, imperishable [दुस् + जरस्]. Ab. 840.

DUJJIVAM, Hard to live, a hard life [दुस् + जीव]. *Hirimatā dujjiṭvaṃ*, life is hard to the modest man (Dh. 44).

DUJJIVIKĀ (*f.*), Hard life [दुस् + जीव + इक्]. Att. 206.

DUJJIVITAM, Hard life, wretched life [दुस् + जीवित]. Pāt. 3.

DUKAM, A pair, two [द्विक्].

DUKKARO (*adj.*), Difficult [दुस् + कर]. Dh. 30, 291; Mah. 242.

DUKKATAM, and DUKKATAM, An offence, a sinful act, sin [दुस् + कृत = क्त]. Ab. 84; Dh. 55, 70; Cl. Gr. 119. There is a class of priestly offences called *dukkata*, requiring confession and absolution.

DUKKHAKKHAYO, Cessation of suffering, Nirvāṇa [दुःख + खय]. Ab. 8.

DUKKHĀPETI, To cause to suffer, to afflict. Mah. 260. Comp. *Dukkheti*.

DUKKHAPPATTO (*adj.*), Grieved, suffering [दुःख + प्राप्त = आप्]. Ras. 34.

DUKKHATĀ (*f.*), Suffering [दुःख + ता]. There are three sorts of D., *dukkhadukkhata*, *saṅkhāradukkhata*, *viparīṇamadukkhata* (Alw. I. 108). *Gharāvāsassa d.*, the painfulness of a householder's life (Dh. 392).

DUKKHĪ (*adj.*), Sorrowful, suffering [दुःख + इन्]. Das. 24.

DUKKHITO (*adj.*), Afflicted, suffering, grieved; sick, ill; in difficulty or distress [दुःखित]. *Mahāvihārasaṃhita dukkhita*, grieved at the destruction of the Great Monastery (Mah. 236). *Bandhāgāranivāsena dukkhito*, suffering from his imprisonment (Mah. 260). Ras. 32; Dh. 95, 359; Pāt. 114.

DUKKHIYATI (*pass.*), To be afflicted [pass. दुःख]. Dh. 258.

DUKKHO (*adj.*), Painful, grievous, unpleasant, difficult [दुःख]. Neut. *dukkham*, pain, suffering, trouble (Ab. 89). *Dukkho pāpassa uccayo*, the

accumulation of evil deeds is attended with suffering (Dh. 22). *Abhiramitaṃ dukkham*, difficult to feel enjoyment (Dh. 392). *Dukkhogadhe*, difficult to ford, deep. *Dukkhasamphassa*, rough. *Duvidham dukkham kāyikaṃ ca cetasikaṃ ca*, suffering is twofold, bodily and mental (Alw. I. 107). *Sokadukkhāṃ*, the pains of sorrow (Das. 7). *Kiṃ te samma dukkham*, friend, what ails you? (F. Jāt. 12). *Haṭṭhināṃ me vassena dukkham uppajjati*, I am sorely troubled by the elephants (F. Jāt. 3). *Dukkham icchati*, to wish ill to (with dat., Kh. 16). *Dukkham viharati*, to live ill at ease, or in sorrow (Dh. 104). *Amhe dukkham nisiddhpetvā*, making me sit in suffering (Dh. 159). Instr. *dukkhena*, with difficulty, painfully (Dh. 105). As a noun meaning "pain" or "sorrow," *dukkha* appears to be sometimes masc. (Dh. v. 203, 221); and Mr. Fausbøll tells me he has even met with a fem. form *dukkhā* (*dukkhāya kāyaci*, "to any suffering"). Sometimes written *dukkha* metri causa, the analogy of *sukha* not being without its influence (Dh. 15, 34, 37, 53). Mah. 1, 2, 245; F. Jāt. 49; Alw. I. 100, 101, 106; Dh. 24, 28, 37, 49.

DUKKHUPASAMO, Cessation or destruction of suffering [दुःख + उपशम]. Dh. 35.

DUKULAM, Fine cloth [दुकूल]. Ab. 291; Mah. 139, 182; Att. xxiv.

DULLABHO (*adj.*), Difficult to obtain, or to find, rare, few and far between [दुर्लभ]. B. Lot. 305, 352; Dh. 29.

DUMATTO (*adj.*), Two, about two [द्वि + मात्]. *Dumattāni yojanasatāni*, about two hundred yojanas (Alw. I. xliii).

DUMBARIKĀ (*f.*), The opposite-leaved fig-tree. Ab. 572.

DUMINDO, King of trees, monarch of the forest [दुम + इन्द्र]. Mah. 117.

DUMMANO (*adj.*), Sad [दुस् + मनस्]. Ab. 723; Dh. 256.

DUMMATI (*adj.*), Foolish; evil-minded, wicked [दुस् + मति], Das. 31; Mah. 39, 235.

DUMMEDHĪ (*adj.*), Foolish [दुस् + मेध + इत्]. Dh. 5.

DUMMEDHO (*adj.*), Foolish [दुस् + मेध]. Dh. 12, 25, 29, 64.

DUMMOCAYO (*adj.*), Difficult to undo [दुस् + caus. मुच् + य]. Dh. 412.

DUMMUKHO (*adj.*), Foul-mouthed, scurrilous; sad [दुस् + मुख]. Ab. 735.

- DUMO, a tree [डुम]. Ab. 28, 540.  
 DUMUPPALO, The plant Pterospermum Aceri-  
 folium [डुम + चत्पल]. Ab. 570.  
 DUNDUBHI (m.), A kettle-drum [डुन्दुभि]. Ab.  
 143; Ras. 27.  
 DUNNĀMAKAM, Hemorrhoids [डुनमक]. Ab. 327.  
 DUNNAYATĀ (f.), Wrong drawing out, misunder-  
 standing (?) [डुस् + यत् + ता]. Sen. K. 200.  
 DUNNIGGAHO (adj.), Difficult to restrain [डुस् +  
 निग्रह]. Dh. 7.  
 DUNNIVATTHO (adj.), Wrongly or badly dressed  
 (see *Nivattho*).  
 DUNNIVĀRAYO (adj.), Difficult to hold back  
 [डुर्निवार्य = वृ]. Dh. 7.  
 DUPHASSO (adj.), Rough [डुस् + खर्ष]. Ab. 967.  
 Masc. *duphasso*, name of a plant (Ab. 582).  
 DUPPABBAJJAM, The hard life of a mendicant  
 friar [डुस् + प्रव्रज्य]. Dh. 53.  
 DUPPAMUŃCO (adj.), Difficult to loose [डुस् +  
 प्र + मुच्]. Dh. 62.  
 DUPPAŃŃO (adj.), Foolish [डुस् + प्रज्ञ]. Dh. 20, 25.  
 DUPPASAHO (adj.), Difficult to master or excel  
 [डुप्पसह].  
 DUPPATIMANTIYO (adj.), Difficult to argue with  
 [डुस् + प्रति = मन्त् + य].  
 DUPPATIPAJJO (adj.), Difficult to walk in or  
 follow [डुस् + प्रति + पद् + य]. Dh. 390.  
 DUPPATIVIJJO (adj.), Difficult to penetrate or  
 comprehend [डुस् + प्रति + व्याध् = वध्].  
 DUPPAVESO (adj.), Difficult to enter [डुस् +  
 प्रवेश]. Mah. 153.  
 DUPPŪRO (adj.), Difficult to fill, or to fulfil  
 [डुप्पूर]. Dh. 392.  
 DŪRĀ, see *Dūro*.  
 DURABHIRAMO (adj.), Difficult to enjoy, irksome  
 [डुस् + अभिरम]. Dh. 53.  
 DURACCAYO (adj.), Difficult to overcome [डुस् +  
 चत्तव]. Dh. 60.  
 DŪRAGĀMĪ (adj.), Going far [दूर + गामिन्].  
 Ab. 145.  
 DURAKKHĀTO, and DURĀKHYĀTO (adj.), Ill  
 preached or shown [डुस् + आख्यात = खा].  
 Sen. K. 224.  
 DŪRAKKHO (adj.), Difficult to guard or watch  
 [दूरक्ख]. Dh. 7.  
 DŪRAMAM, Absence of enjoyment, irksomeness  
 [डुस् + रम]. Dh. 16.  
 DŪRAŃGAMO (adj.), Going far [दूरंगम]. Dh. 7.

- DURANNAYO (adj.), Difficult to follow [डुस् +  
 चत्तव]. Dh. 17.  
 DURANUBODHO (adj.), Difficult of comprehension  
 [डुस् + अनु + बोध]. Gog. Ev. 6.  
 DURĀSADO (adj.), Difficult to approach or to equal  
 [दुरासद्]. Alw. I. 54.  
 DŪRATO (adv.), From afar [दूरतस्]. *Dūrato*  
*disvā*, having seen him from afar (Mah. 246).  
*Dūrato 'va āgato 'mhi*, I have come from a very  
 great distance (Dh. 153, comp. 39).  
 DURATTAM, Two nights [दि + रात्त]. Sen.  
 K. 405 Comp. *Dirattam*.  
 DURĀVĀSO (adj.), Disagreeable to live in [डुस् +  
 आवास]. Dh. 53.  
 DURITAM, Sin [डुस् + इत् = इ]. Ab. 84; Ras. 7.  
 DŪRO (adj.), Far, distant, remote [दूर]. Ab. 706.  
*Dūro pabbato*, the mountain is a long way off  
 (Mah. 84). *Dūrajanapado*, a distant country  
 (Att. 205). Instr. *dūrena*, afar. Abl. *durd*, from  
 afar (Ab. 1157). Loc. *dūre*, afar (Dh. 53; Kh. 16).  
 DURUTTO (adj.), Ill spoken; abusive; badly  
 pronounced [डुस् + उत्त = वच्]. Pāt. 29, 59.  
 DŪSAKO (adj.), Defiling; injuring, destroying  
 [दुषक्]. B. Lot. 445; Pāt. 6, 72, 74. *Rāgādi-*  
*dūsako*, destroying lust and other passions (Alw.  
 I. 33).  
 DŪSANAM, Defilement [दुषण]. Ab. 1013.  
 DŪSETI (caus. *dussati*), To pollute; to spoil, to  
 injure, to ruin [दुषयति = दुष्]. Alw. I. 36, 111;  
 F. Jāt. 15; Dh. 340; Pāt. 30, 72. P.p.p. *dūsito*.  
 (Ab. 1077).  
 DUSSAHO (adj.), Insupportable, violent [डुस् +  
 सह]. Mah. 46.  
 DUSSAM, Cloth. Ab. 290; Dh. 175, 236, 324;  
 Alw. I. 75. *Dussapīṭham*, a chair covered with  
 white cloth in honour of a priest or great man  
 (Mah. 82).  
 DUSSATI, To offend, to wrong [दुष्]. With gen.  
 (Dh. 23, 25). Dh. 115. P.p.p. *dusīṭho*.  
 DUSSĪLO (adj.), Immoral, wicked, impious [डुस् +  
 शील]. Dh. 20, 54, 57; Mah. 158.  
 DUSSĪLYAM, Wickedness, impiety [डुस् +  
 शील + य]. Dh. 29, 425.  
 DUSSUTO (adj.), Imperfectly heard [डुस् + सुत् =  
 सु]. Dh. 217.  
 DŪTAKO, A messenger [दूतक्]. Fem. *dūtikā*  
 (Pāt. 105).  
 DŪTEYYO (adj.), Sulted to a messenger [दूत + एय].



**DŪTĪ** (*f.*), A female messenger [दूती]. Ab. 236.  
**DUTIYAKO** (*adj.*), Second [द्वितीय + क]. Mah. 210.  
**DUTIYO** (*adj.*), Second [द्वितीय]. Fem. *dutiya*, a wife (Ab. 237, 987), also the inflection of the accusative case (Cl. Gr. 17, *viḥhatti* is understood). *Dutiye attabhāve*, in your last existence, viz. second from this (Mah. 195). *Dutiyaṃ* (*adv.*), a second time, again (Kh. 2). *Dutiyaṃ nāmaṃ*, a noun in the accusative case. *Dutiye divase* or *dutiya-divase*, next day (Mah. 31; Dh. 212).  
**DŪTO**, A messenger, an emissary [दूत]. Ab. 347. *Dūtakammaṃ*, doing errands (Dh. 181). Mah. 228.  
**DUTTARO** (*adj.*), Hard to cross [दुस् + तर]. Dh. 16.  
**DUTTHO** (*p.p.p. dussati*), Corrupt, wicked, depraved; bearing ill-will, angry [दुष्ट = दुष्]. *Dutthā ceṭakā*, wicked slaves (F. Jāt. 17, comp. Dh. 168). *Dutthacora*, you rascally thief! (Dh. 299). At Dh. v. 399 the comment explains *aduttho* by *akuddhamānaso*. Dh. 412; Pāt. 5, 72.  
**DUTTHU** (*adv.*), Ill, badly [दुस् + क्]. Ab. 1154.  
**DUTTHULLO** (*adj.*), Wicked, lewd. *Dutthullā āpatti*, a grave offence (Pāt. 16, 85). Pāt. 4, 12, 18, 42, 69, 91; Sen. K. 396. Probably दुष्ट + क + य.  
**DUVĀRAM**, A door [द्वार]. Mah. 203. See *Dvāraṃ*.  
**DUVE**, see *Dve*.  
**DUVIDHO** (*adj.*), Two-fold, of two sorts [द्वि + विधा]. Alw. I. 75.  
**DUVUPASANTO** (*adj.*), Ill-calmed, imperfectly tranquillized [दुस् + उपशान्त = शम्]. Sen. K. 224.  
**DUYHATI**, see *Dohati*.  
**DVĀCATTĀLĪSA** (*fem. num.*), Forty-two [द्वाचत्वारिंशत्]. Mah. 250.  
**DVĀDASA** (*num.*), Twelve [द्वादश]. Mah. 171; Dh. 76. Gen. and dat. *dvādasannaṃ* (Mah. 208). Nom. *dvādasam* (Mah. 8).  
**DVĀDASĀKĀRO** (*adj.*), Having twelve aspects, twelve-fold [द्वादश + आकार].  
**DVĀDASAMO** (*adj.*), Twelfth. Mah. 257.  
**DVANDAM**, A couple [द्वन्द्व]. Ab. 628.  
**DVANDO**, Name of one of the Samāsas [द्वन्द्व]. Cl. Gr. 77; Sen. K. 376.  
**DVAṄGULAM**, Two finger-breadths, two inches [द्वि + अङ्गुल]. *Dvaṅgulamatto*, two inches long (B. Lot. 864). *Dvaṅgulakappo*, the "two-inch" rule, viz. a rule extending the allotted time for the

morning meal to two inches of shadow after mid-day (Mah. 15; Alw. I. 53).  
**DVĀPARAM**, Name of one of the Yugas or great periods [द्वापर]. Man. B. 7.  
**DVĀRABĀHĀ** (*f.*), Door-post [द्वार + बाह्य]. Ab. 219; Kh. 11.  
**DVĀRABANDHANAM**, The terrace before a house [द्वार + बन्धन]. Ab. 218.  
**DVĀRAKOTTHAKO**, The towers or battlements of a town-gate; a gate [द्वार + कोष्ठ + क]. Ab. 204; Dh. 373; Mah. 5.  
**DVĀRAM**, A door, a gate; an entrance, an aperture [द्वार]. Ab. 219, 1110. *Dvārapālako*, a door-keeper (Ab. 341). *Guhādvāraṃ*, mouth of a cave (F. Jāt. 47; Mah. 45). *Ekasmiṃ gāmadvāre*, at the entrance of a village (F. Jāt. 15). *Gharadvāraṃ*, house door (F. Jāt. 52). The three dvāras, or avenues of good or evil, are *kāyadvāraṃ*, *vacīdvāraṃ*, *manodvāraṃ*, the body, the speech, the mind; or deed, word and thought (Man. B. 494). There are also six dvāras, which I think are the six senses, the eye, the ear, the nose, the tongue, the touch, the mind (see Dh. 265, 410; Man. B. 403; comp. *Chadvāraṃ*).  
**DVĀRATTHO**, A door-keeper, porter [द्वार + क्]. Ab. 341.  
**DVĀSATTHI** (*fem. num.*), Sixty-two [द्वाषष्टि]. Ab. 441; Alw. I. 104. *Dvāsatthi diṭṭhiyo*, the sixty-two heresies (see *Diṭṭhi*).  
**DVĀSITI** (*fem. num.*), Eighty-two [द्वाशीति].  
**DVATTIKHATTUM** (*adv.*), Two or three times [द्वा + चि + क्तवत्स]. Dh. 301; Mah. 252.  
**DVATTIMSA**, and -SĀ, and -SATI (*fem. num.*), Thirty-two [द्वाविंशत्]. Dh. 221, 291; Mah. 8, 26, 182. *Dvattimādhkāraṃ*, the thirty-two constituents of the body (Kh. 3, Dh. 165, see *Ākāro*). See also *Battimsa*.  
**DVATTIMSATIMO** (*adj.*), Thirty-second. Mah. 200.  
**DVĀVISATI** and **DVĀVISA** (*fem. num.*), Twenty-two [द्वाविंशति]. Mah. 8. See also *Bāvisati*.  
**DVAYO** (*adj.*), Of two sorts, two [द्वय]. Dh. 69, 123; Mah. 252; Sen. K. 263. Neut. *dvayam*, a pair, a couple. *Māsadvayam*, two months (Mah. 209). *Dvayam nigacchati*, incurs two things (F. Jāt. 11).  
**DVE**, and **DUVE** (*num.*), Two [द्वि]. Sen. K. 263. Instr. and abl. *dvēhi* (F. Jāt. 9). Gen. and dat. *dvinnam* (F. Jāt. 8). Loc. *dvēsu* (Dh. 237). For



*dve* see Mah. 8, 127, 171, 254, Ab. 195 : gen. *dvinnam* (Sen. K. 263). *Dve tayo*, two or three (Dh. 372). The bases used in composition are *dvi-*, *di-*, *du-* (see *Dvi-*), *dve-* (comp. *dvecattāḷisa*, *dvenavuti*, *dvebhāvo*), *dva-* (comp. *dvaṇṇasati*, *dvaṇṇasāṭṭhi*), and *bā-* (comp. *bārasa*, *battimsa*, *bāṇṇasati*). In words like *dvenavuti* and *dvebhāvo*, *dve-* is probably due to the false analogy of words like *dvebhūmakko*, *dvepakko*.

**DVEBHĀGO** (*adj.*), Broken in two, sundered [दि + भाग + क]. F. Jāt. 17; Pāt. 80.

**DVEBHĀVO**, Doubling [दि + भाव]. Sen. K. 213, 443.

**DVEBHŪMAKO** (*adj.*), Having two stories [दि + भूम + क]. Dh. 249.

**DVEBHŪTO** (*adj.*), Doubled [दि + भूत]. Sen. K. 444.

**DVECATTĀḶISA** (*fem. num.*), Forty-two (comp. *Dvecattāḷisa*).

**DVEDHĀ** (*adv.*), In two parts [द्विधा]. *Dvedhā bhikkhu*, broken in two (F. Jāt. 17; Kamm. 10). *Dvedhā parisam katvā*, making his way through the crowd, lit. dividing the crowd (Mah. 61). *Dvedhāpatho*, a double or branching road (Dh. 50).

**DVEJJHAM**, Duplicity [द्विज्ज]. *Advējjho*, without guile, sincere.

**DVEKOTTHĀSO** (*adj.*), Divided into two parts (see *Koṭṭhāso*). Dh. 103; Pāt. 80.

**DVELHAKAM**, Doubt [द्विध + क]. Ab. 170.

**DVENAVUTI** (*fem. num.*), Ninety-two [दानवति]. Dh. 127.

**DVEPAKKHO** (*adj.*), Divided into two parties [द्विपक्क]. Dh. 103.

**DVI-**, and **DI-**, and **DU-**, Two. This is the crude base of *dve* used in composition [दि]. Comp. *Dvisa-kassam*, *Dvikkhattum*, *Dirattam*, *Diguṇo*, *Dijo*, *Dipadako*, *Dvidho*, *Durattam*, *Dukam*. For other bases not representing Sansk. *di*, see *Dve*.

**DVIBHĀVO**, Doubling [दि + भाव]. Sen. K. 494.

**DVIBHŪMAKO** (*adj.*), Two-storied [दि + भूम + क]. Att. 138.

**DVICCHA**, Twelve [दि + च्च]. Ab. 195.

**DVIDHĀ** (*adv.*), In two ways, of two kinds [द्विधा]. Sen. K. 414; Ras. 7. *Dvidhā bhijjati*, to be broken in two, to separate into two (Alw. I. 64; comp. Mah. 247). *Dvidhāṭṭhito*, double (Dh. 425).

**DVIHAM**, Two days [दि + च्चह]. *Dvihattham*, two or three days (F. Jāt. 4).

**DVIHATTHO** (*adj.*), Two cubits long [दि + हत्त]. Pāt. 87.

**DVIJIVHO** (*adj.*), Double-tongued; treacherous [दि + जिह्व]. Ab. 1068. *Dvijioho*, a snake (Ab. 654).

**DVIJO** (*adj.*), Twice born; oviparous; proceeding from one cause [द्विज]. Ab. 1047; Man. B. 403.

**DVIJO**, and **DIJO**, A brahmin; a bird; a tooth [द्विज]. Ab. 261, 408, 416, 624, 1047. *Dvijamāhāsālo*, a wealthy brahmin (Ab. 339, see *Brāhmaṇamāhāsālo*). *Dijo*, a brahmin (Mah. 31, 62, 69). *Dijapoto*, a young bird (Mah. 128).

**DVIKAM**, Two, a pair [द्विज]. Sen. K. 412. Comp. *Dukam*.

**DVIKKHATTUM**, Twice [दि + क्खत्त]. Mah. 212; Sen. K. 529.

**DVIPANCA**, Ten [दि + पञ्च]. Mah. 259.

**DVIPO**, An elephant [द्विप]. Ab. 360.

**DVIRADO**, An elephant [[दि + रद]. Ab. 360.

**DVISAHASSAM**, Two thousand [दि + सहस्र]. Ras. 18.

**DVISATAM**, Two hundred [दि + शत]. Alw. I. 104.

**DVITTI-**, Two or three [दि + त्ति]. Pāt. 87.

**DVIYĀSITI** (*fem. num.*), Eighty-two [दि + षयीति].

## E.

**EDHATI**, To prosper, to increase. [एध]. *Sukham edhati*, prospers (Dh. 35).

**EDHO**, Firewood [एध]. Ab. 36.

**EDĪ** (*adj.*), Such [इदम् + इय]. Sen. K. 525.

**EDIKKHO** and **ERIKKHO** (*adj.*), Such [इदम् + इय]. Sen. K. 525, 526.

**EDISO** and **ERISO** (*adj.*), Such [इदम् + इय]. Mah. 24, 133; Alw. I. 92; Pāt. 93; Sen. K. 525.

**EHI**, Imperat. 2nd pers. sing. from *Eti*. Also abl. and instr. plur. from *Ayam*.

**EHIPASSIKO** (*adj.*), Inviting. Alw. I. 77. This compound is formed by adding the termination *-इय* to the imperatives *chi*, *passa*, "come and see."

**EHISĀGATAVĀDĪ** (*adj.*), One who says "Come and be welcome," a cordial friend [*ehi* + स्वागत = गम + वादिन्].

**EHISI**, **EHITI**, see *Eti*.

**EJĀ** (*f.*), Desire, lust. Ab. 162. *Anejo*, free from desire (Dh. 73, 74, 432).

**EKĀBADDHO** (*adj.*), Contiguous; continuous [एक + आबद्ध + बन्ध]. Mah. 142.

**EKABHATTAM**, One meal a day [एक + भत्त]. Alw. I. 92.

**EKABHATTIKO** (*adj.*), Having one meal a day [एक + भक्ष + इक]. Alw. I. 92. Buddhist priests were forbidden to eat between noon and sunset, but, according to the comment on Brahma Jāla, they might eat ten times between sunrise and noon and yet be *ekabhattika*.

**EKACARIYĀ** (*f.*), Walking alone, solitude [एक + चर्य]. Dh. 12.

**EKĀCARIYO** (*adj.*), Having the same teacher [एक + आचार्य]. Dh. 153.

**EKACARO** (*adj.*), Walking alone, solitary [एक + चर]. Dh. 7.

**EKACCHANDO** (*adj.*), Unanimous [एक + छन्द]. Dh. 298.

**EKACCHATTAM**, A single dominion [एक + छत्र]. *Ekacchattam* or *ekacchattena karoti*, to reduce under one dominion, to become sole sovereign of (Mah. 155, 159; Att. 200). See *Chattam*, and comp. *Ekūtapattam*.

**EKACCO** (*adj.*), One, a certain [एकतर]. Ab. 718. *Ekacco kulaputto*, a young man of family (Das. 43, comp. Dh. 90). Pl. *ekacce*. *Rājāno pi ekacce nindanti ekacce pasāṃsanti*, kings however some blame and others praise (Dh. 367). Pāt. 6.

**EKACITTO** (*adj.*), Having the same thought, of one mind [एक + चित्त]. Mah. 261.

**EKACIVARO** (*adj.*), Wearing a single garment [एक + चीवर]. Das. 39.

**EKADĀ** (*adv.*), One day, once; on the same day [एकदा]. Mah. 35, 254.

**EKĀDASA** (*num.*), Eleven [एकादशन्]. Dh. 143; Sen. K. 405, 489; Mah. 144.

**EKĀDASAMO** (*adj.*), Eleventh [एकादशम्]. Cl. Gr. 96; Mah. 71.

**EKĀDASĪ** (*f.*), The eleventh day of the half month [एकादशी]. Sen. K. 402; Cl. Gr. 96.

**EKADESO**, A part, a portion [एक + देश]. Mah. 128; Alw. I. 63. Instr. *ekadesena*, partly, partially, briefly (Alw. I. 77; Dh. 213).

**EKADHĀ** (*adv.*), In one way [एकधा].

**EKADHĪTIKĀ** (*f.*), An only daughter [एक + दुहितृ + का]. Mah. 222.

**EKADIVASAM**, One day, on a certain day [एक + दिवस]. F. Jāt. 17; Mah. 27; Dh. 212, 366.

**EKĀGĀRIKO**, A thief; a robber [ऐकागारिक]. Ab. 522.

**EKAGGATĀ** (*f.*), Tranquillity of the mind, abstrac-

tion of the mind, contemplation [एकाग्र + ता]. Ab. 155, 858; Man. B. 408; B. Lot. 519.

**EKAGGO** (*adj.*), Calm, tranquil [एक = अग्र]. Ab. 1035. *Ekaggamānaso*, having a tranquil mind. According to Ab. 1035 *ekaggo* is also a noun meaning tranquillity or abstraction of the mind.

**EKAGHANO** (*adj.*), Solid [एक + अग्र]. Dh. 15.

**EKĀHAM**, One day [एक + अह + म्]. Mah. 174. *Ekāham jvitam*, life for one day (Dh. 20).

**EKĀHENA**, In one day [instr. एक + अह]. Mah. 150.

**EKAJĀLĪBHAVATI**, To become one mass of flame [एक + अवाह + ई + भू]. Gog. Ev. 15.

**EKAJJHAM** (*adv.*), In the same place, in conjunction, together [एकाग्रम्]. Pāt. xv. *Ekajjham karoti*, to unite (Mah. 135).

**EKAJJHĀSAYATĀ** (*f.*), Unanimity [एक + अग्र + य + ता]. Dh. 121.

**EKAJO** (*adj.*), Proceeding from one cause [एकज]. Man. B. 403.

**EKĀKĪ** (*adj.*), Alone, solitary [एकाकिन्]. Ab. 718. Fem. *ekākinī* (Mah. 43).

**EKAKKHANE**, At the same moment [एक + loc. अह]. Dh. 90, 155.

**EKAKKHATTUM** (*adv.*), Once [एक + कलस]. Cl. Gr. 122; Sen. K. 529.

**EKAKKHĪ** (*adj.*), One-eyed [एक + अक्ष + इन्]. Dh. 140.

**EKAKO** (*adj.*), Alone, solitary [एकक]. Ab. 718; Dh. 108, 391; B. Lot. 332.

**EKAMĀNASO** (*adj.*), Unanimous [एक + मानस]. Mah. 46.

**EKAMANO** (*adj.*), Unanimous [एक + मनस]. Alw. I. 112.

**EKAMANTAM**, On one side, apart [एक + अन्त + म्]. *Ekamantam tiṭṭhati*, to stand on one side of a person, at a short distance, in token of respect (Kh. 4). *Ekamantam nisidati*, to seat oneself near a person (F. Jāt. 2). *Ekamantam upāvisi*, went to one side (Mah. 260). Att. 50.

**EKAMANTE**, On one side [एक + अन्त + loc.]. Dh. 109.

**EKAMANTIKAM**, On one side [एक + अन्त + इक]. *Bhaṇḍum netv' ekamantikam*, having drawn Bhaṇḍu aside (Mah. 80).

**EKAMEKO** (*adj.*), Each [एक + एक]. Das. 35; Ras. 85.

**EKAMIDĀHAM**, see *Idam* (2).

**EKAṂSAM**, On one shoulder [एक + षं]. Occurs frequently in the phrase *ekaṁsaṁ uttarasaṅgaṁ karitvā*, having adjusted his upper robe so as to leave one shoulder bare, or so as to cover one shoulder, lit. "having put his upper robe upon one shoulder." Buddhist priests were required to leave one shoulder bare when they appeared in public. At Gog. Ev. 8 Mahābrahman when he approaches Buddha is represented as loosing his robe from one shoulder in token of respect. *Ekam (adīkaṁ) ekaṁsaṁ pārupitvā*, having put on one of the garments so as to cover one shoulder (Dh. 168). *Ekam (dāvisam) ekaṁsaṁ karitvā*, having put one snake over one shoulder (Dh. 143).

**EKAṂSIKO** (*adj.*), Certain [एक + षं + इक].  
Das. 8.

**EKAṂSO**, This word is a compound of एक and षं, but answers in meaning to the Sansk. एकात्म. As the first part of a compound it implies "certainty," "absoluteness." *Ekaṁsavākarapīya pañho*, a question that can be answered with certainty (see Man. B. 473). Instr. *ekaṁsena*, certainly, necessarily (Dh. 302). Loc. *ekaṁse*, certainly (Ab. 995, 1140). Ab. 1196.

**EKANINNĀDO** (*adj.*), Filled with noise [एक + निस् + नाद].

**EKANTO**, and **EKANTAM**, One end, one side [एक + अन्त]. *Ekantalomī*, a woollen coverlet with a fringe at one end (Ab. 313). As the first part of a compound *ekanta* generally implies "completeness," "perfection." *Ekantasantusito*, perfectly happy (Dh. 418). *Ekantaparipuṇṇo*, *ekantaparisuddho*, altogether perfect, altogether pure (Alw. I. 92). *Ekantābhihāvo*, complete ignorance (Dh. 259).

**EKAPADĪ** (*f.*), A path [एकपदी]. Ab. 192.

**EKAPPAHĀRENA**, Unanimously, in unison, simultaneously [instr. एक + प्रहार]. *Sabbe ekappa-hāren' eva seṭṭhiṁ garahimsu*, they all with one mouth blamed the seṭṭhi (Dh. 240). Dh. 340.

**EKAPUTTO**, and **EKAPUTTAKO**, An only son [एक + पुत्र and पुत्रक]. Dh. 93; Kh. 16.

**EKARAJJAM**, Sole sovereignty [एकराज्य]. Mah. 21, 22; Dh. 32.

**EKĀRAMMAṆO** (*adj.*), Having the same substratum, basis or object [एक + आश्रयन]. Dh. 90.

**EKĀRASA** (*num.*), Eleven [एकादश]. Sen. K. 406, 489. See also *Ekaḍasa*.

**EKĀRO**, The letter *e* [एकार].

**EKĀSANAM**, Sitting apart or alone [एक + आसन].  
Dh. 54.

**EKĀSĀNIKAṆGAM**, Precept enjoining eating at one sitting [एक + आसन + इक + अङ्ग]. This is one of the thirteen Dhutaṅgas. Hardy says, "The fifth of the Thirteen Ordinances is called *Ekāsānikaṅga*, from *eka*, one, and *āsana*, a seat. He who keeps this ordinance may not eat food in two or three different places; he is to remain on one seat until he has finished his repast. When in the refectory he must look out for a proper seat, so that if a superior priest were to come in he may not have to rise in order to give place to him. Chūlābaya, learned in the sacred books, spake thus: It is not proper to rise until the repast be finished; if the priest has sat down, but not begun to eat, he may rise; but if he has begun to eat he may not rise, and if it should be required of him to rise he may not sit down again to eat" (E. Mon. 98, comp. 9). B. Int. 307.

**EKASEYYĀ** (*f.*), Sleeping or reclining alone or apart; a single couch [एक + शय्या]. Dh. 54; Alw. I. 92 (but here *ekaseyyam* is perhaps an adjective agreeing with *brahmācariyam*, and meaning "allowing only one couch").

**EKASO** (*adv.*), One by one [एकशः].

**EKĀTAPATTAM**, One dominion, lit. "one parasol" [एक + आतप]. Mah. 155. Comp. *Ekaḥcattam*.

**EKATO** (*adv.*), Together; on one side; apart, alone [एकतः]. *Ekato gacchāma*, let us go together (Dh. 87). *Ekato bhavissāma*, we shall be together (Dh. 153). *Tena saddhiṁ ekato aheruṁ*, joined themselves to him (Dh. 145). *Sabbe hutvāna ekato*, Having all assembled together (Mah. 216). *Tehi saddhiṁ ekato na nisīdanti*, will not sit together with them (Dh. 109). *Ekato karoti*, to put together, to collect (Mah. 140). *Bahusu ekato gāmaghātakādīkammanī karontesu*, when a number of men banded together commit crimes such as plundering a village (Dh. 90). *Ekato vasantā*, living together (F. Jāt. 52). *Ekato pabbatapādo ekato nādī ekato paccantagāmako ahoṣi*, on one side was the foot of a mountain, on one side a river, on one side a border-village (ditto). *Eka-topaṇṇatti*, an enactment applying to one party in a criminal act. *Ekatoḍaso*, having a fringe on one side.

**EKATTAM**, Unity [एकत्व].

**EKAṬṬHĀNAM**, One place, the same place [एक + स्थान]. *Ekaṭṭhāno vāsanti*, they live together.

**EKAVACANAM**, One word; (in gram.) the singular number [एक + वचन]. *Ekavacanam pi kathetum na sakkoti*, is unable to utter a single word (F. Jāt. 8). *Ekavacanena*, as soon as they were spoken to, or at the first summons (Das. 4).

**EKAVATTHU** (n.), One subject [एक + वस्तु]. Alw. I. 103.

**EKAVATTHUKO** (adj.), Having the same ground or cause [एक + वस्तु + क]. Dh. 90.

**EKAVIDHO** (adj.), Single [एक + विधा].

**EKĀYANAM**, The exact meaning of this word (S. एकायन) I am not sure of. Clough in his Sinh. Dict. says that it means "the way of Nirvāpa." At Pāt. xvi we have *ekāyanamaggo*, which perhaps means "the only true road to salvation." At Mah. 251 Buddhaghosa, after studying the Buddhist Scriptures, says *Ekāyano ayaṃ maggo*, which Turnour renders "this is the sole road (to salvation)."

**EKEKO** (adj.), One by one, each, severally [एकेक]. *Ekekam laddhike bhikkhū pakkosivāna*, summoning the heterodox priests one by one (Mah. 42). *Yodhe dasadas' ekeko esatha*, seek out each of you ten soldiers (Mah. 144). *Ekekāni lomāni lomakūpeṇ jātāni*, the hairs grow singly in the pores (B. Lot. 571). *Ekekakamato*, successively (Mah. 19, *kamato* = क्रमतः). Fem. gen. *ekekissā* (Mah. 163). Mah. 179.

**EKĪBHĀVO**, Solitude [एकीभाव]. Dh. 357, 407.

**EKO** (adj.), One, single; alone; a, a certain; the same; chief, pre-eminent, unique; general [एक]. Ab. 696, 717, 718, 850. *Eko tumheṇu*, one of you (Mah. 28). *Eken' āno*, deficient by one (Mah. lxxxvii, comp. *Ektāno*). *Eko pi nāsakkhi*, not one was able (F. Jāt. 5). *Ekam pi gātham vadehi*, speak but a single stanza (Ras. 21). *Ekabhikkham pi alabhitvā*, not having received a single mess of boiled rice (Dh. 160). *Nāham aññaṃ ekasaddam pi samanupassāmi*, I do not know of any one other sound (Dh. 85). *Ekavīsati*, one and twenty (Dh. 76). *Ekapaññāsam*, fifty-one (Alw. I. 104). *Ekatimsatimo*, and *ekatiṃso*, thirty-first (Mah. 193; Ras. 28). *Ekapasse*, on one side (Ras. 28). *Eko 'va*, all alone (Mah. 39, 194; B. Lot. 332). *Eko care*, let him walk alone (Dh. 58). *Eko ekāya raho nisajjam kareyya*, should sit secretly alone with her alone (Kamm. 37;

comp. Pāt. 105 *purisena saddhiss' eken' ekā*). *Ekassa caritaṃ seyyo*, the life of the solitary is best (Dh. 59). *Ekam upāyaṃ upadhārento*, reflecting on an expedient (F. Jāt. 16). *Ekam amaccasā pesesi*, sent a minister (Mah. 39). *Eko uyānapālo dāto*, a gardener has come (F. Jāt. 6). *Tasmim' kāle eko vāpiyo*, at that time a certain merchant (F. Jāt. 14). Plur. *eke*, some men (Dh. 23; Das. 6). *Ekarūpena*, in the same form (Ab. 710). *Ekakolāhalam āhosi*, there was a general shout (F. Jāt. 17). *Pabbataṃ ekanādaṃ karoti*, fills the mountain with his roaring (F. Jāt. 47, comp. *ekajālābhāvati*). Fem. gen. and dat. *ekissā* (Dh. 85, 402).

**EKODIBHĀVO**, The second Jhāna is said to be *cetaso ekodibhāvo*, which Burnouf renders "unity of the mind"; but that this is the true meaning is very doubtful, as will be seen from the foll. extract sent to me by the Thera Subhūti, *Eko udetīti ekodi, vitakkavicārehi anajjhārūhataṃ aggo seṭṭho hutvā udetīti attho, seṭṭho pi loke eko ti vuccati. Athavā sampayuttadhamme udetīti udi, uṭṭha- pettīti attho. Seṭṭhatṭhena eko ca so udi cāti ekodi, samādhiss' etaṃ adhivacanam*. In accordance with this gloss I would be inclined to render *ekodibhāvo* by "predominance" rather than by "unity," but I do not feel competent to give a decided opinion as to its meaning.

**EKUDESŌ** (adj.), Having the same teaching or studies [एक + उद्देश]. Pāt. 5.

**EKŪNAKO** (adj.), Deficient by one [एक + ऊन + क]. *Ekūnakam satam*, ninety-nine (Mah. 21).

**EKŪNO** (adj.), Deficient by one, minus one [एक + ऊन]. *Ekūnavisam, ekūnavisati*, nineteen (Mah. 195). *Ekūnavisatimo*, nineteenth (Mah. 122). *Ekūnatimso* and *ekūnatimsatimo*, twenty-ninth (Mah. 174, 247). *Ekūnasatam*, ninety-nine (Mah. 195).

**ELĀ** (f.), Cardamoms [एला]. Ab. 591, 1010.

**ELĀ** (f.), Saliva. Ab. 281, 1010.

**ELĀGALO**, The plant Cassia Tora [एलागल]. Ab. 594.

**ELĀKO**, A ram; a wild goat [एलाक]. Ab. 501, 1123; Alw. I. 93; Sen. K. 367. Fem. *elīkā* (Dh. 199).

**ELĀKO**, A threshold. Ab. 220, 1123.

**ELĀLUKAM**, A kind of cucumber [एलाक + क]. Ab. 597. Dh. 193 has *eldluka*, and *eldfuka*.

**ELĀM**, Fault, sin [एलास]. Ab. 1010.

**ELAMŪGO** (*adj.*), Deaf and dumb [एलमुग].  
Ab. 734.

**ELIKĀ**, see *Elako*.

**ENA**, A pronominal base of which only two or three oblique cases occur. It has the meaning of "this," "it," referring to something that has been already mentioned. It is a substitute for *etad*, as *na* is a substitute for *tad* [एन]. The cases I have met with are acc. *enam*, and instr. *enena*. *Puññam ce purise kayirā kayirāth' enam punappunam*, if a man do a good work let him do it again and again (Dh. 23; comp. 55). Das. 6.

**ENEYYO**, A kind of antelope [एय + एय]. Ab. 618.

**ENO**, A kind of antelope [एय]. Ab. 1050. Fem. *enī* (Ab. 618; B. Lot. 572).

**ERANḌO**, The castor oil plant [एरण्ड]. Ab. 506; Sen. K. 536.

**ERĀVANO**, Indra's elephant [ऐरावत]. Ab. 22, 30; B. Lot. 637; Dh. 190.

**ERĀVATO**, The orange tree [ऐरावत]. Ab. 560.

**ERISO**, see *Ediso*.

**ESA**, see *Eso*.

**ESAKO** (*adj.*), Seeking [एष + ञक्]. Dh. 383.

**ESAM**, **ESĀNAM**, **ESU**, see *Ayam*.

**ESANĀ** (*f.*), Wish, desire [एषण]. The three *esanās* are *kāmesanā*, *bhavesanā*, *brahmacariyesanā*, desire for pleasure, for existence, for holiness.

**ESATI**, To seek, to search, to desire, to strive to obtain [एष]. *Yuddhe esatha*, try to get soldiers (Mah. 144). P.pr. *esanto* (Alw. I. 112), *esāno* (Dh. 24; Das. 37).

**ESĪ** (*adj.*), Seeking, desiring [एषिन्]. *Sukhesī*, seeking good (Dh. 61). *Aññamaññahitesino*, seeking each others good (Mah. 68). Kh. 16.

**ESIKĀ** (*f.*), A pillar in front of a city gate. Ab. 204, 1006.

**ESĪKATTHĀYĪ** (*adj.*), Stable as a pillar [*esikā* + ञायिन्]. B. Lot. 457.

**ESO**, and **ESA** (*pron.*), This, this one; that [एतद्]. *Ke nām' eso*, who is this? (F. Jāt. 47). *Nirupakāre esa amhākaṃ*, this fellow is no use to us (F. Jāt. 3). *Eso mahārāja bhagavā*, that, great king, is Buddha. Sometimes pleonastically joined to a personal pronoun, as *esūhaṃ*, I. Acc. *etam*. Instr. *etena*. Pl. *ete* (Dh. 81). Gen. and dat. pl. *etesaṃ*, *etesaṇaṃ* (Dh. 90). Fem. *esā* (Dh. 60). Acc. fem. *etam*. Gen. and dat. fem. *etissā*, *etassā* (Dh. 233). Intr. and abl. fem. pl. *etūhi* (Dh. 234).

Gen. and dat. fem. pl. *etāsaṃ* (Dh. 117). Neut. *etam*, and before a vowel frequently *etad*. *Etad avoca*, *etad abruvi*, said this (Dh. 124). For *etad aho*, see *Bhavati*. *Kim etam*, what's this? (Mah. 59). *N' etam tathā*, it is not so (Mah. 198). *No h' etam*, certainly not (Sen. K. 205). The base in composition is *etad*. *Etadatthāya*, on this account (Kh. 19).

**ETABBO** (*p.f.p. eti*), That ought to go [एतब्ब = ए]. Pāt. 74.

**ETAD**, see *Eso*.

**ETADAGGAM**, Chief place, pre-eminence, the chief, the best [एतद् + ञय]. The foll. examples will illustrate the use of this compound. *Atha nam satthā etadaggam bhikkhave mama sāvikanam upāsikanam bahussutānam dhammakathikanam yadidaṃ Khujjuttarā ti etadagge thapesi*, and Buddha gave her the precedence, saying, Priests, the chief of my female disciples who are learned in the scriptures and able to expound them is Khujjuttara (Dh. 168, comp. Alw. I. xxvii). *Etadaggaṭṭhāne thapito*, occupying an eminent position (Alw. I. xxix). *Etadaggam pāricariyānam*, the highest of services (Pāt. 4). *Etadaggasannikkhepa*, placing in the foremost rank. *Yebhuyyena bhagavatā etadaggam āropitā*, most of whom had been raised by Buddha to the chief place. Buddha frequently singled out one of his disciples as unrivalled in some branch of learning or piety, and the person thus honoured was thenceforward looked up to as the highest authority in that particular branch. Thus Upālī was acknowledged to be the greatest master of Vinaya or ecclesiastical law, Kaccāyana of exegesis, and so on.

**ETĀDISO**, and **ETĀRISO** (*adj.*), Such [एतादृश]. Das. 36; Kh. 6; Pāt. xi.

**ETAM**, see *Eso*.

**ETARAHI** (*adv.*), Now [एतर्हि]. Ab. 1140; B. Lot. 654; F. Jāt. 8; Dh. 41.

**ETE**, **ETESAM**, see *Eso*.

**ETI**, To come; to go; to attain; to undergo [ए]. Imperat. *etu* (Mah. 254), 2nd pers. *ehi*, 2nd pers. pl. *etha* (Dh. 31). Aor. *agā* (Mah. 204), pl. *agun* (Mah. 52, 234). Fut. *essati* (Dh. 16, 66), *ehisi* (Mah. 40), 2nd pers. *ehisi* (Dh. 42, 66, 369), 3rd pers. pl. *chinti*. P.pr. *ento* (Mah. 45, 134).—*Pāpivātam eti*, goes against the wind (Dh. 10). *Gabbhaseyyam eti*, to enter the womb (Kh. 16). *Na catubbhāgam eti*, equals not the fourth part

(Dh. 20). *Páram essanti*, will reach the further shore (Dh. 16). *Entassa piṭṭhito*, as he came behind him (Mah. 134). *Yadi hattham me eti*, if he falls into my hands (Mah. 246). *Etha passath' imañ lokañ cittañ*, come behold this painted world (Dh. 31). Kh. 16.

ETIHYAM, Oral tradition [एतिह्यम्]. Ab. 412.

ETTAKO (adj.), So great, so much, so many.

*Ettakam atikkantam*, so much has elapsed (Pát. 1). *Alañ ettakena*, that is enough, lit. "enough with so much" (Dh. 95). *Ettakam eva hotu*, let this suffice (Dh. 123). *Rājānañ tañ vindaetum cintetvā kalam ettakam*, having plotted the death of the king for ever so long (Mah. 246). *Ettakam me dhanam*, this is all the treasure I possess (Mah. 261). *Mātu santakam ettakam*, thus much is your mother's portion (Ras. 72). *Ettakā bhikkhū honti*, there are so many priests (Pát. 1). Fem. *ettikā*. *Ettikā gāvo*, so many cows (Dh. 238). Dh. 121. Comp. the similarly formed adjectives *Kittako*, *Tattako*, *Yattako*. See also *Etto*.

ETTĀVATĀ (adv.), So far, to that extent, thereabouts, thus [instr. एतावत्]. Ab. 1141; Cl. Gr. 75; Dh. 417.

ETTHA (adv.), Here; herein; now. This adv. corresponds to S. एतच्च, Kaccāyana refers it to *etad* (Sen. K. 302). *Yāvañ' ettha samāgatā*, as many as are assembled here (Dh. 60). *Ettha dṛatti*, there is sin in doing this (Dh. 103). *Yathā ca ettha evañ sasevā pi*, and as in this case so in the others also (Dh. 243). *Tumhākañ ettha kiñ*, what is that to you? (F. Jāt. 17). *Kiñ nu kho ettha kāraṇam*, what is the reason of this (F. Jāt. 6). *Etthāpi*, in this grammar also (Sen. K. 202). *Ayañ hi ettha attho*, for this is the meaning of the passage. *Tañ heva' ettha paṭipucchissāmi*, I will now question you in turn (Sen. K. 215). *Vakkhāmi ettha*, I will now declare (Alw. I. xvi). *Etthantare*, within this period, during this interval (Pát. 67). For the termination comp. *Tattha*, *Kattha*, *Attha*.

ETTO (adj.), So great, so much (comp. *Ettako*).

*Na sakka paññañ sañkhātum im' ettam api kenaci*, no one is able to measure this his so great merit (Dh. 35, 350).

ETTO (adv.), Hence [इदम् + तस्]. Cl. Gr. 68; Sen. K. 302. *Etto gantvā*, departing hence (Dh. 156). *Na ito vā etto vā honti*, are not some in one place and some in another (Dh. 266).

EVA, YEVA, and HEVA (adv.), Just, quite, even, only [एव]. Ab. 1152. *Ajj' eva*, this very day (Mah. 36, Dh. 97). *Ettā' eva*, in this very place (Mah. 89). *Idāñ 'eva*, at this very time (F. Jāt. 16). *Tattakāñ' eva pupphāni*, the very same number of flowers (Mah. 86). *Ekko 'va*, quite alone (B. Lot. 332; Mah. 194). *Ānandatheraṇ ekam eva ṭhapetvā*, with the single exception of the therā Ānanda (Dh. 213). *Paṭhamam eva*, first of all (F. Jāt. 4). *Pitū matasāsanāñ sutvā' va*, as soon as they heard their father was dead (Das. 4). *Evañ vadante yeva*, while he was in the act of saying these words (F. Jāt. 16). *Attano vasaṇṭṭhānam eva gatvā*, went straight home (Dh. 240). *Puna madhuro 'va ahoṣi*, again became as sweet as ever (F. Jāt. 8). *Āññaṃ eva*, quite a different thing (ditto). *Na bhikkhave Devadattā idāñ' eva pubbe pi akataññū yeva*, priests, not only now but in a former birth also was D. ungrateful (F. Jāt. 12, comp. 16). *Paḍāyati yeva*, continues to flee (Dh. 158). *So punappuna yāci yeva*, he still kept on asking again and again (Dh. 126). *Sakka gehaṇ' ajjhāvasantek' eva puññaṇi kātuṃ*, even those who live at home can do good works (Dh. 80). *Attano 'va katāni*, his own deeds (Dh. 10). *Kaccāyanatherena eva*, by Kaccāyana therā himself (Alw. I. xxii). *Aham eva*, I myself (F. Jāt. 19). *So puriso dāso 'va hoti*, that person is a slave also (Alw. I. xlv). *Samakam yeva*, exactly the same (Alw. I. xliii). *Idāñ' eva goma yācitum na yuttam*, it would not be proper to ask him for oxen just at this time (F. Jāt. 9). *Satthari dharamāne yeva*, while the Teacher is still living (Dh. 333). *Mutto bandhanam eva dhāvati*, set free he flies back to his bonds (Dh. 61). *Yam kiñci katvā gaṇhissāmi' eva*, by some means or other I am sure to take him (Dh. 158). *Adḍhā c'eva daḍiddā ca*, both the poor and the rich (Das. 5). *N'eva soci na rodī*, neither lamented or wept (Das. 3). The apocopated form 'va is used only after a long vowel, generally *o*, as *dūrato 'va pattiko 'va*. The form *yeva* is used after all vowels and *m*, e.g. *paṭṭhāya yeva* (Dh. 106), *pāpasaṇṇi yeva* (F. Jāt. 18), *saddā yeva* (Dh. 153), *piṭṭhito yeva* (Mah. 153), *akataññū yeva* (F. Jāt. 12), *dharamāne yeva* (Dh. 333), *imasmim yeva* (Ras. 19), *tahim yeva* (Mah. 156). The *y* is an euphonic addition. In the case of a word ending in *m* being followed by *yeva*, a further euphonic change some-



times takes place, the *ny* becoming *ññ*, e.g. *saddhiñ ñeva* (Dh. 84), *tañ ñeva* (Cl. Gr. 13; Sen. K. 215). For *Heva* see separate article.

**EVAM** (*adv.*), Thus [एवम्]. Ab. 1142, 1158, 1186. *Evam hotu*, so let it be (Mah. 110; Dh. 126). *Mā evam akattha*, do not do this (Dh. 80, 84). *Evam vadehi*, say as follows (Alw. I. 93). *Ce bhikkhuno evam hoti*, if a priest thinks thus (Pāt. xxi, see *Bhāvati*). *Evam sante*, and *evam sati*, such being the case, this being so, under these circumstances (F. Jāt. 7; Dh. 84; Ras. 22; Mah. 80; Alw. I. 101). *Evam bhante*, Yes, lord (comp. Dh. 105 *evam dvuso*). *Evam bho*, yes, sir (B. Lot. 351). *Evam pi*, thus (Ab. 1143). *Evam hi* for *evam hi* (Sen. K. 215; Alw. I. cviii). *Evam* 'as for *evam assa* (Cl. Gr. 14; Sen. K. 221).

**EVAMĀDI** (*adj.*), Beginning thus, such and the like [एवम् + आदि]. *Evamādiñ nāgānañ anussasānañ katvā*, having given this and similar exhortations to the nāgas (Mah. 6). *Pañcasatān' evamādi vihāre kāresi*, built these and other monasteries to the number of five hundred (Mah. 127). *Evamādiñā nayeṇa*, in this and similar ways.

**EVAMĀDIKO** (*adj.*), This and the like [एवमादि + क]. *Vihāre evamādi ke karetvā*, having built this and other temples (Mah. 131). Att. 195.

**EVAMĀHĀRO** (*adj.*), Living on such and such food [एवम् + आहार].

**EVAMDHAMMO** (*adj.*), Of such a nature, such [एवम् + धर्म]. F. Jāt. 11.

**EVAMEVA** (*adv.*), In this very way, even thus [एवम् + एव]. Mah. 240; Kh. 12; Alw. I. xliii.

**EVAMEVAM** (*adv.*), In this very way, thus [एवम् + एवम्]. Ab. 1142; Dh. 319, 282.

**EVAMMAHĀNUBHĀVO** (*adj.*), Of such great power [एवम् + महा + अनुभाव]. B. Lot. 836.

**EVAMNĀMO** (*adj.*), Having such and such a name [एवम् + नामन्].

**EVAMSAÑÑĪ** (*adj.*), Having this thought [एवम् + संज्ञा + इन्].

**EVAMUCCO** (*adj.*), Of such a height [एवम् + उच्च]. Mah. 222.

**EVAMVĀDĪ** (*adj.*), Saying thus, holding this doctrine [एवम् + वादिन्]. B. Lot. 523; Man. B. 196.

**EVAMVĀDITĀ** (*f.*), Saying thus, adherence to this doctrine [एवम् + वादिन् + ता].

**EVAMVIDHO** (*adj.*), Of such kind, such [एवम् + विधा]. Att. 202, 211.

**EVAMVIPĀKO** (*adj.*), Having such and such a result [एवम् + विपाक].

**EVANGARUKO** (*adj.*), Of such importance or value [एवम् + गुह + क]. Das. 39.

**EVANGATIKO** (*adj.*), Such, similar, analogous [एवम् + गत + इक].

**EVANGOTTO** (*adj.*), Of such a family [एवम् + गोत्र].

**EVAÑHI**, see *Evam*.

**EVANNĀMAKO** (*adj.*), So named [एवम् + नामक].

**EVARŪPO** (*adj.*), Such, of this sort [एवम् + रूप].

*Evarūpā maṇi diṭṭhā mādā*. I have seen a jewel of such a description (Mah. 168). *Evarūpo pi rakkhasso*, even a rakkhassa like this (Ras. 21). *Santi te evarūpā dādādhā*, have you any such diseases as these? (Kamm. 4). Kh. 18; F. Jāt. 18; Dh. 158, 280, 434.

**EVUMAM**, Anomalous sandhi for *evam imam* (Cl. Gr. 16).

## G.

**GABBHARAM**, A cavern [गड्जर]. Ab. 609, 1092.

**GABBHĀSAYO**, The womb [गर्भ + आशय]. Ab. 239.

**GABBHASEYYĀ** (*f.*), The womb [गर्भ + शय्या]. Kh. 16.

**GABBHĀVAKKANTI** (*f.*), Entrance of the embryo into the womb, commencement of pregnancy [गर्भ + अवकांति]. Saṅgīti S. enumerates four gabbhāvakkantis, or conditions of consciousness in which a being is conceived, carried in the womb, and born. The following is the text of the first, *Idh' dvuso ekacco asampajāno c'eva mātu kucchimim okkamati, asampajāno mātu kucchimim phāti, sampajāno mātu kucchimā nikkhamati; ayaṃ paṭhamā gabbhāvakkanti*.

**GABBHINĪ** (*f.*), Pregnant, a pregnant woman [गर्भिणी]. Ab. 239; Mah. 23; Dh. 154.

**GABBHO**, The womb; interior; an embryo, a foetus; a sprout; an inner room, a closet, a private sitting room, a bedroom; the calyx of a flower [गर्भ]. Ab. 214, 271, 943. *Gabbham upapajjati*, to be born into the womb, to be born as a man (Dh. 23). *Ath' assa bhariyāya kucchiyaṃ gabbho paṭiṭṭhāsi*, his wife conceived (Dh. 78, comp. 120). *Gabbham labhati*, and *gaphāti*, to become pregnant (Dh. 328; Das. 2). *Gabbhaparihāro*, a ceremony performed when a woman became pregnant (Dh.



78, 120; Das. 2, 22). *Gabbhavutthānaṃ*, child-birth (Dh. 155). *Gabbhakumārako*, the unborn infant (Mah. 58). *Angdragabbhe patissāmi*, will fall into the midst of the coals (F. Jāt. 56). *Sāli-gabbho*, sprout of newly-sown rice (Dh. 126). *Bhūmigabbho*, a subterranean chamber (Mah. 238). *Attano gabbhaṃ pavisitvā dvāraṃ pidhāya*, having entered her own chamber and shut the door (Alw. I. 102). *Sirigabbho*, royal chamber or cabinet. *Gabbhe nisinno*, seated in his private room (Dh. 239). *Gabbhasahassapaṭimaṇḍito pāsādo*, a palace furnished with a thousand apartments (Dh. 250).  
**GABBHUPPATTI** (f.), Conception [गर्भ + उत्पत्ति]. There are nine modes of conception, see Man. B. 443.

**GABBITO** (adj.), Proud [गर्वित]. Ab. 1075.

**GABBO**, Pride [गर्व]. Ab. 171.

**GABHIRO** (adj.), Deep [गभीर]. Ab. 669. See also *Gambhīro*.

**GACCHĀPETI** (caus. next), To cause to go, to send. Pass. *gacchāpiyati*, to be sent.

**GACCHATI**, To go, to go to, to proceed; to depart [गच्छ]. *Vihāraṃ gantvā*, having gone to the monastery (Dh. 88). *Gehaṃ gantvā*, having gone home (F. Jāt. 15). *Satthu santikaṃ gantvā*, having gone to the Teacher (Dh. 128). *Migavaṃ g.*, to go to the chase (Mah. 33). *Tesaṃ upaṭṭhānaṃ gacchanto*, going to their relief (F. Jāt. 2). *Paradāraṃ g.*, to commit adultery. *Paññāsa yojanāni gacchati*, marches fifty yojanas (Dh. 160). *Rhayāgatim g.*, to live under the evil influence of fear (see *Agati*). *Chanddivasena agantvā*, uninfluenced by lust and the other Agatis, lit. not going according to lust, etc. (Ten Jāt. 2). *Gacchante kīle*, as time goes on, in course of time (Alw. I. cvii). *Khayaṃ g.*, to perish, to cease (Mah. 91). *Saṅkhyam g.*, to be reckoned. *Imaṃ māretvā māsaṃ khāditvā pacchā gantvā*, to kill him, eat his flesh, and then be off (F. Jāt. 4). With dat. *Saggāya g.*, to go to heaven (Dh. 32); *Gocārya g.*, to go for food, to prowl for prey (Mah. 44). With instr. of the mode of proceeding: *Nabhasā g.*, to go through the air (Mah. 48); *Nāgena g.*, to ride on an elephant.—Opt. *gacche*, *gaccheyya* (Dh. 57; Sen. K. 465). Imperat. 2nd pers. *gaccha*, *gacchāhi*, *gama* (F. Jāt. 6; Sen. K. 450, 451, 458). Fut. *gamissati* (F. Jāt. 17; Mah. 150; Dh. 121, 199, 290), *gacchissati* (Sen. K. 428, 464). Aor. *agamā*, *gamā* (Sen. K. 428, 432; Mah. 4, 48,

76), *agamāsi* (F. Jāt. 10, 49; Dh. 290; Mah. 88), *agami*, *gami* (Dh. 219; Sen. K. 449, 465), *agacchi* (Sen. K. 449), *agacchisi* (Mah. 206). Cond. *agamissā*, *agacchissā* (Sen. K. 429, 465). P.pr. *gacchaṃ*, *gacchanto* (Mah. 152; F. Jāt. 4). Ātm. *gacchamāno* (Mah. 116). Inf. *gantvā*, *gamitvā* (Sen. K. 503). Ger. *gantvā*, *gantvāna*, *gantvāna*, *gamma* (Mah. 87; Sen. K. 503). Pass. *gamyate*, *gamyati*, *gacchīyati*, to be gone to, to be approached (Cl. Gr. 131; Alw. I. 18, 29). P.f.p. *gantabbo*, *gamitabbo*, *gamantiyo*, *gamma*. P.p.p. *gato*, *gamito*. Caus. *gāṇeti*, *gamāpeti*, *gacchāpeti*. The aorist *-gacchi* is very frequently spelt *-gañchi* in Sinhalese MSS., e.g. see Ras. 35 (*agañchi*), Dh. 290 (*apagañchi*), Mah. 5 (*upagañchi*). In Mah. Turnour has generally misread it *-gañji*, e.g. *agañjū* at p. 119, *agañjisū* at p. 141, *agañjisū* p. 206. In one instance I find *-gacchi* in Mah., viz. at p. 236, line 4, where the India Office MS. reads *n'agacchi*. That the spelling *-gañchi* is a wrong one I have no doubt, though how it arose it is difficult to say. See *Ghammati*.

**GACCHO**, A shrub [गच्छ]. Ab. 540. *Paduma-gaccho*, a lotus plant (Dh. 191). *Tūlagaccho*, a coconut sapling (Mah. 140).

**GADĀ** (f.), A club [गदा]. Ab. 32, 394, 1099; Mah. 141, 153.

**GADATI**, To speak [गदा].

**GADDABHANDO**, The tree *Thespesia Populneoides* [गद्दभाण्ड]. Ab. 562.

**GADDHO**, A vulture [गुध]. Ab. 637. Comp. *Gijjho* and *Giddho*.

**GĀDHATI**, To stand fast; to have a firm footing [गाध]. Cl. P. Verbs, 4. *Dhammavinaye gādhati*, stands fast in the Doctrine and the Discipline. *Ettha āpo ca paṭhavī ca tejo vāyo na gādhati*, here (in Nirvāṇa) the four elements have no footing, i.e. do not exist (Alw. N. 39; B. Lot. 515).

**GADHITO** (adj.), Clinging to, desiring [गध].

**GADITO** (p.p.p. *gadati*), Spoken, said [गदित = गद्]. Ab. 132, 755.

**GADO**, Disease [गद]. Ab. 323, 1099.

**GADRABHO**, An ass [गद्दभ]. Ab. 502; F. Jāt. 14.

**GAGANAM**, The sky [गगन]. Ab. 45, 940; Dh. 246. *Gaganam* at Ab. 1119.

**GAGGARĪ** (f.), A churn; a blacksmith's bellows [comp. गग्गर]. Ab. 499, 527.

**GĀHAKE** (adj.), Taking, receiving, holding

[चाहय]. *Ādasagāhaka deva*, devas holding mirrors (Mah. 182). *Chattagāhako*, an umbrella-bearer (Mah. lxxvii).

GAHAM, and GAHO, A house [गृह]. Ab. 206, 919; Dh. 28. Comp. *Gharan*.

GAHANAM, see *Gahano*.

GAHANAM, Taking, receiving, holding, grasping, seizing; acquiring, learning, mastering, comprehension; clinging to the world, attachment, desire; an eclipse [ग्रहण]. Ab. 919. *Nāmagahapam*, receiving a name. *Gahapam Jetavanassa*, the receiving of J. by Buddha (Mah. 180). *Casaddaggahapam*, insertion or addition of the word *ca* (Sen. K. 234). *Gahapam* is used like *Ādhanam* in the sense of "clinging to the world, attachment, desire," also "wrong views, heresy" (Dh. 110, 137, 398, 399, 413, 425, 434).

GAHANĪ (f.), The belly; the internal fire promoting digestion [ग्रहणी]. Ab. 271, 972.

GAHANO (adj.), Impervious, tangled, impenetrable [ग्रहण]. Ab. 719. Neut. *gahanam*, a jungle, forest, thicket (Ab. 536). Dh. 70.

GAHAPACCO, The sacred fire kept up by a householder [गार्हपत्य]. Ab. 419. See *Aggi*.

GAHĀPAKO (adj.), Causing to take, distributing. Pāt. 62.

GAHĀPĀNAM, Causing to take.

GAHAPATI (m.), A householder, the head of a household, master of a house [गृह + पति]. Pāt. 8; Dh. 263. Fem. *gahapatī* (Cl. Gr. 41; Pāt. 11). *Gahapataggi*, the sacred fire maintained by a householder (see *Aggi*).

GAHAPATIKO, A householder [गृहपति + क]. Dh. 234.

GAHAPATIMAHĀSĀLO, A wealthy householder [गृहपति + महा + सार]. Ab. 339 says that the qualification for a G. is forty koṭis of treasure, and a daily expenditure of five ammaṇas of gold. At Dh. 130 *gahapatimahāsāra*.

GAHĀPETI (caus. *gaṇhāti*), To cause to be taken; to deliver to. *Gāhāpetvāna dhātuyo*, causing the relics to be collected (Mah. 125). *Gāhāpetvā ratanāni imāni*, entrusting them with these precious things (Mah. 69). Dh. 78, 108, 158, 299, 434; Mah. 259; F. Jāt. 10.

GAHATTHO, One who lives in a house, a householder, a layman as opposed to a priest [गृहस्थ]. Ab. 409, 446; Dh. 72, 100.

GĀHATI, and GAHETI, To wade, to dive, to enter [गाह]. Sen. K. 499; Mah. 41. Com. *ogaṇi* (Mah. 152).

GAHETI, and GĀHETI (caus. *gaṇhāti*), To cause to take; to include, to embrace, to hold, to contain; to take, to seize; to obtain, to receive, to acquire, to buy; to inform, to teach; to undergo [चाहयति = ग्रहण]. *Kūṭāgāram gāhayitvā*, having caused the state hearse to be removed (Mah. 124). *Rājānam satthu santikaṃ gahetvā*, taking the king to Buddha. *Gahetvā sinehake*, taking with him his friends (Mah. 227). *Āvudhāni gahetvā*, snatching up their weapons (F. Jāt. 15). *Bhikkhū gāhayitvā*, having caused the priests to be arrested (Mah. 232, 216, comp. 204, where *gahetvā* is rendered "putting to death"). *Gocaram gahetvā*, having fed or browsed (Dh. 114, of elephants). *Ekam yugam attano gahetvā*, keeping one pair for himself (Dh. 291). *Imam mayā gahetum vaṭṭati*, I must get possession of this (F. Jāt. 4). *Doḷhi satasaḥsehi nekavattāni gāhiya*, having bought a great number of clothes with two lacs of money (Mah. 228). *Upaḍḍhadhātum gāhetvā*, having taken half the relics (Mah. 125). *Gāhayitvā amaccena*, having assigned to a nobleman, lit. having caused to be taken by a nobleman (Mah. 172). *Micchādiṭṭhigahapam gahetvā*, laying hold of or embracing false doctrine (Dh. 137). *Khayavayakammaṭṭhānam gahetvā*, having obtained or learnt from Buddha the Kh. meditation (Alw. I. xxi, comp. Dh. 210). *Mahantam attham gahetvā*, containing great significance (Dh. 179). *Vinayavāddi mayam rāja iti gāhiya*, having informed him, O king, we profess the Vinaya (Mah. 234). In prose the form *gaṇheti* is the usual one.

GĀHĪ (adj.), Taking, receiving, seizing, catching [चाहिन]. *Baliggāhī*, receiving offerings (Mah. 129). *Piyaggāhī*, grasping at pleasure (Dh. 38). *Vind puppham phalaggāhī rukkho*, a tree that gets its fruit without flowers (Ab. 903).

GAHITAKO (adj.), Accepted [गृहीत + क]. Das. 2, 22.

GAHITO and GAHĪTO (p.p. *gaṇhāti*), Taken, received; held, kept; grasped, seized; caught, captured; occupied, taken possession of [गृहीत = ग्रहण]. *Paccāmitto me gaṇhito*, my enemy is taken prisoner (Dh. 159). *Gaṇhite daṇḍake*, the stick being held (F. Jāt. 18). *Candimā devaputto Rāhunaṃ asuriṇḍena gaṇhito hoti*, the god Canda is

seized or eclipsed by Ráhu the king of the Asuras (Gog. Ev. 28). *Gahitá paṭhavi' mehi*, these men are getting possession of the land (Mah. 82). *Ettha vyddhimarapāni pi gahitān' eva honti*, here disease and death are included also (Dh. 369, comp. 281). *Suggahito*, firmly grasped (F. Ját. 18). *Duggahito*, loosely or badly held (Dh. 55). The form *gahito* I have met with only in verse.

GAHO (*adj.*), Taking, holding [गह]. *Dhanuggaho*, an archer.

GAHO, Taking, receiving, seizing; a planet; a yakkha; a shark; a crocodile [गह]. Ab. 762, 919; Dh. 45, 375. The *nava gahā*, or nine planets, are *Sāro, Cando, Aṅgāro, Budho, Jivo, Sukko, Asito, Rāhu, Ketu* (Ab. 61; Man. B. 24).

GĀHO (*adj.*), Taking, holding, seizing [गह]. *Rasmiggāho*, holding the reins (Dh. 40).

GĀHO, Taking, acceptance; capture, seizure; holding; a seizure or eclipse of a planet; one that seizes, a yakkha, a crocodile; idea, inclination; attachment, desire [गह]. Ab. 762. *Gāhato sattarasame divase*, on the seventeenth day after receiving it (Mah. 114). *Vijitanagaragāhattham*, for seizing the town of Vijita (Mah. 151). *Dalḥagāham gaphāti*, to hold tight (Cl. Gr. 122). *Jivagāham gaphāti*, to take prisoner alive (Dh. 158). *Yassa ahaṇ ti vā mahan ti vā gāho n' atthi*, in whom there is no clinging to the idea This is I or This is mine (Dh. 420). Dh. 111, 375, 413.

GAJATĀ (*f.*), A herd of elephants [गज + ता]. Ab. 362.

GAJJANAM, Roaring, thundering [गज्जन्]. Alw. I. ciii.

GAJJATI, To roar; to thunder [गज्ज]. *Megho gajjati*, the clouds thunder (Mah. 72, comp. Dh. 155). P.p.p. *gajjito*, a furious elephant (Ab. 362); neut. *gajjitam*, thunder (Ab. 49). Dh. 159; Mah. 152.

GAJO, An elephant [गज]. Ab. 360. *Gajuttamo*, a noble elephant (Mah. 152).

GAKĀRO, The letter G. [ग + कार].

GALATI, To flow away; to fall; to vanish; to eat [गल्]. Cl. P. Verbs, 17.

GĀLAVO, The tree *Symplokos Racemosa* [गालव]. Ab. 556.

GALO, The throat [गल]. Ab. 263; F. Ját. 12; Dh. 237. *Galanāhi*, the larynx or windpipe (Dh. 255). *Galamattam jalam ogāhetvā*, entering the water up to his neck (Mah. 116).

GAḶOCI (*f.*), The shrub *Coccolus Cordifolius* [गुलूची]. Ab. 581. In his *Sinh. Dict.* Clough has "Galúci, holy basil (*ocimum sanctum*), also *Terminalia Citrina*."

GAMĀ, See *Gacchati*.

GĀMADHAMMO, Sexual intercourse, fornication [गाम + धम्म]. Ab. 317; Cl. Gr. 141.

GĀMAKO, A village [गामक]. Ab. 226; F. Ját. 52.

GAMANAM, Going; journey, march; departure; walk, life [गमन]. Ab. 395. *Gamanāgamanam*, going and coming (Dh. 96, 114). *Mayā gamanam varam*, it is right that I should go (Ras. 20). *Sekkena gamanam takim na yuttan te*, your going there as a Sekha is not right (Mah. 12). *Nibbānagamano maggo*, the way that leads to Nirvāṇa (Dh. 51). *Saggassa gamanam*, going to heaven (Dh. 32). *Pahinagamanaṃ*, going on low errands. *Gamanāharā*, day of departure (Mah. 177). *Gamanamaggo*, way by which to depart (Dh. 156). *Samitagamanam*, a measured step (Dh. 234). *Agatigamanam*, a sinful life (Das. 1, see *Agati*). *Agatigamane ṭhito*, subject to the four Agatis (Das. 21).

GĀMANĪ (*adj.*), Chief [गामनी]. Ab. 695, 920. Masc. *gāmanī*, a chief, a village headman (Ab. 920; Mah. 151).

GAMANĪYO (*adj.*), That ought to go; transient; accessible [गमनीय]. Pāt. 13; Kh. 14; Sen. K. 476.

GĀMANĪYO, An elephant or horse trainer [गामनीय]. Ab. 368.

GĀMANTARAM, This word seems to mean the distance between a monastery and the nearest village, or between two adjacent villages [गाम + अन्तर]. Pāt. xxxix, 16. *Gāmantarām gacchati*, seems to mean merely "to go as far as the village."

GĀMANTO, Border or outskirts of a village [गाम + अन्त].

GAMĀPETI (*caus. gacchati*), To cause to go, to send. Mah. 260. Comp. *Gameti*.

GĀMATĀ (*f.*), A collection of villages [गामता]. Cl. Gr. 96; Sen. K. 295.

GAMBHĪRATĀ (*f.*), Depth [गम्भीर + ता]. Dh. 119.

GAMBHĪRATO (*adv.*), In depth [गम्भीर + तत्]. *Pañcāhattham gambhīrato*, five cubits in depth (Mah. 112).

GAMBHĪRO, and GABHĪRO (*adj.*), Deep, un-

fathomable; profound, abstruse; full of meaning or import, important, weighty [गम्भीर and गभीर]. Ab. 669. *Rahado gambhīro*, a deep lake (Dh. 15). *Gambhīraghoso*, a deep or resonant voice (Mah. 251). *Gambhīrapañño*, one whose wisdom is profound (Dh. 72; Kh. 8). Alw. N. 23.

**GAMETI** and **GĀMETI** (*caus. gacchati*), To cause to go, to send [गमयति = जम्]. Sen. K. 449, 451, 453. With two acc. *Puriso purisaṃ gāmaṃ gāmayati*, the man sends a man to the village (Sen. K. 342).

**GAMI**, see *Gacchati*.

**GĀMI** (*adj.*), Going; leading to; attaining [गामिन्]. *Te piḥayanti nerayikā viya saggaḡāmināṃ*, envy thee as those who are suffering in hell envy those who are going to heaven (Dh. 392). *Gāma-gāminaggo*, the road leading to the village (Mah. 24). *Nibbānagāmi dhammavaro*, the glorious Truth that leads to Nirvāṇa (Kh. 9). *Mandagāmi*, marching slowly. *Ākāsagāmi*, going through the air (Ras. 38). Fem. *gāmini*. *Dukkhanirodha-gāmini paṭipaddā*, the step leading to the destruction of sorrow. Dh. 14, 35, 337; Mah. 43, 98, 111, 225.

**GAMIKO** (*adj.*), Going, travelling [गम् + इक्]. Ab. 424; Dh. 229, 247. *Gamiko bhikkhu*, a travelling priest, one away from his monastery (Sen. K. 489).

**GĀMIKO** (*adj.*), Travelling [गामिक्]. Mah. 202.

**GĀMIKO**, A villager, or perhaps a village headman [गामिक्]. Mah. 166.

**GAMISSATI**, see *Gacchati*.

**GAMITABBO** (*p.f.p. gacchati*), That ought to go. Sen. K. 506.

**GAMITO** (*p.f.p. gacchati*), Gone. Das. 36; Sen. K. 510.

**GAMĪYATI**, see *Gacchati*.

**GAMMA**, see *Gacchati*.

**GAMMO** (*p.f.p. gacchati*), Accessible, attainable [गम्य = जम्]. Ab. 745; Sen. K. 477.

**GAMMO** (*adj.*), Belonging to villages, rustic, pagan [गाम्य].

**GAMO** (*adj.*), Going [जम्]. *Adhogamo*, going down. *Uddhagamo*, ascending.

**GAMO**, Going, journey, march [जम्]. Ab. 395.

**GĀMO**, A village; a collection, a multitude [गाम]. Ab. 225, 1107. *Gāmaśālā*, a villager (F. Jāt. 15). *Gāmahejako*, a village headman (Dh. 187). A

*gāma* may consist of so few as two or three or even one house (Pāt. 65). *Bijagāmo*, collection of germs. *Bhūtagāmo*, vegetation.

**GĀMŪPACĀRO**, Outskirts or entrance of a village [गाम + उपचार]. Pāt. 65; Ras. 70; Dh. 106.

**GAMYATE**, see *Gacchati*.

**GAṆAKAMMAṆ**, **GAṆABHOJANAM**, see *Gaṇo*.

**GAṆAKO**, An accountant, treasurer; an astrologer, one who calculates nativities [गणक्]. Ab. 347; Mah. 69.

**GĀNAM**, A song [गान]. Ab. 130.

**GANANĀ**, and **GAṆANAM**, Counting, calculation; number [गणना]. *Gaṇanaṃ sikkhati*, to learn mathematics (Alw. I. 100). *Bhikkhugāṇaṇā*, the number of the priests (Pāt. 1, comp. Mah. 172). *Senāgaṇanaṃ kāretvā*, having caused the army to be numbered. *Mayi manasaṃ paśādetvā sagge nibbattānaṃ gaṇaṇā n' atthi*, the number of those who having believed in me are born in heaven is beyond computation, lit. there is no counting of them (Dh. 98). Ab. 845.

**GAṆANAPATHO**, Range of calculation or counting [गणन + पथ]. *Gaṇanapathaṃ vitivatto*, exceeding the bounds of computation, innumerable.

**GAṆĀPETI**, To cause to be counted. Dh. 223.

**GAṆASAJJHĀYO**, A repetition by a number of priests in unison, a chorus [गण + स्वाध्याय]. Mah. 194, 198, 211.

**GAṆCHI**, see *Gacchati*.

**GANḌAKO**, A rhinoceros; a sort of fish [गण्डक्]. Ab. 613, 672.

**GANḌAMBO**, Name of a tree. Mah. 107; Kh. 21.

**GANDHABBO**, A Gandharva or celestial musician [गन्धर्व]. Ab. 13. Ab. 902 gives also the meanings "music," "a musician," "a horse." Fem. *gandhabbī* (Cl. Gr. 40). *Gandhabbādhipo*, lord of gandharvas, viz. Dhataratṭha (Ab. 31). The Gandhabbas are a class of demigods (*devayoni*) who inhabit the Cātummahārājika heaven, and are the special attendants of Dhataratṭha (Man. B. 24, 43; Dh. 19, 74).

**GANDHAKUṬI** (*f.*), Perfumed chamber [गन्ध + कुटी]. Any private chamber devoted to Buddha's use was called *gandhakuṭī*, but especially the room he always occupied at Sāvattṭhi. Ab. 211; Dh. 195, 222; Mah. 17; B. Lot. 305.

**GANDHAMĀDANO**, Name of a mountain [गन्ध + मादन]. Ab. 607; Man. B. 15, 16. See *Himavā*.

GANDHANAM, Injuring, destroying [गन्धन].

GANDHĀRĀ (*m.pl.*), name of a people [गन्धार].

Ab. 184; E. Mon. 300; Mah. 71, 72, 73. *Gandhāraraṣṭham*, the Gandhāra country, Candahar.

GANDHĀRO, One of the notes of the Hindu gamut [गन्धार]. Ab. 132.

GANDHI, A substitute for *gandho* at the end of some compounds, e.g. *duḡgandhi*, stinking; *surabhogandhi*, fragrant.

GANDHIKO, A perfume seller [गन्धिक्]. Cl. Gr. 91; Sen. K. 391.

GANDHO, Smell, odour; perfume, fragrance; fragrant substances, perfumes; a mere whiff or scent of thing, i.e. a very little of it [गन्ध]. Ab. 1129. *Macchagandham ghāyitvā*, smelling a smell of fish (F. Jāt. 53). *Gandhagajo*, a musk elephant, one supposed to emit a particular perfume (Ab. 361). *Gandhatelaṃ*, scented oil (F. Jāt. 6). *Gandhodakaṃ*, and *gandhudakaṃ*, scented water (F. Jāt. 8; Dh. 245; Mah. 180). *Gandhasdro*, sandal wood (Ab. 300). *Gandhavāho*, the wind (Ab. 38). *Gandhamāldā*, perfumes and flowers (Mah. 170). *Etesaṃ gandhajātānaṃ silagandho anuttaro*, the perfume of holiness far surpasses these sorts of perfumes (Dh. 10). *Gandho*, "odour," is one of the *Āyataṇas*, *Dhātus*, etc.

GANDHO, The word *gandho*, "bond" or "book," is very frequently spelt thus, see Sen K. 202, Alw. I. x, xxii, Dh. 80, 359, Buddhaghosa's Parables, 3. It is, I think, a corrupted spelling, and not a dialectic form.

GAṆḌO, The cheek; an elephant's temples; a boil [गण्ड]. Ab. 262, 364, 1048; Kamm. 4.

GAṆḌULO (*adj.*), Humpbacked [गण्डुल]. Ab. 319.

GAṆḌUPPĀDO, A sort of worm [comp. गण्डूपद]. Ab. 675 (both editions have *-upp-*). Clough in his Sinh. Dict. has "*Gaṇḍupḍā*, an earth worm."

GAṆETI, To count, to reckon; to reck, to value, to regard [गण]. Dh. 4, 151; Mah. 59. *Āghātaṃ agaṇetvā*, not caring about hatred (Dh. 164, comp. Kh. 21).

GAṆGĀ (*f.*), The river Ganges; the celestial river, the Milky Way [गङ्गा]. Ab. 27, 681; Man. B. 17.

GAṆGEYYO (*adj.*), Belonging to the Ganges [गङ्गेय]. Sen. K. 386. Masc. *gaṇgeyyo*, a sort of elephant (Ab. 361).

GAṆHANAM, Taking, receiving, catching. Mah. 123; Dh. 159, 356; Das. 44.

GAṆHĀPETI (*caus. next*), To cause to be taken. *Ākāraphalāni gaṇhāpento*, causing fruit to be gathered out of season (F. Jāt. 6).

GAṆHĀTI, To take; to receive, to accept; to catch, to capture; to arrest, to seize; to buy; to acquire, to obtain, to get possession of; to adopt; to grasp with the mind, to perceive, to comprehend, to learn; to approve, to agree to, to mind, to regard [गृह्]. *Tumhe gaṇhitvā*, taking you with me (Mah. 194). *Gocaraṃ g.*, to take food (F. Jāt. 12; Mah. 43). *Nivasaṃ g.*, to take up one's quarters (Dh. 232). *Gabbhaṃ g.*, to become pregnant (Mah. 57). *Coram gaṇhissāmi*, I'll seize the robber (F. Jāt. 5). *Chattam dāmaṇam aggahi*, took prisoner the Malabar named Chatta (Mah. 150). *Maccham gaṇhitum*, to catch a fish (Alw. I. xxi). *Pāliṃ vija tam aggahum*, received it (with the same veneration) as the Scriptures themselves (Mah. 253). *Eḷikam gaṇhissāmi*, I'll buy a goat (Dh. 199). *Navakoṭṭhi bhūmiṃ eva gaṇhi*, acquired the site for nine koṭis of money (Dh. 249). *Haṭṭhikantavajraṃ vādentā gaṇhāti*, captures them by playing on the elephant-charming flute (Dh. 158). *Mama vacanaṃ na gaṇhissu*, they did not take my words to heart (Dh. 109). *Sopitu katham na gaṇhāti*, he did not mind what his father said (Ten Jāt. 7). *Gaṇhitvā therabhaṇḍitaṃ*, agreeing to what the therā said (Mah. 172). *Mantaṃ g.*, to learn a mantra (Dh. 159). *Sikkhaṃ g.*, to receive instruction (Sen. K. 317). *Gaṇha pabbajataṃ*, adopt the ascetic life (Mah. 251). *Sūlāni g.*, to take upon oneself the sīla duties (Dh. 81). *Santhānaṃ subhaṃ ti gaṇhāti*, receives the impression or lays hold of the idea that the form is beautiful (Dh. 111).—Aor. *aggahi* (Mah. 45, 57, 150, 251), *agaṇhi*, *gaṇhi* (Dh. 101, 137, 232). Imperat. 2nd pers. *gaṇha*, *gaṇhāhi*. Fut. *gaṇhissati* (Dh. 199), *Ātm. gaṇhissam* (Mah. 111). Inf. *gaṇhitum* (Dh. 101; F. Jāt. 12). Ger. *gaṇhitvā* (Mah. 43, 194; F. Jāt. 4), *gayha* (Mah. 110), *gaṇhiya* (Mah. 170). P.pr. *gaṇhanto*. Pass. *gayhati* (Cl. Gr. 110). Pass. imperat. *gayhatu* (Att. 230). Pass. p.pr. *gayhamāno* (Mah. 108). P.p.p. *gaṇhito*. Caus. *gaṇetti*, *gāṇetti*, *gaṇhāpeti*, *gāṇāpeti*.

GAṆĪ (*adj.*), Having a following, having many disciples [गणि]. Mah. 7. Masc. *gaṇī*, a

teacher (Mah. 104). Acc. to Ab. 612 *gaṇī* is a name of the *gokappa*, or Ceylon elk, but Clough has *gaṇikaṇṭako*.

GAṆIKĀ (*f.*), A courtesan [गणिका]. Ab. 233.

GAṆITO (*p.p.p. gaṇeti*), Counted, reckoned [गणित=गण]. Ab. 710.

GAṆO, A multitude, number, assemblage, troop, herd; a chapter of priests; the priesthood [गण]. Ab. 629, 1050. *Devamanussagaṇā*, hosts of angels and men (Mah. 104). *Eko gaṇasmā vāpakaṭṭho*, alone, far away from the busy crowd (Dh. 105). *Gaṇam bandhati*, gets together a following (Pāt. 74). *Anaccagaṇo*, retinue of ministers. *Gaṇa-cariyo*, teacher of a troop of disciples. *Sagaṇo nāgarāja*, the Nāga king with his retinue (Mah. 7). *Bhikkhunnaṃ gaṇo*, the sisterhood or community of nuns (Mah. 214). *Nātigaṇo*, assemblage of relatives, family circle (Mah. 76). *Migagaṇo*, herd of wild beasts (Ras. 27). *Abhivandiyā gaṇam uttamaṃ*, revering the excellent priesthood (Alw. I. xvi). *Vinayadharapaṇcamo gaṇo*, an assembly of five priests, one of whom is versed in Vinaya (Alw. I. 84). *Gaṇabhajanaṃ* is "food prepared for several priests as a joint meal" (Gog.). *Vīsatigaṇo bhikkhusaṃgho*, an assembly of priests twenty in number (Pāt. 6). *Appatarena gaṇena upasampadaṃ anujāneyya*, would permit ordination by a smaller number than ten (Alw. I. 93). It will be seen from the above examples that *Gaṇa* as applied to an assemblage of priests is, like *Saṃgha*, used in a wide and somewhat vague sense, being applied alike to the whole priesthood, and to so small a number as five. The term *gaṇakammaṃ*, "an ecclesiastical act performed by a small chapter of priests," is opposed to *saṃghakammaṃ*; I believe there can be little doubt that the quorum for a *gaṇakamma* is two or three priests only, while a *saṃghakamma* may be performed by any number from four upwards (B. Lot. 437; Pāt. xi).

GANTABBO (*p.f.p. gaṇchati*), That ought to go [गन्तव्य=गन्]. Sen. K. 503. Neut. used impersonally; *Mayā tattha gantubbaṃ*, I must go there (Ras. 19; Mah. 111; Dh. 153).

GANTHATI, and GANTHETI, To tie, to connect; to compose [गन्ध]. *Mano ganthesaṃ*, composed the Vedic hymns (Alw. I. cxxiv). *Ganthāpeti*, to cause to be tied (Pāt. 74).

GANTHI (*m.*), A joint; a knot; a tie, bond [गन्धि]. Ab. 600. *Pādagaṇṭhi*, the foot-joint, ankle (Ab.

277). *Gaṇṭhipāyo*, a snare (Ab. 520). *Vedesa gaṇṭhiṭṭhānāni*, the knotty points in the Vedas (Mah. 29). There is a plant called *gaṇṭhi* (Mah. 179). Cl. Gr. 27; Dh. 259, 372.

GANTHO, A bond, a tie; a literary composition, book [गन्ध]. Ab. 965, 1006. *Ganthā tesam na vijjanti*, they have no ties (Dh. 38, comp. 17). *Ganthadhuraṃ vipassanādhuraṃ*, burden of study, burden of contemplation (Dh. 80). *Ganthakāro*, a writer, an author (Bāl. i). *Ganthakārattaṃ*, authorship (Ab. p. 182). *Ganthato atthato*, according to the text, according to the meaning (Mah. 252). The *Khuddakanikāya* is also called *Khuddakagantho*. *Gantha* is very frequently written *gandha* (see *Gandho*, 2).

GANTUM, GANTVĀ, see *Gacchati*.

GARAHĀ (*f.*), Blame, reproof, contempt [गर्हा]. Ab. 121; Dh. 305.

GARAHANAM, Blame, contempt [गर्हण].

GARAHATI, To blame, to disparage, to despise [गर्ह]. P.p.p. *garahito* (Dh. 6). P.f.p. *garahitabbo* (Sen. K. 577).

GARAHĪ (*adj.*), Censuring, despising [गर्हिण]. Dh. 87.

GARALAM, The venom of a snake [गरल, गरद]. Ab. 655.

GĀRAVATĀ, Respect (see next).

GĀRAVO, Respect, reverence; weight, authority, importance [*garu* + ञ, comp. गौरव]. With loc. *Sāmaṇere gāravo*, respect for the novice (Dh. 403). *Saṃghagdravā*, out of reverence for the assembled priests (Mah. 196). There are six *gāravas*, respect for Buddha, for the Law, for the priesthood, for the *sikkhā*, for *appamādo*, for *paññā* (comp. *Agāravo*). B. Lot. 335; Kh. 5; Mah. 7. In the compound *raṇanattayagāravo*, "reverencing the three gems," Mah. 127, *gāravo* is perhaps an adjective.

GĀRAYHO (*adj.*), Contemptible, blamable, low, base, absurd [points to a form गार्ह, comp. गर्ह]. Ab. 700, 735; Cl. Gr. 116; Sen. K. 477.

GARU (*adj.*), Heavy; large; weighty, important; venerable [गुरु]. Ab. 701, 840. *Garūṃ karoti*, to respect, to revere, to attach importance to. *Tam pi yakkhinīṃ garūṃ katvā*, reverencing even the *yakkhinī* (Dh. 403, comp. Kh. 21). I have also met with a pres. *garukaroti*. *Garukato*, revered. *Garukātabbo*, deserving respect. *Garu-*



*kāro*, respect. *Garudassanaṃ*, respectful attention (Att. 134). *Garugabbhā*, a pregnant woman (Ab. 239). *Garubhaṇḍaṃ*, property held in common by a community of priests, as lands, tanks, crockery, opposed to *parikkhāro*, "personal requisites" (Att. 142). At Mah. 111 occurs a neut. nominative *garuṃ*; *bhātuno vacanaṃ garuṃ*, my brother's word is imperative (the Ind. Off. MS. reads *guruṃ*). In prosody a long syllable is called *garu*, "heavy" (Kh. 21). See *Guru*.

**GARU** (*m.*), A parent; a teacher, a religious preceptor [गुरु]. Ab. 840; Sen. K. 515; Dh. 107. *Lokaguru*, teacher of the world, Buddha (Ab. 3). *Garutthāniko*, holding the place of a teacher.

**GARU** (*m.*), A bird's wing [गरुत्]. Ab. 627.

**GARUGABBHATĀ** (*f.*), Pregnancy [गुरु + गर्भ + त]. Dh. 154.

**GARUKO** (*adj.*), Heavy; severe; serious, grievous; weighty, important [गुरुक]. *Dāḍo garuko*, heavy punishment (Dh. 55). *Garuko ābādho*, severe illness (Dh. 25). *Garukāni kammāni*, important ecclesiastical acts (Pāt. 62). *Garuko saṅghabhedo*, it is a grievous sin to create discord in the priesthood (Dh. 145; Pāt. xxxi). In grammar a long syllable is called *g.* (Sen. K. 505). As the last part of a compound: *Dhammagaruko*, revering the Law (Dh. 87); *Nāhānagaruko*, attaching great importance to bathing (Alw. I. 93); *Rūpagarukā eṣā*, this woman thinks a great deal of her appearance (Dh. 315).

**GARUḬO**, A Garuda bird [गरुड]. Ab. 633; Sen. K. 335. The Garuḱas are a gigantic race of birds, ever at war with the Nāgas (Man. B. 44).

**GATADDHĪ** (*adj.*), One whose journey is ended, who has reached his destination [गत + अन्त्य + इन्]. Figuratively, of an Arahā (Dh. 17).

**GATASATTO** (*adj.*), Lifeless [गत + सत्त्व]. Das. 31.

**GĀTHĀ** (*f.*), A verse or stanza [गाथा]. Ab. 1090. This word generally means a *Āloka* or *Anuṣṭubh* stanza (comp. Dh. 82, 86, 89, 95; F. Jāt. 18). *Catuppadā gāthā* or *catuppadikā gāthā*, a *gāthā* of four half-lines, a complete *āloka* (Ras. 18, 67). *Gāthā* or *gātham* is the fourth of the nine *Angas*, or divisions of the Scriptures according to subject-matter. It comprises *Dhammapada*, *Theragāthā*, *Therīgāthā*, and those portions of *Suttanipāṭa* which are unmixed verse, and do not bear the title of *Sutta* (B. Int. 53, 56, 57; B. Lot. 729;

Alw. I. 61; E. Mon. 172). *Gāthāpadaṃ*, a stanza (Dh. 19).

**GATI** (*f.*), Going, journey, march; course; refuge, resting-place, abode; way of turning out, result, issue, consummation; mode of re-birth after death, state of existence, future state, destiny; re-birth, transmigration, existence; good state, safety, happiness; discretion, prudence, wisdom [गति]. Ab. 395, 793. *Dve gatiyo bhavanti*, two courses or careers are open to him (B. Lot. 581). *N'eva tassa gatiṃ nāgatiṃ jānāma*, we know not whether he is in safety or not (Dh. 206). *Attā hi attano gati*, for self is the refuge of self (Dh. 68). *Gatisatisakito*, endowed with discretion and intelligence (Alw. I. 112). There are five *gatis* or states of existence into which a being may be re-born on death, they are *nirayo*, *tiracchānayoni*, *pettivisayo*, *manussā*, *devā*, hell, the brute creation, the preta-world, men and gods (B. Lot. 377; Dh. 282; Man. B. 37; at Alw. I. cvii we have *manussaloka*, *devaloka*, instead of *manussā*, *devā*). The six *gatis* are the above with the addition of *asuranikāyo* (B. Lot. 309). *Gati tesam duramāyā*, their future state cannot be seen, i.e. when they die they are not reborn in another state, but attain *Nirvāṇa* or annihilation (Dh. 17). *Yassa gatiṃ na jānanti devā gandhabbāmanussā*, whose future state none know of, i.e. he is not re-born when he dies (Dh. 74). *Gativimutto*, freed from transmigration, i.e. having ceased to exist, having attained *Nirvāṇa*. *Cittappasādamattena sugate gati uttamaṃ labhati*, by mere faith in Buddha the happiest state is obtained, i.e. re-birth in one of the *deva* worlds (Mah. 177). *Subhagati*, re-birth in a *deva* world (Mah. 158). *Gatī pāpikā*, "evil state after death," is explained by the commentator to be *niraya* "hell" (Dh. 55, 396). *Tāsam upāsikānaṃ kā gati ko samparāyo*, what is the state of these devotees after death, what is their future existence (Dh. 175). *Caldācāyāṃ gatiyaṃ hi pāpino puññaṇa upenti yathāruccim gatiṃ*, in this ever-changing existence by good works men obtain after death the state of being they wish for (Mah. 136).

**GATIMĀ** (*adj.*), Having the power of motion [गतिमन्]. Cl. Gr. 24.

**GATO** (*p.p.p. gacchati*), Gone to, reached; walking, going; having come to, having attained; directed to, devoted to, occupied with; having entered, being in, being upon; departed, gone, disappeared



[गत = गन्]. With acc. *gāman gato*, gone to the village (Cl. Gr. 79). With dat. *gāmassa gato*, gone to the village (Sen. K. 329). *Gāmagato*, gone to the village (Cl. Gr. 79). *Ujjugato*, walking uprightly (Dh. 20). *Yathākamman gato*, passed away according to his deeds, viz. was reborn in that *gati*, or state of existence, which his deeds had merited (F. Jāt. 8). *Gatagatavelāya*, whenever he went there (Das. 30). *Ten' āyasmā gatagataṭṭhāne*, at every place reached by the venerable man. *Therassa gamandhañ ca gatattānāñ ca jāniya*, having ascertained the day of the therā's intended journey and his destination (Mah. 177). *Kāṭṭhāvānān gamamaggo*, the path trodden by Arahās (Dh. 102). *Tissavāpim gate tasmim*, when he had gone to the Tissa tank (Mah. 216). *Vuddhīm gato*, grown up (Att. 202). *Vyasanān gato*, perished (F. Jāt. 18). *Yass' indriyāni samathān gatāni*, whose senses are stilled (Dh. 17). *Devānān seṭṭhatān gato*, having attained the sovereignty of the gods (Dh. 6). *Sakalagunaggatān gato*, having attained the perfection of all virtues (Mah. 10). *Pariniṭṭhitān gato*, completed, accomplished (Mah. 233). *Attano hatthagato*, passed into his hands (F. Jāt. 6). *Buddhagatā sati*, thoughts set on B. (Dh. 52). *Pañjaragato*, having entered the cage (Alw. I. xiii). *Savanagatān sūlam*, like a thorn run into the ear (Att. 193). *Hatthikkhandhagatān sahaṣṣaṇ*, a thousand pieces placed on the back of an elephant (Mah. 45). *Sabbhāgato parisagato*, when in a court, when in an assembly. *Mama viṣayagatā manussā*, the men who inhabit my realm (Att. 205). *Gāmagatān araṇṇagatān vā*, stored in the village or in the forest. *Atṭhi patitvā gatān*, the bone dropped and fell out (F. Jāt. 12). *Gatamalo*, spotless. *Gataḍḍhāyo*, fearless (Mah. 159). Neut. *gatān*, going, walking.

**GATTAM**, The body; a limb [गत्त]. Ab. 151, 901; Ras. 16; Dh. 304. *Gattāni parisīcutha*, bathed his limbs (Mah. 33).

**GAVAJO**, see *Gavayo*.

**GAVAKKHO**, A round window, air-hole, bullseye [गवाक्ख]. Ab. 216, 948; Mah. 57.

**GAVAM**, **GĀVAM**, see *Go*.

**GAVAMPATI** (m.), One who owns or herds cattle [गो + पति]. Sen. K. 237.

**GAVASSAKAM**, Cows and horses [गो + अस्स + कम्]. Sen. K. 237.

**GAVAYO**, and **GAVAJO**, A species of ox, the Gayal or *Bos Gavæus* [गवाय]. Ab. 616; Sen. K. 209.

**GAVELAKAM**, Cows and sheep [गो + एलक्क]. Sen. K. 237.

**GAVESAKO** (adj.), Seeking [गवेस्स + अक्क]. Ras. 18.

**GAVESANĀ** (f.), Search [गवेस्सणा]. Ab. 428.

**GAVESATI** and **GAVESETI**, To seek [गवेस्स]. Mah. 45, 223; Dh. 121. *Gavessati* at Dh. 27. P.p.p. *gaverito* (Ab. 753).

**GAVESI** (adj.), Seeking [गवेस्सिन्]. Dh. 18, 44, 64.

**GĀVEYYO** (adj.), Belonging to cattle [गो + एय]. Sen. K. 388.

**GĀVĪ** (f.), A cow. Ab. 498; Dh. 238, 387; Sen. K. 236. Pl. *gāvīyo* (Dh. 238). See *Go*.

**GĀVO**, see *Go*.

**GĀVUTAM**, A measure of length = the fourth part of a Yojana, a league [गवूति]. Ab. 196; Dh. 148, 191; B. Lot. 486. *Tigāvutān*, three leagues (Dh. 98).

**GAVYO** (adj.), Bovine [गव्य].

**GĀYAKO**, A singer, chorister [गायक्]. Ab. 902.

**GĀYANAM**, Singing [गायन]. Ab. 902.

**GĀYATI**, To sing [गै]. Alw. I. 41; Dh. 85; Pāt. xlv. P.p.p. *gīto*.

**GĀYATTĪ** (f.), Name of a metre [गायत्री]. Ab. 417.

**GAYHA**, **GAYHATI**, see *Gaphāti*.

**GAYHO** (p.p.p. *gaphāti*), That can be taken, seized, grasped [गाह्य = ग्रह]. *Indriyaggayho*, perceptible to the senses (Ab. 716).

**GEDHO**, Greed, desire (from गृह्). Kh. 16.

**GEHAM**, and **GEHO**, A house [गैह]. Ab. 207; Dh. 28; Mah. 241. *Geham gacchati*, to go home (F. Jāt. 15).

**GELANĀNĀM**, Sickness, illness (abstract noun formed from *Gildāno*, which see). Ab. 323. At Mah. 50 it is used for sea-sickness.

**GENDUKO**, A ball to play with [गेण्डुक्क]. Ab. 316.

**GERIKAM**, Red chalk [गेरिक]. Ab. 610, 817.

**GEYYAM**, Mixed prose and verse [गेय = गै].

*Geyyam* is one of the nine *Āṅgas*, or divisions of the *Tiṭṭhaka* according to subject-matter or style. The term is applied to those *Suttas* which contain an admixture of verse (*sabbam sagāthakam suttam geyyam*); I may instance the *Sigālovādasutta*, in which at intervals the prose text of Buddha's exhortation is repeated or paraphrased in verse. B. Int. 52, 53; E. Mon. 172; Alw. I. 61.

**GHACCO** (adj.), To be destroyed [घाक्क]. Dh. 45.

GHAMMATI, To go. According to Kaccāyana (Sen. K. 458) a root GHAMM may be substituted for गम् throughout the whole conjugation. The examples given in the vutti are the imper. forms *ghammāmi, ghammāhi, ghammatu*. I have not met with this conjugation elsewhere.

GHAMMO, Heat; the hot season; sweat [घर्म].

Ab. 954; Mah. 3. *Ghammajalam*, sweat (Ab. 1088).

GHAMSAṬI, To rub, to grind [घृष्]. Cl. P. Verbs, 16; Dh. 106.

GHANACCHĀYO (adj.), Deep-shaded, thickly wooded [घन + छाया]. Mah. 84.

GHĀNĀM, The nose, the organ of smell [घ्राण].

Ab. 150; Cl. Gr. 44; Man. B. 399, 420. *Ghānam* is always spelt with the dental n, at Dh. v. 360 all three MSS. have *ghānena*. See *Āyatanam, Dhātu, Indriyam, Viññānam*.

GHANASĀRO, Camphor [घन + सार]. Ab. 305.

GHANĀNĀM, Destruction [from हन]. Dh. 30, 332.

GHANO (adj.), Firm, dense, solid, uninterrupted [घन]. Ab. 707, 820. *Aṭṭhaṅgulaghano*, eight

inches thick (Mah. 112). *Meghavannaṇṇapāsāne*

*ghane*, Meghavanna stones without a flaw (Mah.

179, or is it "dark-coloured"?). *Maṇḍhi gha-*

*nīlehi*, with dark-blue gems, i.e. sapphires (Mah.

258). *Ghanatamo*, thick darkness (Ab. 72).

*Ghanakarakavassam*, a heavy shower of hail (Dh.

224). *Ghanam ghanūpāhanam*, thick shoes (Alw.

I. 93). *Ghanā chāyā*, dense shade. *Ghano* and

*ghanam*, a cloud (Ab. 47; Mah. 119). *Ghano*,

an iron club (Ab. 820). *Ghanam*, a musical instru-

ment played by striking, as a cymbal, tambourine,

bell (Ab. 142, 820).

GHANOPALAM, Hail [घन + उपल]. Ab. 50.

GHANṬĀ (f.), A bell [घण्टा]. Mah. 128, 164;

Sen. K. 536.

GHANṬIKO, A ballad singer [घण्टिक]. Ab.

396 (the reading is *ghaṇṭhiko*).

GHARAGOLIKĀ (f.), A house lizard [गृह +

गोलिका]. Ab. 621.

GHARAKAM, A house [गृह + क]. Mah. 23.

GHARAM, and GHARO, A house [गृह]. Ab. 206;

Sen. K. 509. *Āgantvāna sakam gharam*, revisiting

their old homes (Kh. 11). *Sake ghare*, at home

(Mah. 110; comp. Alw. I. 75). *Paṭimāgharam*

*bodhigharām*, an image house, a bo-tree sanctuary

(Mah. 235, 236). *Gharadvāram*, house door (Dh.

241). *Gharasūkaro*, domestic hog (Dh. 491).

*Gharasappo*, a rat-snake (Ab. 652). In the plur.

the masc. *gharā* is used. *Gharā nānappakāraḍā*,

buildings of various sorts (Mah. 236). *Aṇṭṭhā-*

*namalā gharā*, sloth is the bane of a household

(Dh. 43, comp. the meaning of the pl. in Sansk.).

*Durādvāda gharā*, household life is irksome (Dh. 53).

*Te veyappattie gharabandhanena bandhimā*, when

these young men were grown up their parents got

them married (Dh. 78). Comp. *Gaham*.

GHARANĪ (f.), A wife [गृहिणी]. Ab. 237.

GHARĀVĀSO, Living in a house or at home, life

in the world, the householder's or layman's life as

opposed to the life of an ascetic [गृह + आवास].

Dh. 153, 392, 403.

GHASATI, To eat [घस्]. Alw. I. 14.

GHASMARO (adj.), Gluttonous [घस्मर]. Ab. 734.

GHĀSO, Eating, pasturing; food, fodder; meadow

grass [घास]. Ab. 465, 602, 1103; Att. 193.

GHATĀ (f.), Multitude, many; junction [घटा].

Ab. 630, 1128. *Haṭṭhigaṭā*, a troop of elephants

(Ab. 362).

GHĀTAKO (adj.), Killing, destroying, murdering,

sacking [घातक]. *Pitughātako*, parricide (Mah.

15). *Gāmaghātako*, plundering villages (Dh. 90).

*Dipaghātakā damiḍā*, the Tamuls devastators of

the island. *Haṃsaghātako bhikkhu*, a priest who

had killed a haṃsa (Dh. 415).

GHATAM, Ghee, or clarified butter [घृत]. Ab. 499;

Dh. 96; Mah. 196.

GHATANAM, Junction [घटन]. Ab. 1128.

GHĀTANAM, Slaughter [घातन]. Ab. 403.

GHĀTANO (adj.), Destroying [घातन]. F. *ghātanti*

(Mah. 158).

GHĀTĀPETI (caus. hanti), To cause to be slain.

Dh. 224; Das. 2.

GHĀTĀPETI (caus. next), To cause to be united,

etc. (see *Ghaṭeti*). Alw. I. 35.

GHATATI, To endeavour, to strive, to exert oneself;

to join, to adapt [घट्]. Dh. 210. *Bhikkhācari-*

*yāya jīvitaṇṇuttim ghaṭanto*, devoting his life to

mendicancy (Dh. 392).

GHĀTETI (caus. last), To join, to unite; to endeavour,

to strive [घटयति, घाटयति = घट्]. Alw. I. 35;

Dh. 195, 286. *Kapālāni ghaṭetvā*, putting together

again the two halves of the skull (Mah. 245). See

*Anusandhi*.

GHĀTETI (caus. hanti), To kill, to cause to kill

[घातयति = हन्]. Dh. 24, 72; Mah. 150; F.

Jāt. 18.

GHATĪ (*f.*), A jar [घटी]. Ab. 457.

GHĀTĪ (*adj.*), Killing [घातिन्]. Sen. K. 512. *Sattugāhī*, killing his foes (Cl. Gr. 29). *Bhātugāhī*, his brother's murderess (Mah. 250).

GHĀTIKĀ (*f.*), The sixtieth part of a day and night, twenty-four minutes [घटिका]. Ab. 74; Cl. Gr. 68. One of the games enumerated in Brahma Jāla S. is *ghāṭikā*, it is thus explained in the comment, *ghāṭikā ti vuccati dighadaṇḍakena rassadaṇḍa-kapaḥarapaṭṭhā*.

GHĀTIKO (*adj.*), Mixed with clarified butter [घातिक्]. Cl. Gr. 89.

GHĀTITO (*p.p.* *ghāṭeti*), Slain [घातित + हुन्]. Mah. 158.

GHĀTĪYANTAM, The rope and bucket of a well [घटी + यन्त]. Ab. 524.

GHĀTO, A jar, a bowl [घट]. Ab. 457; Dh. 250.

GHĀTO, Slaughter, destruction [घात]. Ab. 403; Mah. 158, 216.

GHĀTANAM, Touching, knocking, rubbing, shaking [घटुन्]. Dh. 367; Mah. 157.

GHĀTĪTETI, To touch; to shake; to speak spitefully to, to annoy; to join [घटु]. *Ghaṇṭam gh.*, to ring a bell (Mah. 128; Ind. Off. MS. has *ghāṭeti*). *Ghaṇṭento rājakuṇḍalam*, grazing the king's carrying (Mah. 156). *Bhikkhā durattavacanehi ghaṇṭento*, annoying the priests with harsh words (Pāt. 59). *Nimittam ghaṇṭeti*, joins the boundary (Mah. 100). Dh. 283, 351. P.p. *ghaṇṭito* (Mah. 100).

GHĀTUKO (*adj.*), Mischievous, destructive [घातुक]. Ab. 731.

GHĀYANIYO (*adj.*), Odorous.

GHĀYATI, To smell [घ्रा]. F. Jāt. 53.

GHEPPATI, To take [ग्रभ्]. Alw. I. 20; Sen. K. 455.

GHORO (*adj.*), Dreadful, terrible [घोर]. Ab. 167; Mah. 14.

GHOSANĀ (*f.*), Sounding, proclaiming [घोषणा]. Ab. 117.

GHOSANO (*adj.*), Sounding [घोषण]. Sen. K. 473.

GHOSAVĀ (*adj.*), Sounding, sonant [घोषवन्]. The sonant letters are *g, gh, ṅ, j, jh, ñ, ḍa, ḍha, ṣ, d, dh, n, b, bh, m, y, r, l, v, h*, or the mediae, the mediae aspirate, the nasals, and the liquids (Sen. K. 202).

GHOSETI, and GHOSĀPETI (*caus.*), To shout, to proclaim [*caus.* घुष्]. *Bhāṭakālam ghoṣeti*, to set up the call of refection, i.e. to proclaim that the meal is ready (see Mah. 195). *Dhātupatitṭhā-*

*nam ghoṣetvā*, having proclaimed that the relic was going to be enshrined (Mah. 107). *Dhamma-savanam ghoṣeti*, to proclaim (shout) that the preaching is going to begin, to sound the church call (Dh. 290; Mah. 81). P.p. *ghosito, ghoṣapito* (Dh. 290; Mah. 81).

GHOSO, Sound, noise; rumour; voice; a village of herdsmen [घोष]. Ab. 128, 226, 1081. *Samudda-ghoso*, the roaring of the sea. *Ghoso pi so tattha n' atthi*, they have not even been heard of there (Alw. I. 76).

GHOTAKO, A sort of horse [घोटक]. Ab. 370.

GHUTTHO (*p.p.*), Shouted, proclaimed [घुष्ट = घुष्]. Pāt. xvi.

GIDDHĪ (*adj.*), Greedy [गुहिन]. Fem. *giddhī* (Mah. 43).

GIDDHO (*adj.*), Greedy [गुह, गुह]. Ab. 729. *Giddha* appears to be also a noun, as at Sen. K. 327 we have *lūbhagiddhena*, "through greed of gain." Comp. *Gaddho* and *Gijjho*.

GIHĪ (*m.*), A householder; a layman as opposed to a priest [गृहिन्]. Ab. 446. *Gihijānā*, laymen (Mah. 173). *Therassa gihikāle*, when the *thera* was a layman (Dh. 199). *Gihūbhūto*, being or having been a layman (Dh. 333). *Gihūbhāvo*, state of being a layman (Dh. 411).

GIJJHATI, To be greedy [गुह्].

GIJJHO, A vulture. Ab. 637. *Gijjhakūto*, "The Vulture's-Peak," name of a mountain near Rājagaha (Ab. 606; Dh. 365, 427; B. Lot. 287). *Gijjha* probably represents the S. गुह, through an intermediate step *gridhya*, the *r* passing into *y*; the S. गुह has perhaps created confusion. Comp. *Gaddho* and *Giddho*.

GILĀNAKO (*adj.*), Ill [ग्लान + क]. Mah. 23.

GILĀNO (*p.p.*), Sick, ill [ग्लान = ग्ले]. Ab. 322. Neut. *gilānam*, illness. *Bāhagilāno*, seriously ill (Dh. 97). *Gilānamañce nipajjivā*, having lain on the bed of sickness. *Gilānapaccayo*, a medical requisite, i.e. drugs, or food adapted to sickness (E. Mon. 81). Dh. 341.

GILATI, To devour, to swallow [गु]. Cl. Gr. 129; Dh. 66, 421. P.p. *gilito* (Ab. 757).

GIMHĀNAM, The hot season. Ab. 78; Pāt. 11, 15; Att. 10. *Gimhānamāse paṭhamasīm*, in the first month of the hot season (Kh. 9).

GIMHO, The hot season, summer [गीष्म]. Ab. 80; Dh. 51, 387. *Gimhakāle*, in the hot weather, in

- summer (Ras. 90). Pl. *gimhá*, the hot season  
See *Utu*.
- GIṄGAMAKAM, A sort of ornament. Ab. 289.
- GINI (m.), Fire [अग्नि]. Ab. 34. Comp. *Aggi* and *Aggini*.
- GIÑJAKĀ (f.), A tile, a brick. Ab. 220.
- GIRĀ (f.), Voice, utterance, speech [गिरा]. F. Ját. 18.
- GIRI (m.), A mountain [गिरि]. Ab. 605. *Girikandard*, a mountain cave (Dh. 191).
- GIRIKANNĪ (f.), The plant *Clitoria Ternatea* [गिरिकर्ण]. Ab. 584.
- GIRIMALLIKĀ (f.), The plant *Wrightia Antidysenterica* [गिरि + मल्लिका]. Ab. 573.
- GIRIMEKHALO, Name of Mára's elephant [गिरि + मेखला]. Ab. 44; Man. B. 172.
- GĪTAM, Singing, a song, or hymn [गीत = गी]. Ab. 130; Dh. 85; Mah. 213. *Gītavāditam*, vocal and instrumental music (Kh. 3). *Thutināṅga-lagītehi*, with hymns of praise and joy (Mah. 99).
- GĪTIKĀ (f.), A song [गीतिवा]. Ab. 130.
- GIVĀ (f.), The neck, the throat; debt [गीवा]. Ab. 263, 1129; F. Ját. 53; Mah. 48.
- GIVATTHI (n.), The collar-bone [गीवा + अस्थि]. Mah. 4.
- GIVEYYAM, A neck ornament, necklace [वेय्य]. Ab. 285.
- GO, and -GŪ (adj.), Going; being [गु]. Only at the end of a compound word, e.g. *Silācetiyaḥḍ-nago*, going to the site of the *Silācetiya* (Mah. 7), *toyago*, floating on the water (Mah. 63), *addhagá*, going a journey. Comp. *Anugo*, *Atigo*, *Hatthago*, *Majjhago*, *Samṭipago*, *Pāragá*.
- GO (m. and f.), A bull, a bullock, an ox; a cow (f.); the earth (f.); speech (f.) [गो]. Ab. 181, 495, 498, 869. *Go vajjho viya*, like an ox led to the slaughter (Das. 35). Acc. *gavam* *gávum*, *gávam*. Instr. *gāvena*. Gen. and dat. *gāvassa*. Abl. *gāvá*, *gāvasmá*. Loc. *gāve*, *gāvassim*. Pl. *gāvo* (Dh. 4, 25). Instr. and abl. pl. *gohi*. Gen. and dat. pl. *gunnam* (Dh. 151), *gavam* (Ab. 496), *gonam*. Loc. pl. *gāvesu*, *gosu*. For these forms see Cl. Gr. 35 and Sen. K. 235-239. There is also in Pāli a fem. *gāvī*, "cow" (Ab. 498; Dh. 238, 387). The bases used in composition are *gava-*, and *go-*.
- GOCARIYO (adj.), Brown, reddish. Pát. 9, 80.
- GOCARO, Pasture; food, prey; abode, resort; sphere, range, province; an object of sense, as form, sound [गोचर]. Ab. 94; F. Ját. 37.

*Gocarabhūmi*, pasture ground. *Gocaram* *caram*, browsing (Mah. 120, of an elephant, comp. Dh. 114). *Gāvo pāceti gocaram*, drives the cows to the pastures (Dh. 25). *Gocārāya gate sīhe*, when the lion had gone to seek for prey (Mah. 44). *Gocārāya carantā*, seeking food (F. Ját. 17, of geese). *Gaṇhitvā gocaram sīho*, the lion having eaten his prey (Mah. 43, comp. Dh. 114). *Galo uddhumāyi gocaram gaṇhitum na sakkoti*, his throat swelled, he is unable to eat (F. Ját. 12, of a lion). *Attano attano gocarāṇhāne gocaram gaṇhetvā*, obtaining their food each in his own hunting-ground (F. Ját. 52, the monkey goes to the forest, the jackal to the field-watcher's hut, and so on). *Migā tiṇagocara*, deer that feed on grass (Mah. 33). *Gocaro* as opposed to *agocaro* means "lawful resort," a place which a priest is allowed to frequent in quest of alms, as the houses of pious or philanthropic laymen (E. Mon. 71; Dh. 259). *Pāpācariyagocaro*, frequenting wicked teachers. *Rājagahā mahāgocaram* appears to mean "Rājagaha is a place of great resort," or perhaps "a place of great food resources." *Rājagahā gocaragāmaṃ katvā*, making R. his place of resort for alms. *Gocara* is that whereby anything is limited, wherein it abides, lives, moves, or expatiates, or upon which it operates, its sphere, domain, range, function, object, attributes. Thus, Form is the *gocara* of the eye, Ideas or Knowledge the *gocara* of the mind, Omniscience the *gocara* of Buddha's mind. The following are examples. *Aham pi ganthakārattam patto vibudhagocaram*, I also have achieved authorship, the appanage of the wise (Alw. I. x). *Sukhumaññāpagocaraṃ tanti*, that book which treats of abstruse knowledge. *Te sramā nādhigacchanti micchāsāṅkappagocaraṃ*, they never arrive at the truth, for they follow vain thoughts, lit. false thoughts are their sphere (Dh. 2). *Vimokkho yassa gocaro*, whose sphere is emancipation, i.e. *Kleśanirvāṇa* or Arhatship (Dh. 17). *Ariyānaṃ gocare ratā*, rejoicing in the life of the saints (Dh. 5, here *gocara* is applied to the assemblage of all the attributes, qualities, and states which constitute Arhatship or final sanctification). *Anantagocaro*, whose sphere is the Infinite (Dh. 33, of a Buddha); here the comment says *anantārammaṇassa sabbaññātāṇāssa vasena apariyantagocaram*, "whose domain or range is unlimited, by reason of his omniscience,

the materials of which are infinite." *Gocara* is allied in meaning to *Avacara* and to *Arammaṇa*.

GOCCHAKO, A bunch or cluster, a cluster of blossoms [गुच्छक]. Ab. 545.

GODHĀ (f.), An iguana, a very large sort of lizard [गोधा]. Ab. 622; F. Jāt. 53; Mah. 166.

GODHANAM, Property in cattle [गो + धन].

GODHUMO, Wheat [गोधूम]. Ab. 450.

GOGHĀTAKO, A cow-killer [गो + घातक]. Sen. K. 501; Dh. 368.

GOKANNO, A large species of deer, called elk in Ceylon; a span [गो + कर्ण]. Ab. 267, 612; Mah. 141.

GOKAṆṬAKO, The hoof of an ox; the plant *Asteracantha Longifolia* [गोकण्टक]. Ab. 583 (Clough's edition has ṭ). *Bhūmi khard gokaṇṭakdhātā*, the ground is rough, trampled by the feet of cattle (Alw. I. 93, the comment says *gunnam khurehi akkantaḥhūmito samuṭṭhitehi kaṇṭakehi upahatā*, "spoilt with sharp clods risen up from places trodden by the hoofs of cattle").

GOKHĪRAM, Cow's milk [गो + चीर]. Cl. Gr. 124.

GOKULAM, A cattle-shed, a stable for cows [गो + कुल]. Ab. 190.

GOLAḶAKO, A ball or lump [गोलक]. Ab. 1017.

GOLIḶAKO (adj.), Prepared with molasses [गोलिक]. Sen. K. 390. *Goliḷo*, a sugar seller (Sen. K. 391).

GOLISO, Name of a plant [गोलिह, गोलीह]. Ab. 563 (Clough's edition has *goliso*). In his Sinh. Dict. Clough gives *golisa* and *goliha*.

GOḶO, A ball [गोल]. Ab. 1088; Mah. 175.

GOLOMI (f.), Name of several plants [गोलोमी]. Ab. 584 (= *vaca*), 599 (white *dubbā*).

GOMĀ (m.), A cattle owner [गोमन्]. Ab. 495. Fem. *gomatī*, *gomantī* (Sen. K. 306).

GOMAYO, and -YAM, Cowdung [गोमय]. Ab. 499. *Sukkhāni gomayāni*, dried cowdung (Alw. N. 36).

GOMIKO, A cattle owner [गोमिन् + क]. Ab. 495.

GONAKO, A woollen coverlet with a very long fleece. Ab. 312; B. Lot. 369, 370. A few MSS. read *g*, but I think *n* is the right spelling. The comment on *Brahma Jāla S.* says *gonako ti digha-lomako mahākojavo, caturaṅgulādhikāni kira tassa lomāni*.

GONANḶULO, The black-faced monkey [गो + नाङ्गुल]. Ab. 614.

GONASO, A kind of large snake [गो + नस]. Ab. 651.

GONO, A bullock, an ox. Ab. 495; B. Lot. 370; F. Jāt. 9, 32; Sen. K. 238.

GOPAKHUMO (adj.), Having eyelashes like a heifer [गो + पक्ष्म]. B. Lot. 564.

GOPAKO, A cowherd [गोपक]. Mah. 115.

GOPAKO, One who guards or takes care of [fr. caus. गुप]. *Khettagopako*, a field-watcher (F. Jāt. 53). *Hatthigopako*, an elephant's keeper (Ab. 367). *Maṅgalavāhino gopako*, the groom of the royal charger (Mah. 134).

GOPĀNASĪ, The A shaped rafters of the roof of a hut [गोपानसी]. Ab. 221; Mah. 245. *Gopānasivaṅko*, as crooked as a g. rafter (Dh. 315).

GOPATI (m.), A bull [गो + पति]. Sen. K. 237.

GOPATI, GOPAYATI, GOPETI, and GOPĀYATI, To guard, to keep, to protect [गुप]. Sen. K. 433; Dh. 56; Mah. 17, 260. P.p.p. *gutto*, *gopito*, *gopdyito* (Ab. 754).

GOPO, A cowherd, a herdsman [गोप]. Ab. 495; Dh. 4, 151.

GOPPHAKO, The ancle [गुच्छ + क]. Ab. 277, 864; Dh. 148, 266, 284.

GOPPHO, The ancle [गुच्छ]. Mah. 212.

GOPURAM, A gate, a town gate; the towers or battlements over the gates of a fortified town, a watch-tower [गो + पुर]. Ab. 204, 1065; Mah. 152, 222; Alw. I. x.

GOPURATTHO (adj.), Standing on the battlements [गोपुर + त्थ]. Mah. 152.

GORAKKHĀ (f.), Cow-keeping [गो + रक्षा]. Ab. 446; Kh. 11; Dh. 181.

GORAKKHO, A cowherd [गो + रक्ष].

GORASO, Produce of the cow [गो + रस]. Five are enumerated, *khīraṁ*, *dadhi*, *ghataṁ*, *takkam*, *navanītaṁ*, milk, curds, ghee, buttermilk, butter (Ab. 501). Dh. 151, 238.

GORO (adj.), White [गौर]. Ab. 95.

GOSĀLĀ (f.), A cow-stable [गो + शाळा].

GOSĀMIKO, A cattle owner [गो + स्वामिन् + क]. Dh. 151.

GOSANĶHYO, A cowherd [गो + संख]. Ab. 495.

GOSISAM, A kind of sandal wood [गो + शीर्ष]. Ab. 301.

GOTAMO (adj.), Descended from or belonging to Gotama, a Gautama or Gotamid [गौतम]. Fem. *gotamī* (Cl. Gr. 40).—*Ākyaṁuni* is called *Gotamo Buddho*, and *samaṇo Gotamo* (the ascetic of the Gautama family). The origin of the name is uncertain. Burnouf says, "He was called *Ḍamaṇa*

Gautama, or the Gotamid ascetic, no doubt because Gautama was the sacerdotal family name of the military race of Çákyas, who being Kshattriyas had no ancestor or tutelary saint like the Brahmans, but might, as the Hindu law permits, have taken the name of the sage to whose family belonged their spiritual guide" (Intr. 155). Clough says, "Gautama, the name of Buddha, which he took from his teacher, a celebrated sage, and supposed by some to be the founder of the Nāya philosophy" (1). It would appear that all the Çákyas of Kapilavastu bore the name of Gautama, so that the phrases Gotama Buddha and Samāsa Gotama merely indicated the family from which the Buddha sprang (see B. Int. 155, note).—*Gotamo Buddhō*, Gautama Buddha (Mah. 2). *Gotamo nāma buddho*, a Buddha named Gautama (Dh. 117, 135). *Gotamo Buddhō nāma uppajjissati*, one named Gautama Buddha shall be born (Dh. 130). Unconverted brahmins in addressing Buddha called him simply Gautama (*bho Gotama*, see *Bhavadā*). Buddha is sometimes spoken of by believers as *bhavaṃ Gotamo*, "the venerable Gautama (see *Bhavaṃ*). B. Lot. 863; Sen. K. 387; Cl. Gr. 134.

GOTRABHŪ (*m.*), One who is in a fit state to receive sanctification; a priest [गोत्र + भू]. I am indebted to Subhūti for several extracts explanatory of this term. In its first sense it means "one whose mind is in that state of strong illumination which immediately brings about the attainment of sotāpattimagga." Buddha's words are quoted as follows, *katamo ca puggalo gotrabhū? yesaṃ dhammānaṃ samanantarā ariyadhammassa avakkanti hoti tehi dhammehi samannāgato puggalo gotrabhū*, "who is the gotrabhū? the man who is in possession of those conditions upon which the commencement of sanctification immediately ensues, he is the gotrabhū." Here the gotra is explained by the commentator to mean Arhatship. But gotrabhū may also mean simply a priest or monk, as appears from the following words of Buddha, *bhaviṣṣanti kko paṇ' Ānanda anāgataṃ addhānaṃ gotrabhūno kāśavakapṭhā dussellā pāpa-dhammā*, "the day will come when priests who wear the yellow robe shall be vicious and sinners." Here gotra is said to mean grāmapagotra, the family or fraternity of Buddhist monks. Hardy says, "The wisdom necessary for the reception of the paths is called *gotrabhūṇāpa*" (E. Mon. 281, 282).

GOTTAM, Family, lineage; family name [गोत्र]. Ab. 332, 1060; Dh. 70. *Gottena Gotamo*, by family a Gotamid (Cl. Gr. 134). *Kassapo gottato jino*, a Buddha whose family name was Kācyapa (Mah. 93).

GOTTHAM, A cattle-shed, cow-stable [गोष्ठ]. Ab. 190.

GOVINDO, A cattle owner, a head herdsman [गोविन्द, or गोपिन्द]. Ab. 496; Sen. K. 237.

GOYŪTHAM, A herd of cattle [गो + यूथ]. Dh. 203. -GŪ, see -Go.

GUDAM, The anus [गुद]. Ab. 274.

GUGGULU (*n.*), Bdellium, a fragrant gum [गुग्गुलु]. Ab. 557.

GUHĀ (*f.*), A cave; the heart [गुहा]. Ab. 609. Lion's den (Mah. 44; F. Jāt. 47).

GUHĀSAYO (*adj.*), Whose seat is the heart [गुहा + शय]. Said of *citta*, "the thoughts" (Dh. 7).

GŪHETI (*caus.*), To conceal [गुहयति *caus.* गुह]. Alw. I. 38.

GULĀ (*f.*), A pock, a pimple [गुला].

GUḶAKO, A ball [गुलक]. *Kiḷāḡulako*, a ball for playing with (Mah. 141).

GUḶAPHALO, The tree *Careya Arborea* [गुल + फल]. Ab. 554.

GŪLHO (*p.p.p.*), Secret, concealed [गुह = गुह]. Ab. 746. *Gūḷhapuriso*, a spy (Ab. 347). At Mah. 71 *devānaṃpiyavacano gūḷhanāmo*, is rendered by Turnour, "bearing the profoundly significant title of Devānaṃ Piya."

GUḶIKIḶĀ (*f.*), Game of ball [गुली + कीला]. *Gūḷikiḷam kiḷati*, to play at ball (Dh. 139).

GUḶO, Molasses, sugar; a ball, a globe; a ball or mouthful of food [गुल]. Ab. 462, 1088. *Ayoguḷo* and *lohaguḷo*, a ball of iron (Dh. 54, 66). *Puppha-guḷo*, a bunch of flowers, a bouquet (Dh. 172). *Lākhidguḷo*, a round lacquered box (Alw. I. 75). *Guḷayantaṃ*, a sugar-mill (Mah. 208). *Guḷa-taṇḍulo*, sweetmeats (Mah. 248). *Guḷapāṇako*, a sweet cake. *Guḷapāṇako*, a round stone (Mah. 160). *Guḷapiṇḍo*, a lump of sugar (Dh. 281).

GUMBAKO, Jungle [गुम्बा + को]. Mah. 64.

GUMBO, A bush, a thicket, brushwood, jungle; a multitude, quantity; an array of troops [गुम्ब]. Ab. 550, 631, 861. *Kaṇṭhakagumbo*, a thorn-brake. *Gumbaṭṭhānaṃ*, a jungly place (Mah. 64). *Gumbo tipḍānaṃ*, a thicket of grass and such like (Ab. 454). F. Jāt. 52, 53, 54; Mah. 120.



**GUṆAVĀ** (*adj.*), Excellent, virtuous [गुणवान्].

Alw. I. xiii; Sen. K. 245. Fem. *guṇavati*, *guṇavanti*.

**GUNDĀ** (*f.*), The grass *Cyperus Pertenuis*, or its root [गुन्दा]. Ab. 590.

**GUNITO** (*p.p.p.*), Multiplied [गुणित = गुण]. Sen. K. 412.

**GUṆJĀ** (*f.*), The shrub *Abrus Precatorius*; the smallest jeweller's weight, equal to a berry of the *guṇjā* shrub [गुज्जा]. Ab. 479, 585.

**GUNIYO**, and **GUNITTHO**, Better, and best. Comparative and superlative of *guṇavā* (Sen. K. 315).

**GUNO**, A string; a bow-string; a time; a quality, property, characteristic; good quality, merit, efficacy, virtue; excellence, piety [गुण]. Ab. 388, 767, 787. *Muttigūṇo*, a string of pearls (Ab. 1116). *Sattagūṇo*, seven-fold (Mah. 152). *Dasagūṇam*, ten times (Ab. 477). *Tippaṇi ratanaṇaṇi guṇaṇi pakāsetva*, proclaiming the virtues of the three gems (Dh. 309). *Kato guṇo*, a good deed done (F. Jāt. 14; comp. Alw. I. 107). *Guṇabhūṣano*, having virtue for his ornament (Alw. I. x). *Tejjavagūṇa*, the qualities of dignity and speed (Mah. 137). *Buddhagūṇa*, the attributes of Buddha (Alw. I. 77). *Guṇakathā*, eulogium, exposition of a person's good qualities.

**GUNTHETI**, To ensnare; to cover [गुण्ठ].

**GUNTHIKO**, see *Ahigūṇṭhiko*.

**GURU** (*adj.*), Heavy [गुरु]. Masc. *guru*, a teacher Pl. *guraṇo*. This form is rare, and I have not met with it in any undoubtedly ancient text. The usual form in Pāli is *garu*, which see. The foll. are references for *guru*: Cl. Gr. 80, 127; Alw. I. xv; Att. 192.

**GURUVĀRO**, Thursday [गुरु + वार].

**GUTHAM**, and **GUTHO**, Excrement [गूथ]. Ab. 274; Das. 44; B. Lot. 384. One of the hells is called *gūthanirayo* (Dh. 408).

**GUTTI** (*f.*), Keeping, guarding [गुत्ति]. Mah. 242. *Indriyagutti*, keep watch over the senses (Dh. 67).

**GUTTO** (*p.p.p. gopati*), Preserved, protected; guarded, hidden [गुप्त = गुप्]. Ab. 746, 754. *Indriyeṇi guttadvāro*, keeping the door of the senses. *Dhammassa gutto*, protected by the Law (Dh. 46). Dh. 7, 56.

**GUYHAKO**, A class of demigods (*devayoni*) who are attendants of Kuvera [गुह्यक]. Ab. 13.

**GUYHAM**, A secret; pudendum [गुह्य = गुह]. Ab. 352, 1061; B. Lot. 572.

## H.

**HA**, An emphatic particle, the Sanskrit *ह*, sometimes used after *Iti* (which see).

**HĀ** (*interj.*), Ah! oh! alas! [हा]. Ab. 1159, 1201.

**HADAYAGO** (*adj.*), Going to the heart, vital [हृदय + ग]. Ab. 945.

**HADAYĀLŪ** (*adj.*), Good-hearted, kind [हृदयालु]. Ab. 722.

**HADAYAM**, The heart; the mind; the breast [हृदय]. Ab. 152, 270. *Hadayena phalitena kālaṃ katvā*, dying of a broken heart (Dh. 109, comp. Mah. 247). *Hadayaṃ manāṃ ca*, the heart and mind (Das. 7). *Karuṇāya kampaṭṭhadayo*, his heart moved with compassion (Att. 205). *Hadayavatthu*, the substance of the heart, the heart of flesh (Ab. 852; Man. B. 399).

**HADAYAṆGAMO** (*adj.*), Going to the heart, touching, affectionate, kind [हृदयंगम]. Ab. 125.

**HADAYAṆGATO** (*adj.*), Learnt by heart [हृदयम् + गत = गम].

**HADAYI** (*adj.*), Benevolent, kind [हृदयिन्]. Ab. 722.

**HAIJO** (*adj.*), Dear, beloved, pleasant [हय]. Ab. 697.

**HALĀHALO**, A sort of poison [हलाहल]. Ab. 855; F. Jāt. 50.

**HALAM**, This is another form of *Alam*. *Halam dāni pakāritum*, no use to proclaim (Alw. N. 98; Gog. Ev. 6). Cl. Gr. 74.

**HALAM**, A plough [हल]. Ab. 449. *Halapaddhati*, a furrow (Ditto).

**HALIDDĀ** (*f.*), Turmeric [हरिद्रा]. Comp. Ab. 586.

**HĀLIDDO** (*adj.*), Yellow [हारिद्र]. Sen. K. 392.

**HALIDYĀBHO** (*adj.*), Yellow [हरिद्र + आभा]. Ab. 97, 1008.

**HAMBHO** (*interj.*), Here! sirrah! [हंभो]. Ab. 1139. *Hambho dubbhāṭṭa*, how now, you rascal! (Dh. 299). Comp. *Ambho*.

**HAMMIYAM**, A house [हम्य]. Ab. 208; Kamm. 9.

**HAMSIYATI** (*pass.*), To bristle [from हम्]. Sen. K. 492.

**HAMSO**, A goose, a swan [हंस]. Ab. 646; Dh. 17, 82; F. Jāt. 16, 17.

**HĀNAM**, Relinquishing, falling away from [हान]. B. Lot. 791.

**HANANAM**, Killing, destroying; removing [हानन]. Ab. 403; Mah. 14.



HANĀPETI (*caus. hanti*), To cause to be killed. Sen. K. 436.

HANATI, see *Hanti*.

HANDA (*interj.*), Come! alas! [हन्]. Ab. 1193. *Handa nam handma*, come let us kill him (Alw. I. 72). *Handa ca dāni mayam bhante gacchāma*, and now, lord, I depart. *Handāham hatacakkhu 'smi*, alas! I am blind (Dh. 86).

HANETI (*caus. hanti*), To cause to be killed. Sen. K. 436.

HĀNI (*f.*), Abandonment; loss, diminution, decay, deterioration [हानि]. Ab. 1129; B. Lot. 649. *Hāniṃ disvāna sattānaṃ*, seeing that men were falling away from true religion (Mah. 207).

HANĀNATI, see *Hanti*.

HANTĀ (*m.*), One who strikes or kills [हन्तु]. Dh. 70.

HANTI, To strike, to beat; to kill, to murder; to destroy, to put an end to, to remove [हन्]. *Pipāsāṃ hantvā*, having quenched my thirst (Ras. 22). *Bhayaṃ sītāṃ tamāṃ tesāṃ hantvā*, having removed their fear, cold and darkness (Mah. 3). Pres. 3rd sing. *hanti* (Dh. 13, 72, 332), perhaps also *hanati* (see Sen. K. 501, 502), pl. *hananti* (Dh. 64). Imperat. 2nd pers. pl. *handma* (Alw. I. 72). Aor. *aḥani*, *hani*, *avādhi* (Sen. K. 502). P.pr. *hananto* (Ras. 27). Inf. *hantum*, *hanitum* (Sen. K. 503). Ger. *hantvā*, *hanitvā*, *hantvāna*, *hantūna* (Dh. 52, 390; Sen. K. 502).—Pass. *haññati*. *Kuñjaro dantesu haññate*, the elephant is killed for his tusks (Sen. K. 349). Pass. imperat. *haññatu*, let him be killed. P.f.p. *hantabbo*, *hanitabbo* (Sen. K. 503; Alw. I. 72). P.p.p. *hato*. Caus. *haneti*, *hanāpeti*, *ghāteti*, *ghātāpeti*.

HANU (*f.*), The jaw [हनु]. Ab. 262.

HANUTI, To conceal oneself [हन्]. With dat. *Hanute mayham eva*, he hides from me (Sen. K. 327).

HĀPETI (*caus. jahāti*), To dismiss, to forego, to forsake; to neglect; to lose; to omit [हापयति = हा]. *Attadattham na hāpaye*, let him not forego, or neglect, his own spiritual good (Dh. 30). *Kiñci ahāpetvā*, having omitted nothing (F. Jāt. 13, comp. Mah. 214).

HĀRAKO, One who takes [हारक]. Pāt. 3, 87. *Asante hārake*, if there be no one to carry it (Pāt. 10).

HARAṆAM, Removal; taking; stealing [हरण]. E. Mon. 283; Kh. 14.

HARĀPETI (*caus. next*), To cause to be removed. F. Jāt. 8.

HARATI, To carry, to convey, to bring; to carry away, to remove; to take, to seize; to steal, to plunder; to bring, to offer; to charm [हृ]. Kh. 13. *Satthu santikaṃ haritvā*, having brought it to the Teacher (Dh. 106). *Bhayaṃ vo dukkhaṃ ca harissāmi*, I will remove your fear and suffering (Mah. 3). *Imaṃ paṇṇaṃ haritvā tassa dehi*, take this letter and deliver it to him (Alw. I. 101). *Harantā rājino manasā*, captivating the mind of the king (Mah. lxxxvii). *Hareyya pāṇipā vasaṃ*, he might handle poison (Dh. 23). *Dve haṃsā kacchapāṃ dappakena haranti*, two geese are carrying along a tortoise with a stick (F. Jāt. 17). *Haranti ye balim*, who bring you offerings (Kh. 6). Perf. *jahāra* (Sen. K. 445). Aor. *aḥāsi* (Dh. 1, 101). Inf. *haritum* (Alw. I. 14). Ger. *haritvā* (Mah. 257). P.f.p. *haritabbo* (Pāt. 67), *hāriyo* (Pāt. 81). P.p.p. *haḥo*. Caus. *harāpeti*, *hāreti*. Desid. *jigimsati*.

HARE (*interj.*), Here! sirrah! Ab. 1139. Comp. *Are*.

HĀRETI (*caus. harati*), To cause to be carried; to take away, to remove [हारयति = हृ]. *Tassa taṃ bahubhāpitaṃ hāretukāmo*, wishing to put a stop to this talkativeness of his (F. Jāt. 16). Mah. 169; Dh. 220.

HARI (*adj.*), Green, yellow, tawny [हरि]. Ab. 97, 869. See also *Harito*.

HARI (*m.*), The colour green or yellow; gold; Vishṇu [हरि]. Ab. 16, 97, 487, 869.

HĀRI (*adj.*), Handsome [हारि]. Ab. 693. *Hārī*, a beautiful woman (Ras. 16).

HĀRI (*adj.*), Taking, robbing; captivating [हारिन्]. *Adinnahārī*, a thief (Ras. 23). Fem. *hārīnī* (Att. 192).

HARICANDANAM, and -NO, Yellow sandal wood [हरि + चन्दन]. Ab. 301; Dh. 95.

HĀRIṆIKO, A deer-hunter [हारिणिक].

HARINO, A deer or antelope [हरिण]. Ab. 617. *Haripakalaṅko*, and *haripaṅko*, the moon (Alw. I. c; Att. 191).

HARITAKI (*f.*), and -KO, yellow myrobalan [हरितक]. Ab. 569; Mah. 22.

HARITĀLAM, Yellow orpiment [हरिताल]. Ab. 493.

HARITATTAM, Yellowness [हरित + त्व].

HARITO (*adj.*), Green [हरित, हरित]. Ab. 97,

- 187, 869, 1016. *Harito yavo*, the green barley (F. Ját. 15). *Haritāni tipāni*, green grass (Pát. xxviii, comp. Das. 31). Neut. *haritam*, grass, greens (Pát. 87). See *Hari*.
- HĀRIYO** (*p.f.p. harati*), To be taken, removed, etc. [हार्य = हृ]. Pát. 81.
- HARO** (*adj.*), Taking, seizing [हर].
- HARO**, Giva [हर]. Ab. 17.
- HĀRO**, Taking; a pearl necklace [हार]. Ab. 285, 1116; Dh. 94. Comp. *Muttāhāro*.
- HASAMĀNAKO** (*adj.*), Laughing, merry [p.pr. Ātm. हस + क]. Mah. 219.
- HASANAM**, Laughter [हसन]. Ab. 175; Dh. 160.
- HASATI**, To laugh, to be merry [हस]. Mah. 219; Dh. 120. Aor. *hasi* (F. Ját. 4). Caus. *hāseti*. *Tam me hāseti mānasam*, this rejoices my heart (Mah. 197). *Tava mukham hāsayamāno*, making your face merry.
- HASITO** (*p.p.p. last*), Smiling, laughing, merry [हसित = हस]. Alw. I. civ. Neut. *hasitam*, laughter, mirth (Ab. 175). *Mahāhasitam hasanto*, laughing a horse-laugh (Pát. 93). Dh. 120.
- HĀSO**, Laughter; mirth, joy [हास]. Ab. 87, 175; Dh. 27. *Hāsadhammo*, sporting, jesting (Pát. 15).
- HASSO** (*p.f.p. hasati*), Ridiculous [हास्य = हस]. Masc. *hasso*, the Ridiculous, one of the Nātyarasas (Ab. 102).
- HĀTABBO** (*p.f.p. jahāti*), That ought to be abandoned [हातव्य = हा]. Sen. K. 477.
- HĀTAKAM**, Gold [हाटक]. Ab. 487; Ras. 33.
- HATATTAM**, Destruction [हत = हन् + त्व]. Dh. 390.
- HATĀVAKĀSO** (*adj.*), One who has removed all occasions for good and evil, said of an Arahā [हत = हन् + अवकाश]. Dh. 18.
- HATHO**, Violence, force, rapine [हट]. Ab. 400.
- HATO** (*p.p.p. hanti*), Killed, destroyed; injured, spoilt; removed, put an end to [हत = हन्]. *Hatacakkhu*, whose sight is destroyed, blind (Dh. 86). *Hataḍḍhavasakkārā*, deprived of their gains and honours. *Vācāya hato*, ruined by his talk (F. Ját. 16). *Hatānam lohitāvilāṇa*, turbid with the blood of the slain (Mah. 154). Neut. *hatan*, killing, hurting. *Hatapahatan*, killing and striking.
- HATO** (*p.p.p. karati*), Seized; carried away [हत = हृ]. *Hatthilīṅgasaṅkappaṇa haṭṭā*, carried off by the elephant-bird (Dh. 157). Dh. 209.

- HATTHACITTO** (*adj.*), Joyful [हृष्ट + चित्त]. Ab. 723.
- HATTHAGATO**, and **HATTHAṄGATO** (*adj.*), Passed into a person's hands, in his power or possession, secure, certain [हस्त + गत = गम्]. *Cattāri phalāni hatthagatān' eva karoti*, makes the four fruitions his own (Dh. 228). F. Ját. 6; Dh. 160, 184.
- HATTHAGO** (*adj.*), In one's power, in one's possession, secure [हस्त + ग]. Att. 194.
- HATTHAKAMMAM**, Manual labour [हस्त + कर्मन्]. Dh. 126, 237.
- HATTHALOMO** (*adj.*), Astonished; overjoyed [हृष्ट + लोमन्].
- HATTHĀNIKAM**, The elephants of an army, elephant-host [हस्तिन् + अनीक]. Ab. 383.
- HATTHAPĀSO**, A measure of distance, generally two and a half hastas or cubits, but said sometimes to mean a distance of twelve cubits [हस्त + पाश]. Pát. 2, 98.
- HATTHAPPATTO** (*adj.*), Come to hand, received, obtained [हस्त + प्राप्त = आप].
- HATTHĀROHO**, One who rides on an elephant, an elephant driver, mahout [हस्तिन् + आरोह]. Ab. 367.
- HATTHASSAM**, Elephants and horses [हस्तिन् + अस].
- HATTHATALAM**, The palm of the hand [हस्त + तल].
- HATTHĪ** (*m.*), An elephant [हस्तिन्]. Ab. 360. Fem. *hatthini*, a she-elephant (Ab. 362, 866; Dh. 105). *Hatthimaggo*, an elephant-track (F. Ját. 2); *Hatthisaṇḍo*, elephant's trunk (Ab. 639). *Hatthikkhandho*, an elephant's back or shoulders (Mah. 45). *Hatthisālā*, elephant stable (Mah. 83). *Hatthiyānam*, a riding elephant. *Hatthigopako*, and *hatthimeṇḍo*, an elephant's groom or keeper (Ab. 367). *Hatthippabbhinno*, a furious elephant (Dh. 58). *Hatthighaṭṭā*, a herd or troop of elephants (Ab. 362). Gen. *hatthino* (Dh. 157). Pl. *hatthi* (F. Ját. 3). Nom. sing. sometimes *hatthi*.
- HATTHIKO** (*adj.*), Carried in the hand [हस्त + क]. Sen. K. 390.
- HATTHILĪNGO**, A sort of vulture with a bill like an elephant's trunk [हस्तिन् + लिङ्ग]. Ab. 639; Dh. 154.
- HATTHINAKHO**, A covered way covering the access to the gate of a town [हस्तिन् + नख].

Ab. 208; I am not sure of the meaning, for the explanation is *yūpo hatthakumbhamhi patitthito*.

HATTHINĪ, see *Hatthi*.

HATTHINIKĀ (f.), A she-elephant for riding [हत्थिनी + का].

HATTHIPO, An elephant's keeper or driver [हत्थिप]. Ab. 367.

HATTHO, The hand; an elephant's trunk; name of a Nakkhatta; a cubit, the measure from the elbow to the tip of the little finger; a quantity [हत्थ]. Ab. 59, 265, 268, 365, 931. *Pattahattho*, bowl in hand. *Gandhamāḍḍikathā*, with perfumes, flowers, and other offerings in their hands (Dh. 79). *Vipāhattho*, holding a lute (Mah. 180). *Sattahattho*, seven cubits long (Dh. 196). *Sahasahattho*, hundred-armed (Mah. 180). *Kesahattho*, a tuft or mass of hair (Ab. 257). *Mārassa hatthas gato*, fell into the power of Death.

HATTHO (p.p.), Bristling; joyful, delighted [हृष्ट = हत्थ]. *Haṭṭhalomo*, having the hair of the body erect with joy or astonishment (Mah. 86). *Atthaṭṭho*, overjoyed (Mah. 85). *Haṭṭhatuṭṭha-citto*, with glad and joyful heart.

HĀVAKO, One who sacrifices [from caus. ३]. Sen. K. 525.

HAVANĀM, Sacrifice [हवन]. Sen. K. 524.

HAVE (adv.), Indeed, certainly. Ab. 1140; Dh. 19, 28, 32, 68, 126.

HAVI (n.), An oblation, sacrifice; clarified butter [हविस्]. Ab. 418, 1114.

HAVO, A summons, challenge [हव]. Ab. 762.

HĀVO, Coquetry, dalliance [हाव]. Ab. 174.

HAVYĀM, An oblation [हव = ३]. Ab. 418.

HĀYANĀM, Diminution, decay (from *Hāyati*).

HAYĀNĪKĀM, Cavalry [हय + अनीक]. Ab. 383.

HĀYANO, A year [हायन]. Ab. 81, 1124.

HĀYATI, see *Jahḍi*.

HAYO, a horse [हय]. Ab. 368, 1102; Mah. 68.

HE (interj.), Oh! [हे]. Ab. 1139, 1150.

HEHITI, A fut. from *Bhavati*.

HELĀ (f.), Sport, dalliance [हेला]. Ab. 174.

HEMĀM, Gold [हेमन्]. Ab. 487; Mah. 70, 90.

HEMANTO, The cold season, winter [हेमन्त]. Ab. 79; Mah. 2. This season begins from the dark half of Kattika, and lasts four months. It is subdivided into Hemanta and Sisira, of two months each.

HEMO, A sort of elephant [हेम]. Ab. 361.

HERAÑÑIKO, A royal treasurer [हिरण्ण + क]. Ab. 343.

HESĀ (f.), Neighing [हेसा]. Ab. 119.

HESITĀM, Neighing [हेसित]. Mah. 142.

HESSATI, see *Bhavati*.

HETĀM, In the phrase *No h' etasā bhante*, "certainly not, lord," the *h* is हि, with the vowel elided before the initial vowel of *etasā*.

HETḤETI, To injure, to harass [हेट्]. Dh. 10, 238.

HETI (f.), A weapon [हेति]. Ab. 385, 868.

HETṬHĀ (adv.), Under, below, low down [अधस्तात्].

Ab. 1156. With gen. *Udumbararukkhasa heṭṭhā*, under the Udumbara tree (F. Jāt. 3). With ahl. *Lohapāsādato heṭṭhā*, on the ground floor of the Lohapāsāda (Mah. 196). *Heṭṭhābhūmi*, ground floor (Dh. 250). *Heṭṭhāmagattayam*, the three lowest paths, i.e. Sotāpattimagga and the two next (Dh. 421, comp. 261). *Heṭṭhābhāgo*, lower part, part below (Dh. 78). When used of a passage in a book it means "before," "previously." *Heṭṭhā vutto*, *heṭṭhāvutto*, *heṭṭhākathito*, above mentioned (Dh. 369, 371, 380; F. Jāt. 1, 20).

HETṬHATO (adv.), Below, underneath [अधस्तात् + तस्]. *Heṭṭhato paṭṭhāya*, from below (Alw. I. 76). With gen. *Setacchattassa heṭṭhato*, under the white umbrella (Mah. 25).

HETṬHIMO (adj.), Lower, lowest; last. *Heṭṭhimā diḍḍā*, the nadir. *Rukkhasa heṭṭhimasākkhā*, the lowest branch of the tree (Dh. 157). *Heṭṭhimakopi*, the lower end (Dh. 261). *Heṭṭhimagādhā*, the preceding stanzas (Dh. 369). *Koṭṭhān heṭṭhimantena satasā*, at least a hundred koṭṭis (Ab. 337).

HETU (m.), Cause; reason, motive; origin; the reason or middle term of an inference [हेतु]. Ab. 91, 972. *Kasmā hetundā*, from what motive? why? (Sen. K. 322). *Kena hetundā*, for what reason? why? *Ko hetu ko paccayo*, what is the reason? what is the cause? *Hetuphalasā*, result or consequence of a cause.

HETU (adv.), On account of, by reason of, by means of, for the sake of [हेतु]. With gen. *Na attahetu na parassa hetu*, not for his own sake nor for the sake of another (Dh. 15). *Kissa hetu*, on account of what? *Tasā kissa hetu*, why is this? (Alw. I. 108). *Lābhahetu*, for the sake of gain (Kh. 27). *Yessā hetu lābhāmassā*, through whom we receive gifts (Kh. 11).

HETUJO (adj.), Produced by a cause [हेतु + जो].

Gog. Ev. 55; Man. B. 441; E. Mon. 203; vegetables are called *hetujs*, as produced from seeds.

**HETUKO** (*adj.*), Having a cause; causing, instrumental [हेतुक्, हेतुक्]. Ab. 104; Man. B. 494. *Saṅgāmo mapipallaṅkahetuka*, a conflict on account of a jewelled couch (Mah. 4).

**HETUMĀ** (*adj.*), Having a cause [हेतुमन्]. Cl. Gr. 24.

**HETUPPABHAVO** (*adj.*), Proceeding from a cause, having its origin in a pre-existing cause [हेतु + प्रभव]. The *hetuppabbhavā dhammā* are explained to be the five khandhas (Att. cxxx; B. Lot. 523; Man. B. 196).

**HETUSO** (*adv.*), Causally, necessarily [हेतु + सस्].

**HEVA** (*adv.*), Quite, just, even. Dh. 225. This is another form of *eva* (which see). I have met with *heva* in three passages only, and in each the preceding word ends in a vowel. The first is *pupphāni heva* (Dh. 9), the second *avihatayobbanā heva* (Dh. 233), the third *mā heva* (Dh. 403). The *h* is probably like the *y* in *yeva*, merely a euphonic addition, but comp. the next article.

**HEVAṂ**, In the phrase *mā h' evaṁ avaca*, "say not so." It is doubtless *evaṁ* preceded by the particle हि. It is true that *Hevaṁ* occurs in the Dhanu inscriptions at the beginning of a sentence (comp. Alw. I. iv), but it is not safe to argue from the Pāli of the inscriptions to that of the sacred books. A phrase *mā h' evaṁ*, "not so," "certainly not," occurs at Gog. Ev. 39, and with this compare *no h' etaṁ* (see *Hetaṁ*), and perhaps *mā h' eva* (see last article).

**HEYYO** (*p.f.p. jahāti*), To be abandoned [हिय = ह्य]. Sen. K. 477.

**HI** (*part.*), For, because; certainly, indeed; alas! [हि]. Ab. 1149, 1197. *Na hi verena verāni sammanti*, for hate is not appeased by hate (Dh. 2). *Vuttaṁ h' etaṁ bhagavatā*, for thus it has been said by Buddha. *Kasmā? evaṁ hi atthaṁ dhariṭṭaṁ sukhāṁ hoti*, why? because by so doing it is easy to ascertain the meaning (Alw. I. cviii). *Tena hi*, very well then (Dh. 89, 158). *Ko hi nāma nara*, what man indeed? (Mah. 259). *Kathaṁ hi nāma*, how indeed? It is sometimes used in giving a respectful refusal: *Na kappati mahārāja pabbajetunā tthiyo hi no*, (nay) great king, for we are not allowed to ordain women (Mah. 85, comp. 80, line 5). Sometimes redundant: *Evaṁ taṭṭhāgate yeva pasādo hi mahapphalo* (Mah. 175, comp. Ab. 1197). See *Hetaṁ*, *Hevaṁ*.

**HILĀDATI**, To be glad [ह्लाद्].

**HILĀDO**, Pleasure [ह्लाद्]. Att. 191.

**HILITO** (*p.p.p.*), Ashamed [ह्रीत = ह्री]. Ab. 747; Das. 44.

**HIMĀCALO**, The Himalaya mountain [हिम + चल्]. Ab. 606.

**HIMAVĀ**, and **HIMAVANTO** (*adj.*), Cold, snowy [हिमवन्]. *Himavā*, Himalaya (Ab. 606). *Himavanto pabbato*, Himalaya (Dh. 53). *Himavanto*, or *Himavantappadeso*, is a region of mystery or romance, the fairyland of the Buddhists. It forms the northern part of India, and contains the great mountain chain of Himalaya, with its principal peaks, *Kelāso*, *Cittakūṭo*, *Gandhamādana*, *Sudassano*, *Kālakūṭo*. It is overgrown with mighty forests, and contains seven vast lakes (*mahāsard*), from one of which proceeds a river which is the fountain-head of the five principal rivers of India (*mahānadī*). *Himavanta* is the resort of Paccekabuddhas, Arhats, Devas, Rishis, Yakshas, etc., and of every species of wild animal; and teems with marvels of every description, as the wonderful Golden Cave (*kaṇṇanaguhā*), the great Jambu tree from which Jambudīpa takes its name, and the Kesara lions whose roar may be heard for many leagues around. Man. B. 15-19; F. Jāt. 2, 4, 12, 16, 17; Dh. 116, 153, 214; Das. 24; Alw. I. xxi; Mah. 22.

**HIMO** (*adj.*), Cold [हिम]. Ab. 1074. Neut. *himam*, frost, snow, dew (Ab. 56). *Himaggabbho*, the regions of dew and frost aloft in the air (Mah. 114, 119; F. Jāt. 57). *Himaraṇsi* (*m.*), the moon (Ab. 52).

**HIMŚĀ** (*f.*), Hurting, killing [हिंसा]. Ab. 403. *Hinśadillo*, cruel, mischievous (Ab. 731). *Corahinśaṁ karonto*, having a criminal executed (Att. 211). *Hinśamano*, wish to injure, malevolence (Dh. 70).

**HIMSANAM**, Injuring, killing [हिंसन्]. Ab. 403. *Yuddhaṁ bhimsanaṁ sattahimsanaṁ*, a dreadful and bloody war (Mah. 93). *Ahimsanaṁ*, humanity (Dh. 380).

**HIMŚĀPANAM**, Injury. Ab. 1201.

**HIMSATI**, To hurt, to injure; to kill [हिंस]. Dh. 24, 48; Das. 6, 8. P.p.p. *hinsito* (Dh. 149).

**HINAJACCO** (*adj.*), Of low family, low-caste [हीन + जात्य]. Das. 42.

**HINAKO** (*adj.*), Deprived of. Used at the end of a compound, as a substitute for *hino*.

**HĪNAPPANĪTATĀ** (*f.*), Inferiority and superiority, goodness and badness [हीन + प्रणीत + ता]. Gog. Ev. 31.

**HĪNASĪLAM**, Keeping the moral precepts imperfectly, or from unworthy motives [हीन + शील]. Man. B. 493.

**HĪNGULAKO**, Vermilion [हिङ्गुल + क]. Alw. I. 76.

**HĪNGULI** (*m.*), Vermilion [हिङ्गुलि]. Mah. 162.

**HĪNO** (*p.p.p. jahāti*), Wasted, decayed; low, bad, inferior; poor, wretched; forsaken; deprived [हीन = ह]. Ab. 699, 754. *Hīnā jāti*, low birth, low caste (Pāt. 83). *Hīnā papīṭā*, or *hīnappapīṭā*, the low and the high, the wretched and the great (B. Lot. 866; Sen. K. 367). *Hīnavīriyo*, feeble (Dh. 2, 21). *Sutīhīno*, deprived of hearing, deaf (Ab. 322).

**HINTĀLO**, A sort of palm [हिन्ताल]. Ab. 604. Probably the marshy date-palm.

**HIRAÑÑAM**, Gold, bullion, treasure [हिरण्ण]. Ab. 486, 488, 1061. *Hiraññagabbho*, Mahābrahma (Ab. 15). Mah. 163.

**HIRI** (*f.*), Shame, modesty; the shame which deters a man from sinning [ह्री]. Ab. 158; Man. B. 413; Dh. 26; Das. 41.

**HIRIMĀ** (*adj.*), Modest [ह्रीमन्]. Cl. Gr. 24.

**HIRIVERAM**, A perfume, Andropogon Schœnanthus [ह्रीवेर]. Ab. 591.

**HIROTTAPPAM**, and **HIRIOTTAPPAM**, Shame and fear of sinning [ह्री + ottappa]. Dh. 240, 303; Das. 39, 41; Alw. I. xxxiv; Man. B. 413.

**HITAKARO**, A benefactor [हितकर]. Mah. 20; Sen. K. 470.

**HITO** (*p.p.p. dadhāti*), Fit, suitable; beneficial [हित = दा]. *Suttahito*, adapted to the Suttas (Alw. I. xvi). *Yaṃ ve hitaṃ ca sādhuṃ ca*, that indeed which is salutary and good (Dh. 30). Masc. *hito*, a friend or benefactor. *Sabbalokahito*, benefactor of all worlds (Mah. 14). Neut. *hitam*, advantage, benefit, blessing, good. *Parahitaṃ attano hitaṃ ca*, his neighbour's good and his own good (Mah. 206). *Hitakāmo 'si me*, you are my well-wisher (Dh. 97). *Sabbalokahite rato*, delighting in doing good to the whole world (Mah. 4). *Sabbalokahitatthāya*, for the good of the whole world (Mah. 14). Dat. *hitāya*. *Tesaṃ taṃ bhaviṃsati digharattam hitāya sukkhāya*, this will be to them long for a good and a blessing (B. Lot. 350, comp. Ras. 18; Kh. 12; Sen. K. 328). *Hitāya sabbapāṇinam*, for the good of all beings.

**HITVĀ**, **HĪYATI**, see *Jahāti*.

**HĪYATTANO** (*adj.*), Of yesterday [हियत्तन]. Fem. *hiyattani*, the imperfect tense (Sen. K. 431).

**HĪYO**, and **HIYYO** (*adv.*), Yesterday [हियस्]. Ab. 1155; Dh. 227, 423; Mah. 2, 83. *Hiyyappabhūti*, since yesterday (Alw. I. 7).

**HOMO**, An oblation [होम]. Sen. K. 516.

**HORĀPĀṬHAKO**, An astrologer [होरा + पाठक]. Mah. 220.

**HOTABBO**, see *Bhavitabbo*.

**HOTABBO** (*p.f.p. juhotti*), That ought to be offered or sacrificed [होतव्य = ऊ]. Ab. 1114.

**HOTI**, see *Bhavati*.

**HUNKĀRO**, Making a noise, roaring [हुंकार].

**HURĀHURAM** (*adv.*), In various existences, in successive births. This is *huraḥuram* with lengthened *a*, like *phalāphalam*, *bhavābhava*. The comment explains it by *bhave bhava*, "in birth after birth."

**HURAM** (*adv.*), In the other world, in another birth or existence [perhaps ह्वर्]. *Idha vā huram vā*, in this or another world, in this or another state of being (Kh. 7; Dh. 4, 409).

**HUSĀ** (*f.*), A daughter-in-law [हुसा]. Ab. 248. See also *Suphā*, and *Supisā*.

**HUTĀSO**, Fire [हुताश्]. Ab. 35.

**HUTAVĀ** (*adj.*), That has sacrificed [ऊत + वत्]. Sen. K. 483.

**HUTĀVAHO**, Fire [ऊत + आवह]. Ab. 34.

**HUTĀVĪ** (*adj.*), That has sacrificed [ऊत + आवि]. Sen. K. 483.

**HŪTI** (*f.*), Calling, challenge [हूति]. Ab. 762.

**HUTO** (*p.p.p. juhoti*), Sacrificed [ऊत = ऊ]. Sen. K. 483.

**HUTTAM**, Sacrifice [होतव्य]. Dh. 70.

## I.

**IBBHO** (*adj.*), Wealthy [इब्भ]. Ab. 725; B. Lot. 410.

**IBHO**, An elephant [इभ]. Ab. 360. *Ibhappipphall* (*f.*), a sort of long pepper (Ab. 583).

**ICC**, see *Iti*.

**ICCHĀ** (*f.*), Wish, will, desire, lust, covetousness [इच्छा, ईप्सा]. Ab. 163; Dh. 13, 47, 64.

**ICCHĀCĀRO**, Wish, desire, covetousness, ambition [इच्छा + चार]. Mah. 2; Dh. 274. *Ichchācāre phito*, being in a state of desire for worldly gain or fame (Dh. 264, 275).

**ICCHĀPETI**, To cause to desire. Pāt. 78.

**ICCHATI**, To wish, to desire; to approve, to like; to endeavour to obtain, to seek [इच्छति = इच्छ्, and इच्छति = चाप]. *Yam icchasi tam vadehi*, you may say what you like (Dh. 163). *Yato icchāmi bhaddam tassa*, since I wish well to him (Sen. K. 327). *Attano sukham icchati*, endeavours to obtain pleasure for himself (Dh. 51; comp. Kh. 16). *Phalam iccham vanasmim*, seeking fruits in the wood (Dh. 59). *Na icchanti samaggā bhavituṃ*, they refuse to be reconciled (Dh. 104). *Aniccham, anicchanto, anicchamāno, anicchamāsako*, disliking, refusing, unwilling (Dh. 104, 300; Das. 38). Aor. *icchi* (Mah. 231). Fut. *icchissati*. P.pr. *iccham, icchamāno* (F. Jāt. 3). P.p.p. *icchito, iṭṭho*.

**ICCHITO** (p.p.p. last), Wished, desired [इच्छित]. *Ichchitaṃ te vada*, tell me what you want (Att. 205). *Ichchiticchitattāṇaṃ*, wherever he likes (Dh. 407, comp. 273).

**IDA**, see *Idha*.

**IDAM** (neut. *ayam*), This [इदम्]. *Idam vadi*, spoke as follows (Mah. 170). *Idam satthā kathesi*, this the Teacher said (F. Jāt. 1). *Idam avoca bhagavā*, this the Blessed one said. *Puttaṃ sabbam idam*, all this has been said (Kh. 21). *Tehi idam e'idaṃ ca vuttā*, having been told so and so by them (Dh. 130). *Idaṃ ca idaṃ ca kāressati*, will cause such and such things to be made. *Idaṃ ca vata re*, by the bye! an exclamation when a thought suddenly strikes one (Att. 106). See *Ayam*.

**IDAM** (adv.), Here, now, even [इदम्]. In the phrase *Ekam iddham samayam*, "now I on a certain occasion," there can be little doubt that *iddham* is this adverb followed by *aham*: a comment indeed states positively *ettha idam ti nipīṇawattam*; but the vṛitti on the twentieth rule of Kaccāyana's *Sandhikappa* gives it as an example of the change of *dh* to *d*, resolving it into *idha aham* (Sen. K. 209; Cl. Gr. 10). *Idam* occurs in the words *yadidam, tadidam, kimidam, yathayidam, seyyathidam*. It is possibly also the second part of *neyidam* in the phrase *na-y-idam sukaram agatam ajjhavasatā*, etc., but comp. Dh. 163, line 15.

**IDANI** (adv.), Now [इदानीम्]. Sen. K. 308. *Idaṃ eva*, at this very time, at the present moment (F. Jāt. 8, 16).

**IDAPPACCAYĀ**, From an assignable cause, from an ascertained cause [इदम् + abl. प्रत्यय]. *Atthi*

*idappaccayā jārāmarapam*, does decay and death exist from an assignable cause? Comp. Gog. Ev. 6.

**IDATTAYAM**, These three [इदम् + चय]. Ab. 100.

**IDDHI** (f.), Prosperity, power, majesty; supernatural power, magical power, miraculous faculty; a miracle [इच्छि]. B. Lot. 310, 818; Man. B. 38, 500. There are ten *iddhis*, such as the power of passing through the air, of taking any form, of creating, or causing to appear (*nimmāṇam*) anything that is required. *Iddhi* is the peculiar attribute of the Arahās, though it is also possessed by those who have practised Jhāna. *Rājiddhīhi virājanto*, resplendent with royal majesty (Mah. 245). *Iddhīhi viya nimmitam*, as if created by supernatural means (Mah. 242). *Puthujjanikā iddhi*, such supernatural power as an unconverted man may possess (Dh. 142, comp. Man. B. 315). *Iddhito parihāyito*, having fallen away from *iddhi*, having lost his magical power (Dh. 143). *Tam iddhim uparājā so divā*, the sub-king having seen this miracle (Mah. 34). *Nānappakāra iddhiyo katvā*, having performed many miraculous acts (Dh. 299). Instr. *iddhiyā*, by supernatural power, miraculously (Dh. 35; Mah. 194).

**IDDHIMĀ** (adj.), Possessed of supernatural power [इच्छिमन्]. Das. 43; Dh. 249; Mah. 178.

**IDDHIMAYO** (adj.), Created, or made to appear by supernatural power [इच्छि + मय]. Dh. 124, 315.

**IDDHIPĀDO**, Constituent or basis of magic power [इच्छि + पाद्]. There are four *iddhipādas*, which are means by which *iddhi* is attained. They are *chando*, the will or determination to acquire *iddhi*, *viriyam*, the necessary exertion or effort, *cittam*, thought, or the necessary preparation of the thoughts or heart, *vimāṇasā*, investigation. The full text is as follows, *cattāro iddhipādā, idh' dvuso bhikkhu chandasamāddhipadhānasāṅkhārāsamannāgataṃ iddhipādāṃ bhāveti, viriyasamāddhipadhānasāṅkhārāsamannāgataṃ i. bhāveti, cittasamāddhipadhānasāṅkhārāsamannāgataṃ i. bhāveti, vimāṇasāsamāddhipadhānasāṅkhārāsamannāgataṃ i. bhāveti* (Sang. S.). Here *padhāna* is no doubt used in its Pāli sense of "exertion," but the northern Buddhists, misunderstanding the word, have rendered it by *प्रहाण*, "abandonment," and so made nonsense of the passage (See. B. Int. 625; Lot. 310, 311, 312). Att. 57; Man. B. 413, 498; Alw. I. 77; Dh. 338.

**IDDHIPABHEDO**, The different sorts of magic



- power [इदि + प्रविह]. B. Lot. 821; Alw. I. xxxiv. See *Abhiññā*, and *Vijjā*.
- IDDHIPPATTO** (*adj.*), Possessed of miraculous power [इदि + प्राप्त = आप]. Mah. 79.
- IDDHIVIDHĀ** (*f.*), The various sorts of iddhi [इदि + विधा]. E. Mon. 284.
- IDDHIVISAYO**, Range, power, or extent of iddhi [इदि + विषय]. Man. B. 9; Dh. 133.
- IDHA** (*adv.*), Here; hither; in this world [इह]. Ab. 1161; Sen. K. 302. *Idha vasati*, lives here (F. Jāt. 4). *Idhāvāso*, living here (Pāt. 6), *Idhādhipati*, the sovereign of this place (Mah. 49). *Jambudīpā idh' āgata*, we have come hither from India (Mah. 78). *Idh' āgata*, when I return (Mah. 110). *Idhāgamānam*, going there, arrival, return (Mah. 150; Dh. 241). *Giridīpam tesam idh' ānaya*, brought Giridīpa to these shores for them (Mah. 3). *Idh' eva lokasmin*, in this very world (Dh. 44). *Idhaleko*, this world. *Idha va kuram vā*, in this or other worlds, in this life or in another state of existence (Dh. 4; Kh. 7). *Idha socati peccam socati*, he mourns in this world, he mourns in the next (Dh. 3). *Na hi verena verāni samman' idha kuddāmanā*, for never in this world is wrath appeased by wrath (Dh. 2). *Saddhīdha vittam purisassa soṭṭham*, faith, here below, is man's best treasure (Sen. K. 207). *So idha paṇḍānam anugutto viharati*, he passes through this life given up to sloth (Alw. I. 107). *Idh' āvuso bhikkhusaṭṭhari sagārova viharati*, in this world, brethren, a priest lives reverencing the Teacher (in this and similar instances the Sinhalese scholiasts explain *idha* by *me Buddhācāsanayehi*, "in this religion of Buddha"). *Idha* is frequently affected by sandhi, e.g. *yo'dha = yo idha* (Dh. 47), *idhāgamā = idha agamā* (Mah. 155), *idham āgato = idha āgato* (Mah. 52, comp. 171), *ida bhikkhave = idha bhikkhave* (Cl. Gr. 11). See also *Iha*.
- IDHĀGATATTAM**, Fact of having come [इह + आगत = अत्त + त्त]. Dh. 203.
- IDHALOKO**, This world, this state of existence [इह + लोको]. Opposed to *paraloko*. Dh. 131, 268, 374, 432.
- IDHUMAM**, Firewood [इध्]. Ab. 36.
- IDĪ** (*adj.*), Like this, such [इदु]. Sen. K. 525; Cl. Gr. 118.
- IDIKKHO** (*adj.*), Such [इदु]. Sen. K. 525, 526. *Idikkhasamāgamo*, such an assemblage as this (Mah. 49).

- IDISAKO** (*adj.*), Like this, such [इदु + को]. Mah. 79.
- IDISO**, and **IRISO** (*adj.*), Like this, such, of such a sort, so great [इदु]. Sen. K. 525; Dh. 97, 103; Mah. 27, 69, 79. *Idisam karissam*, I will make it like this (Mah. 175).
- IHA** (*adv.*), Here [इह]. Ab. 691, 1161; Sen. K. 302; Ras. 25. *Iha yo kusalo*, he who is skilled in this book (Alw. I. ix). This form is rare, see *Idha*.
- IHĀ** (*f.*), Exertion, endeavour [इहा]. Ab. 156.
- IMALOKIKO** (*adj.*), Belonging to this world [इहलोकी + क]. Ab. 85.
- IHATI**, To endeavour [इह].
- IJJĀ** (*f.*), Sacrifice [इज्जा]. Sen. K. 522.
- IJJATI**, see *Yajati*.
- IJJHATI**, To prosper, to succeed, to be accomplished [इज्ज]. Ras. 62; Dh. 434.
- IKKHANĀM**, Sight, looking [इक्ख]. Ab. 775.
- IKKHANIKO**, A fortune-teller [इक्खनिक]. Fem. -kā (Ab. 236).
- IKKHATI**, To look, to see [इक्]. *Nettena candam ikkhate*, he beholds the moon with his eye (Cl. Gr. 133). P.p.p. *ikkhito* (Ab. 1078).
- IKKO**, A bear [इक्को]. Ab. 612, 1025. See also *Accho*.
- ILLĪ** (*f.*), A sort of weapon, a short one-edged sword [इली]. Ab. 392.
- IMĀ, IMAM, IME**, etc., see *Ayam*.
- INĀM**, Debt [इण]. Ab. 471. *Ipam dāya*, having borrowed money. *Ipassa pamokkha*, release from debt (Kh. 13). *Ipamūlā*, borrowed capital. *Ipasāmitko*, a lender, creditor. *Ipato sa-āpe bhikkhū mocesi*, released from debt the priests who were in debt (Mah. 227).
- INĀYIKO**, A debtor, a borrower [इण + आय + क]. Ab. 470.
- INDADHANU** (n.), The rainbow [इण्ड + धनु]. Ab. 49.
- INDAGOPAKO**, A sort of insect [इण्डगोपक]. According to Böhtlingk and Roth it is "cochineal, a red beetle" (comp. Dh. 339). It is observable that they come out of the ground after rain (Dh. 86).
- INDAJĀLIKO**, A magician, juggler, conjurer [इण्डजालिक]. Ab. 512.
- INDAKHĪLO**, A threshold, a large slab of stone let into the ground at the entrance of a house; a pillar in front of a city gate [इण्ड + खीलो]. Ab. 204, 220, 1006; Dh. 18, 298; Kh. 8; Pāt. 18, 93.



INDANĪLO, and -LĀM, A sapphire [इन्ड + नील].  
Mah. 4, 60, 179.

INDAPATTAM, Name of a town [इन्डपत्तम]. Ab.  
201; Dh. 416.

INDASĀLO, Name of a tree [इन्ड + शाल]. Ab. 568.

INDAVĀRUṆĪ (f.), Coloquintida [इन्ड + वारुणी]. Ab. 597.

INDAYAVO, The seeds of Wrightia Antidysenterica  
[इन्ड + यव]. Ab. 574.

INDĀYUDHAM, The rainbow [इन्ड + आयुध].  
Ab. 49.

INDHANAM, Firewood, fuel [इन्धन]. Ab. 36.

INDĪVARAM, The blue water-lily; the Cassia  
Fistula [इन्दीवर]. Ab. 552, 688, 1003.

INDO, Chief, lord; a king; Indra [इन्द्र]. Ab. 20,  
866, 1132. *Devindo*, king of the devas, Indra  
(Mah. 47). *Sakko devānam indo*, Sakka the king  
of the devas (Ras. 22; Dh. 185). *Indapaṭimā*,  
a statue of Indra (Dh. 194). *Manujindo*, a king.  
*Leikindo*, king of Ceylon (Mah. 67).

INDRIYAGGAYHO (adj.), Perceptible to the senses  
[इन्द्रिय + ग्राह्य = ग्रह्य]. Ab. 716.

INDRIYAM, An organ of sense; a power, faculty,  
function, organ; a moral quality; sense, perception,  
acquisition; sex [इन्द्रिय]. Ab. 149, 807. There  
are three indriyas, which are three sorts of know-  
ledge or sense. Firstly, *anāññātāññassāmīti indriyaṃ*  
(*an-anāññātāññassāmīti itti indriyaṃ*), "the  
sense which says, I will know what is not known;"  
this is explained to mean sotāpattimagga. Secondly,  
*aññindriyaṃ* (see *Aññā*), "sense of knowledge,"  
explained to mean the stages from sotāpattimagga  
to arahattamagga. Thirdly, *aññāttāvindriyaṃ*  
(*aññāttāvi*, comp. *hutāvi*), "sense of having  
thoroughly known," explained to mean arahatta-  
phala or Arhatship. The five indriyas or moral  
qualities (*pañcendriyaṃ* or *pañc' indriyaṇi*) are  
*saddhindriyaṃ*, *viriyindriyaṃ*, *satindriyaṃ*, *samā-*  
*dhindriyaṃ*, *paññindriyaṃ*, faith, energy, recol-  
lection, contemplation, wisdom (Att. 58; Man. B.  
496; comp. *Balaṃ*). Another set of five are the  
five organs of sense, *cakkhundriyaṃ*, *sotindriyaṃ*,  
*ghāṇindriyaṃ*, *jihvindriyaṃ*, *kāyindriyaṃ*, the  
eye, the ear, the nose, the tongue, the sense of  
touch. A third set of five are five faculties or  
sensations, *sukkhindriyaṃ*, *dukkhindriyaṃ*, *soma-*  
*nassindriyaṃ*, *domanassindriyaṃ*, *upekkhindriyaṃ*,  
ease, suffering, joy, grief, indifference. The six  
indriyas are, *cakkhundriyaṃ*, *sotindriyaṃ*, *ghā-*

*ṇindriyaṃ*, *jihvindriyaṃ*, *kāyindriyaṃ*, *manindri-*  
*yaṃ*, the eye, ear, nose, tongue, touch, mind (Man.  
B. 432, 439; Dh. 111, 429). The twenty-two  
indriyas, or principles, are *cakkhundriyaṃ*, *sotin-*  
*driyaṃ*, *ghāṇindriyaṃ*, *jihvindriyaṃ*, *kāyindri-*  
*yaṃ*, *manindriyaṃ*, *itthindriyaṃ*, *purisindriyaṃ*,  
*jīvītindriyaṃ*, *sukkhindriyaṃ*, *dukkhindriyaṃ*, *so-*  
*manassindriyaṃ*, *domanassindriyaṃ*, *upekkhindri-*  
*yaṃ*, *saddhindriyaṃ*, *viriyindriyaṃ*, *satindriyaṃ*,  
*samādhindriyaṃ*, *paññindriyaṃ*, *anāññātāññassā-*  
*mīti' indriyaṃ*, *aññindriyaṃ*, *aññāttāvindriyaṃ*  
(see Ceylon Friend, Oct. 1838: I have copied the  
list from Visuddhi Magga).—*Indriyavijayo*, sub-  
jugation of the senses (Att. 193). *Indriyagutti*,  
keeping watch over the senses, self-restraint (Dh.  
67, 422). *Indriyavikkaro*, perturbation of the senses,  
excitement, emotion (Das. 3). *Indriyānaṃ bhāvanā*,  
and *Indriyabhāvanā*, cultivation or production of  
the five moral qualities (viz. *saddhā*, *viriyā*, etc.,  
see Alw. I. lxix). *Tikkhindriyo*, one whose organs  
of sense are keen; *mudindriyo*, one whose senses  
are dull (B. Lot. 305). Dh. 2, 122.

INDRIYASAMVARO, Restraint or subjugation of  
the senses [इन्द्रिय + संवर]. E. Mon. 31; Dh.  
422. See *Catusamvarasīlam*.

INDU (m.), The moon [इन्दु]. Ab. 51.

ĪNGATI, To move [इङ्गति]. Cl. P. Verbs, I. P.p.p.  
neut. *ingitāṃ*, gesture (Ab. 764, 981). See *Ījati*.

ĪNGHA (interj.). Come! pray! Ab. 1157; Cl. Gr.  
72; Alw. I. 92. *Īgha te gaṇāpetha*, just have  
them counted (Dh. 223). *Īgha taṃ mahārāja*  
*Kalasigāmaṃ cintehi*, be so good, great king, as  
to think of K. (Alw. I. xlii).

ĪNGO, Gesture, sign [इङ्ग]. Ab. 764.

ĪNGUDĪ (f.), The plant *Terminalia Catappa*  
[इङ्गुदी]. Ab. 565.

ĪNJATI, To move, to be shaken [इङ्गति]. *Anāñja-*  
*māne*, unswerving, immovable (B. Lot. 306).  
P.p.p. neut. *īñjitāṃ*, movement, vacillation (Dh.  
45, 377). See *Īgati*.

IRETI (caus.), To cause to move, to shake; to cause  
to utter [इरयति = ईर]. *Sace neresi attānaṃ*,  
If you keep silence, lit. dost not cause thyself to  
utter (Dh. 24, 297).

IRINAM, Barren soil; a desert [इरिय]. Ab. 886.

IRISO, see *Idise*.

IRITO (p.p.p. *iretti*), Thrown; uttered, spoken, said  
[इरित = ईर]. Ab. 433, 744; Alw. I. xlii.

IRITVIJO, An officiating (Brahminical) priest [इरिविज्]. Ab. 414.

IRIYĀ (f.), Movement, posture, deportment [इरिया]. B. Int. 168. *Santāya iriyā' asmim pasādiya*, pleased with him for his tranquil deportment (Mah. 24).

IRIYĀPATHO, Way of deportment [इरिया + पथ]. There are four iriyāpathas or postures, viz. walking, standing, sitting, lying down. *Catusu iriyāpathesu viriyakaraṇasamrahito*, devoid of energy in all the four positions, viz. in all he does (Dh. 111). *Iriyāpathe Nāgasenassa pasāditvā*, pleased with the deportment of Nāgasena. *Iriyāpathasampanno*, of decent deportment (B. Lot. 297). *Iriyāpathato muttam arahattam apāpupi*, attained arhatship without any of the four usual postures; by this is meant that Ānanda at the moment of attaining sanctification was neither sitting, nor standing, nor walking, nor lying down, but in the act of placing himself on his couch; I quote the following from Brahma Jāla S. Aṭṭh., *catuririyāpathavirahitam therassa arahattam, tena imasmim sāsane "anipanno anisanno aṭṭhito acanikamanto ko bhikkhu arahattam patto" ti vutte "Ānanda-tthero" ti vattum vaṭṭati* (B. Lot. 296, 297; Mah. 13).

IRIYATO (adv.), After the manner of, according to the custom of [इरिया + तस]. *Bhamarass' iriyato*, after the manner of a bee.

IRU (f.), The Rīgveda [इरु]. Ab. 108.

IRUBBEDO, The Rīgveda [इरुबेद्]. Alw. I. cxxiv.

ISĀ (f.), The pole of a plough [इशा]. Ab. 449.

ISADHARO, Name of one of the Kulācalas, or concentric circles of rock that surround Meru [इशा + धर]. Ab. 26; Man. B. 12; B. Lot. 846, 847.

ISAKAM (adv.), A little [इसत् + क]. *Isakam khañjattā*, from being slightly lame (Mah. 142).

ISAKKARO (adj.), Easy to do [इसत् + कर]. Sen. K. 485.

ISAM (adv.), A little [इसत्]. Ab. 1148. *Isam paṇḍu*, slightly yellow (Ab. 96). *Isadatthe*, in the sense of "a little" (Ab. 1169). *Isasayo* = इसत् + य (Sen. K. 484).

ISI (m.), A Rishi, a saint, a sage, a holy man, an anchorite [इषि]. Ab. 433. The ten Rishis authors of the Vedic mantras are *Aṭṭako, Vāmaḥ, Vāmadevo, Vessamitto, Yamataggi, Aṅgraso, Bhāradvāja, Vāseṭṭho, Kassapa, Bhagu* (Ab. 109;

Alw. I. cxxiii). *Maggo isippavedito*, the way taught by holy men (Dh. 50). Buddhas and arahās are called isi (Dh. 383). Pl. *isi, isayo* (Alw. I. 54; Ab. 109). Gen. sing. *isissa, isino*.

ISIGILI (m.), Name of a mountain in Magadha [इषि + गिरि]. Ab. 606.

ISIKĀ (f.), A reed [इषिका].

ISIPABBAJJĀ (f.), The life of an anchorite [इषि + पब्रज्जा]. *Isipabbajjam pabbajati*, to adopt the life of a holy recluse (F. Jāt. 2; Dh. 116, 153).

ISIPATANAM, Name of a place near Benares [इषि + पतन]. B. Int. 157.

ISO, and ISSO, A sort of bear. Ab. 612.

ISO, Lord, master [इश]. Ab. 725.

ISSĀ (f.), Envy, jealousy, ill-will [इष्या]. Ab. 168; Dh. 264, 360; Man. B. 418. *Issam karissu tassa*, were jealous of him (Mah. 139).

ISSARIYAM, and ISSERAM, Dominion, supremacy [इस्येय]. Ab. 844; Mah. 197; Dh. 13, 264, 268; Kh. 14. For the form *isseram*, comp. *Acchero*.

ISSARO, Lord, ruler, chief, king; Īva [इसर]. Ab. 16, 725, 1094; Dh. 159.

ISSĀSAM, A bow [इष्वास]. Ab. 922.

ISSĀSO, A bow; an archer [इष्वास]. Ab. 388, 922.

ISSAYATI, To envy, to be jealous [इष्ये]. With dat. *Titthiyā samapāṇam issayanti*, the heretics envy the priests of Buddha (Sen. K. 331).

ISSERAM, see *Issariyam*.

ISSO, see *Iso*.

ISSUKI (adj.), Envious, jealous [इषु + क + इत्]. Dh. 47.

ITARATHĀ (adv.), In another way [इतरथा]. Sen. K. 414.

ITARATHATTĀ (adv.), In another way [इतरथा + त्त् with abl. termination]. Sen. K. 415.

ITARITARO (adj.), One and another, this and that, any whatever, of all sorts [इतर + इतर]. Ab. 1187. *Itaritaracivarena santuṭṭho hoti*, is contented with any robes that he gets (viz. whether they be good or bad). *Itaritarena*, from whatever cause (Dh. 59, 408).

ITARO (adj.), Other; different [इतर]. Ab. 717, 1069. *Itarassa Mahāpālo ti nāman kari*, the other he called M. (Dh. 78). *Dve itarā gāthā*, the two remaining stanzas (F. Jāt. 13, comp. 53). *Netarassa*, to no other (Ras. 62). *Duddaetarassā*, the opposite of ugly, viz. beautiful (Ab. 998). Gen. and dat. pl. *itaresam* (Dh. 104).

ITI, and TI, and before a vowel ICC (*adv.*). Thus [इति]. Ab. 1158, 1188. This particle is very extensively used in Pāli, as in Sanskrit, in cases of indirect narration, or of enumeration, or of quoting the words or thoughts of others; the foll. are examples. *Mañ sandhāya bhāsati ti natvā*, perceiving that he spoke of him, lit. perceiving thus "He speaks of me" (F. Jāt. 19). *Sitho ti saññāya*, thinking it was a lion, lit. thinking thus "It is a lion" (F. Jāt. 15). "*Kuñhi yāsi kim etan*" *ti pucchi*, asked her, "Where are you going, what have you got there?" (Mah. 59, comp. F. Jāt. 12). "*Aggind me attho*" *ti āha*, he said, "I want fire" (F. Jāt. 2). *Rajatan ti vijāniya*, finding that it was silver (Mah. 167). *Ambapalan ti sutvā*, hearing it was "a mango" (F. Jāt. 5). *Na icchatīti natvāna*, finding he was unwilling (Mah. 132). *Tattha "abhittharethāti" turitam turitam sigham sigham kareyyāti attho*, here as regards the word *abhittharetha* its meaning is, "let him act very quickly, very speedily" (Dh. 292). *Ettha "sahitan" ti tepīṭakassa Buddhavacanass' etan nāman*, in this passage the word *sahita* is a name for the Buddhist scriptures (Dh. 150). "*Ava*" *ico etassa okāradesso hoti*, the letter *o* becomes a substitute for *ava* (Sen. K. 224). *Tassa Cullapālo ti nāman katvā*, having called him Cullapāla (Dh. 78; comp. Ras. 15). *Mahāpuriso ti vuccati*, is called "a great man" (Dh. 63). *Rattakkhi iti vissuto*, known as "The Red-eyed" (Mah. 230). *Buddho ti vacane sutamatto*, at the mere sound of the word "Buddha" (Alw. I. 97). *Tissāti vacanena*, hearing himself addressed as "Tissa" (Mah. 78). *Haṭṭhājāneyyo assājāneyyo usabhājāneyyo khipāsavo ti ime cattāro jhapetvā*, setting aside these four, the high-bred elephant, the high-bred horse, the high-bred bull, and the Arhat (Dh. 296). Sometimes in an example like the last the noun preceding *iti* is in the same case as that which follows it, e.g. *Tissavhe Nāgādīpake iti ccharu vihdressu pakārañ ca akārayi*, at these six monasteries, the Tissa monastery, the Nāgādīpaka monastery, etc., he built an inclosing wall (Mah. 227). Sometimes the verb of saying, thinking, etc., is put first: *Ten' āha bhagavā "evijjānīvuto loko" ti*, therefore has Buddha said, "The world is shrouded by ignorance" (Alw. I. 108); *Likkhitvā "rājadhītā" ti*, inscribing thereon the words "A King's Daughter" (Mah. 131); *Āṣāpesi camūpatim "mārehi pitarān me"*

*ti*, he ordered the commander-in-chief thus, "Put my father to death" (Mah. 261); *Rājānaṃ pucchi "kim" iti*, the king asked him, "What is this?" (Mah. 157); *Rājā iti vicintayi "addhā'yaṃ sāmānero me ghare hessati sāmiko"*, the king thought thus, "This novice will certainly one day be master in my house" (Mah. 25). Frequently a participle "saying," "thinking," etc., is understood: "*Udakaḃako*" *ti vicarati*, goes about (saying) "Water-crane" (Alw. I. xxi); *Kaikkhi "uccāsane therō nīḍeyya no kho" ti*, doubted whether the therā would sit on a high seat, lit. doubted (saying) thus, "I wonder if the therā would sit on a high seat" (Mah. 82); "*Tato pi adhikā sā*" *ti pabbajjāṃ yeva rocayī*, he resolved on being admitted to the priesthood (saying), "It is superior to the other profession" (Mah. 36); "*Sādhāti*" *bhesajjāṃ saṃvidahi*, said "Very well," and prescribed for her (Dh. 89, comp. 171, and F. Jāt. 12); *Bhante Cakkhupālatthero "caṅkamāmīti" bahupāpake māresi*, Lord, C. Thera thinking he would walk up and down has killed a great many insects (Dh. 88). The following are instances of double quotation: *Rājā, "gacchatha tumhākaṃ rājānaṃ mama vacanena punappuna dōgyaṃ pucchitvā 'rājā tumhehi saddhiṃ mittabhāvaṃ icchatīti' vadathāti"*, *āha*, the king said to them, "Go now, and having in my name repeatedly asked your king after his health, say to him, 'The king wishes for friendship with you'" (Alw. I. 73); *Bhikkhū āmaṃsu therassa tass' āgamanakāraṇaṃ, "hoḥi bhante upatthambho kātum sāsana-pag-gaṇaṃ, iti vutte mahārāja therō ehiṭi so" iti*, the priests told him what would induce the therā to come, (saying) "Great king, the therā will come if you say to him, 'Vouchsafe, venerable man, to be my support in restoring the faith'" (Mah. 40). Twice in Mah. I find *iti* placed within the sentence quoted: *Diṭṭhā piṭṭhī verino*, saying, "We have seen the last of our enemy" (Mah. 261); "*Paṭicca-kammaṃ n'atthīti kilīṭṭhaṃ cetanaṃ vīdā*" *thero bodhesi rājānaṃ*, the therā informed the king, "There can be no guilt without a sinful intention" (Mah. 41). Sometimes *iti* may be rendered by "namely": *Sādhukīṇasattāhaṃ sattāhaṃ dhātupjānaṃ icc addhamāsaṃ khetvā*, having passed a whole fortnight, namely a week of solemn jubilee and a week of homage to the relics (Mah. 11); *Tassa virajāṃ vītamalaṃ dhammacakkhuṃ uda-*

*pdđi yañ kiñci samudayadhammañ sabbañ tañ nirodhadhammañ ti*, he received the pure and spotless Eye of the Law, viz. the knowledge that whatsoever has an origin has also an end (see *Dhammacakkhu*). *Iti* sometimes stands at the beginning of a new paragraph, but it always refers to something that has gone before: thus at Mah. 124 the writer, after enumerating the first temples built by the king, goes on to say, *iti etāni kammāni so Lañkindo paṭhame yeva vassamhi kāraṇesi*, "these works as above enumerated the king of Ceylon built in his very first year": again, at Ras. 25 the author, after relating the story of king Dhammasodhaka, concludes thus, *iti amitasirīñ vā jīvitañ vā pi santo na sumariya pasatthadhammañ evānucaranti*, "thus (i.e. as shown in the story just related) good men, forgetful of boundless prosperity, or even of life, perform acts of distinguished piety" (comp. Mah. 144, 149, 234, etc., where a moral is drawn from the events of the king's reign). Sometimes two *iti*'s come together: "*puggalānañ viśaṅkhāragatānañ ti iti imañ tividhañ vivekañ brūheyya*," the threefold seclusion thus described let a man cultivate (Dh. 270, comp. B. Lot. 866); *Atthi paraloko ti iti ce mañ pucchasi*, if you ask me thus, "Is there another world?"; *Samāṇo Gotamo sabbapāpabhūtānukampī viharaṭṭi ti vā hi puthujjāno vadeyya*, or for instance the worldly man would say, "The Samāṇa Gotama lives compassionate towards all beings"; *Atthi idappaccayā jarāmaraṇaṇ ti iti puṭṭhena satā Ānanda atthi ti aśa vacanīyañ*, Ānanda, by a person asked this question, "Do decay and death proceed from an assignable cause?" the answer should be given, "They do." *Iti* is generally placed at the end of a book, or of a chapter or section, to introduce the title: *aham evāti kacchapaṭṭakam*, . . . "was I myself" The Kaccapa Jātaka (F. Jāt. 19, comp. Dh. 99); *sikkhitabbañ ti bhikkhupātimokkhañ niṭṭhitam*, . . . must be learnt End of the Bhikkhupātimokkha (Pāt. 24). But it is sometimes omitted, see for instance Kh. 6, Ab. xi, Bāl. 77. With foll. *kho*: *Iti kho Ānanda vedaṇaṇ paṭicca tapā*, verily, Ānanda, desire is caused by sensation. With foll. *api*: *Iti pi so bhagavā*, behold the Blessed One (B. Lot. 861); *tumhehi bhūtāñ bhūtato paṭijānitabbañ ti p'etañ bhūtāñ ti p'etañ tacchañ atthi c'etañ amheṇu sañviṇṇati ca pañ' etañ amheṇu*, you must recognize the truth

as truth, saying, This is true, this is real, it is among us, it exists among us; *Tassa evaṇ aśa*, *bherisaddo iti pi*, *mutiṅgasaddo iti pi*, *saṅkhaṇa-vadeṇḍimasaddo iti pi ti*, he should think thus, "'Tis the sound of tomtoms, 'tis the sound of tabours, 'tis the sound of chanks and drums." Sometimes *iti* is followed by the particle *ha*, with little or no addition to the meaning: *Iti ha te ubho dcariyantevāsi*, thus (as above described) these two, the master and the pupil (for other instances see Dh. 214, Gog. Ev. 6). The foll. are instances of the various ways in which *iti* and *ti* are affected by sandhi: *icc dha = iti dha* (Mah. 59), *ico evaṇ = iti evaṇ* (Mah. 13, 159), *icc anena = iti anena* (Sen. K. 201), *cāti = ca iti* (Dh. 414), *kvacīti = kvaci iti* (Sen. K. 207), *ujjagatesūti = ujjagatesu iti* (Dh. 288), *ito evaṇ = iti evaṇ* (Cl. Gr. 15), *to eva = ti eva* (Dh. 93), *ty ayaṇ = ti ayaṇ* (Alw. I. xi), *ś' dha = ti dha* (Mah. 25). *Iti* sometimes remains unaltered before a vowel, or even elides the foll. vowel, e.g. *ti dha* (Dh. 349), *iti 'ssa* (Sen. K. 209, Dh. 290). For the form *ti* comp. remarks at the end of article API.

ITI (*f.*), Calamity, accident [इति]. Ab. 401.

ITIHA, see *Iti*.

ITIHĀ (*f.*), Oral tradition [इति + ह + आ]. Ab. 412; Att. 7.

ITIHĀSO, Legendary lore, tradition, history [इति-हास]. Ab. 111; Alw. I. lxx.

ITIPI, see *Iti*.

ITIVUTTAKAṀ, This is the name of the fourth book of Khuddakanikāya [इति + उत = वच् + क]. It contains a hundred and ten sūtras beginning with the words "Thus hath Buddha spoken," *vuttañ h'etañ Bhagavatā ti dānaya-ppavattā dasuttarasatañ suttantā itivuttakañ ti veditabbañ*. E. Mon. 169, 172; B. Int. 60; Alw. I. 61.

ITIVUTTAM, A legend or tradition [इति + उत = वच्]. Ab. 943.

ITO (*p.p.p. ett*), Gone [इत = इ].

ITO (*adv.*), Hence; from this world; from this time; ago; here [इतस्]. *Kivadāro ito Kalasigāmo hoti*, how far is Kalasi from this place? (Alw. I. xlii). *Ito c' ito ca vidhāvati*, runs this way and that (F. Jāt. 4; Ras. 29). *Ito c' ito vibbhañi*, wandered hither and thither (Ras. 19). *Ito tiṇṇaṇ māśānañ accayena parinibbāyissāmi*, at the end of three months from this time I shall

attain Nirvāṇa (Sen. K. 321). *Ito ekanavutikappe Vipassī nāma sammāsambuddho loke uppajji*, ninety-one kalpas ago the supreme Buddha named Vipassin was born into the world (Ditto). *Ito uddhaṃ*, hereafter (Mah. 72). *Ito paṭṭhāya*, henceforth (Ras. 30). *Ito cuto*, having vanished from this world. *Devalokaṃ ito gatā*, gone from this world to heaven (Mah. 178). *Ito sutvā na amutra akkhātā*, not one who having heard a thing here repeats it there. *Ito-a-yati*, from this time forth (Cl. Gr. 11; *a* is a euphonic addition).

ITTARO (*adj.*), Low, poor, mean [इत्तर]. Ab. 699; Dh. 210.

ITTHAGANDHO (*adj.*), Fragrant [इष्ट + गन्ध]. Ab. 146.

ITTHĀGĀRĀM, Women's apartment, seraglio [स्त्री + गृहार]. Ab. 215; Dh. 127.

ITTHAKĀ (*f.*), A brick, a tile [इष्टका]. Ab. 220; Mah. 152, 175. *Itthakāvaddhaki*, a bricklayer, a mason (Mah. 174, 223). Comp. *Itthikā*.

ITTHAKAMAYO (*adj.*), Made of bricks [इष्टका + मय]. Sen. K. 401.

ITTHAM (*adv.*), Thus [इत्थम्]. Ab. 1158.

ITTHAM (*adv.*), As one wishes [इत्थम् = इष्]. Ab. 469.

ITTHAMBHŪTO (*adj.*), Such [इत्थम् + भूत = भू]. Ab. 1174.

ITTHANNĀMO (*adj.*), Having such and such a name, so and so [इत्थम् + नामन्]. Pāt. 1; Ras. 70.

ITTHATTAM, The present condition, existence in this world [इत्थम्, or *ettha*, + त्व]. *So tato cuto itthattam āgato*, having left that world and come to this world (B. Lot. 481). *Itthattabhāve ṭhatvā*, living in this world (Dh. 251). *Nāparam itthattāya*, I have done with this world, lit. there is no further need for this state of things (B. Lot. 480).

ITTHI, and ITTHĪ (*f.*), A woman; a female [स्त्री]. To compensate for the additional syllable the final *i* is generally short, e.g. see Dh. 178, 205, 234, 284, 316, 397. For *itthī* see Ab. 230, Dh. 248, 336. *Itthibhāvo*, womanhood (Dh. 205). *Itthipumaṃ*, male and female, or masculine and feminine (Sen. K. 306, see *Pumā*). *Itthikiccam*, coitus (Mah. 48). *Itthipurisasaddo*, voices of men and women (Dh. 394). *Saddhiṃ pañcasatiitthi*, together with five hundred ladies (Mah. 85).

ITTHIKĀ (*f.*), A woman [स्त्री + का]. Mah. 129.

ITTHIKĀ (*f.*), A brick or tile [इष्टिका]. Mah. 107. *Itthikāvaddhaki*, a bricklayer (Mah. 222). *Tambalohiṭṭhikāhi chaddito*, roofed with brazen tiles (Mah. 164). Comp. *Itthakā*.

ITTHILINGAM, Pudendum mullebre; feminine gender [स्त्री + लिङ्ग]. Dh. 204.

ITTHINDRIYAM, The female principle or sex [स्त्री + इन्द्रिय]. See *Indriyaṃ*.

ITTHIRATANAM, Beautiful or noble woman [स्त्री + रत्न]. Dh. 205. *Itthiratanam* is one of the seven ratanas or treasures of the Cakkavattin (B. Lot. 581, it is his consort or empress, see Man. B. 127).

ITTHO (*p.p. icchati*), Desired, good [इष्ट = इष्]. Ab. 697. *Itthavipāko*, desired or satisfactory result (Ab. 803). *Itthatto*, desired object, advantage (Ab. 727). *Aniṭṭho*, unpleasant. Neut. *iṭṭham*, a boon (Ab. 810).

IVA, and VIYA, and VA (*part.*), Like, as [इव, and व]. *Ayam samaṇo gihī viya dhāvati*, that ṣramaṇa is running like a layman (Dh. 235). *Araṇanto viya*, as if he did not hear (Dh. 158). *Kim viya*, like what? (Dh. 409). *Mā vo nalam va soto 'va māro bhañji punappunam*, let not Māra crush you again and again, as the torrent crushes the reed (Dh. 60, *soto 'va = soto eva*). *Iddhīhi viya nimmitam*, as if created by supernatural power (Mah. 242). *Dukkho bālehi samvāso amitteneva sabbadā*, living with fools, as with an enemy, is ever painful (Dh. 37). With foll. *evam*: *Phalānam iva pakkānam niccam papatand bhayaṃ evaṃ jātānam macceṇam niccam maraṇato bhayaṃ*, as ripe fruits are in constant danger of falling, so mortals are ever in danger of death (Das. 5). The form *viya* is either a metathesis of *iva* (*via*, *viya*), or we must suppose a transitional form *yiva* (like *yeva* for *eva*), of which *viya* is a metathesis; of these two views I incline to the latter. The foll. are instances of sandhi: *puppham iva* (Dh. 9), *iv' otatam = iva otatam* (Dh. 29), *aggīva = aggi iva* (Dh. 6), *bandhusseva, kokilāyeva = bandhussa iva, kokilāya iva* (Sen. K. 207; F. Jāt. 49), *v' amhamayaṃ = va amhamayaṃ* (Dh. 29).

## J.

JACCANDHAKIYO (*adj.*), Connected with being born blind [जातन्ध + kiya]. Sen. K. 394.

JACCANDHO (*adj.*), Born blind [जातन्ध]. Sen. K. 394.

JACCO (*adj.*), Belonging to a family [जाक]. Dh. 70. *Hinajacco, nihinajacco*, of low caste (Das. 42; Dh. 275).

JĀGARATI, To wake, to watch [जागु]. P.pr. *jāgarāṇ* (Dh. 8, 11), *jāgaramāno* (Dh. 41). P.p.p. neut. *jāgaritaṃ*, waking, vigil.

JĀGARIYĀ (*f.*), Waking, watching, vigil [जागरिया]. Ab. 768; Alw. I. xxxiv.

JĀGARO, Waking, vigil [जागर]. Ab. 768. *Bahujāgaro*, very watchful (Dh. 6).

JAGATĪ (*f.*), The earth; the floor of a terrace [जगती]. Ab. 182, 997. *Jagatīpālo*, a king (Ab. 334). *Jagatippadeso*, region or country of the earth (Dh. 23, 295).

JAGGATI, To watch [जागु]. Dh. 201. See *Jāgarati*.

JAGHANAM, The buttocks [जघन]. Ab. 272.

JAHĀPETI (*caus. next*), To cause to leave.

JAHĀTI, To leave, to forsake, to renounce [हा]. Ras. 77; Dh. 17. *Hitvā kāme*, forsaking lust (Dh. 16). *Hamed va pallalam hitvā*, like swans who have left their lake (Dh. 17). *Jivitam j.*, to die (Dh. 96). To leave behind; to distance (Dh. 6). Opt. *jahe* (Dh. 40). Perf. *jahāra* (Sen. K. 445). Fut. atm. *jahissam* (Dh. 95). Ger. *hitvā* (Dh. 6, 36, 38; Mah. 23), *jahitvā* (B. Lot. 386; Dh. 277, 432). Inf. *jahitum* (Dh. 91). Pass. *hāyati*, to be lost, to diminish, to decay, to perish (Dh. 83). Pass. aor. *ahāyatha*. A pass. *hāyati* is given at Sen. K. 459. P.p.p. *hino* (see sep.), *jahito* (Kh. 9). P.f.p. *heyyo, hātabbo*. Caus. *hāpeti, jahāpeti*.

JAHO (*adj.*), Leaving [comp. जहुज]. *Sabbahjaho*, leaving all.

JAJJARITO (*adj.*), Weakened [जर्जरित]. Dh. 80.

JĀLĀ (*f.*), A flame [जाला]. Ab. 35, 872, 1102; Mah. 38, 108; Dh. 309.

JALĀBU (*n.*), The womb [जरायु]. Ab. 239 (given as a synonym of *gabbhāsāyo*).

JALĀBUJO (*adj.*), Born from the womb, viviparous [जरायुज]. Ab. 741; Man. B. 441.

JALACARO, A fish [जल + चर]. Ab. 671.

JALADĀYAKO, A golden vase [जल + दायक]. Ab. 359.

JALĀDHĀRO, A tank, a reservoir [जल + आधार]. Ab. 677.

JALADO, A rain-cloud [जलद].

JALAJO (*adj.*), Water-born [जल + ज].

JĀLAKAM, A bud; a net [जालक]. Ab. 544; Mah. 179.

JALĀLAYO, A reservoir, a lake [जल + जालक]. Ab. 658.

JALAM, Water [जल]. Ab. 661.

JĀLAM, A net; a web; a window or lattice; reticulation; a multitude, quantity, accumulation; intricacy; illusion [जाल]. Ab. 216, 631, 948. A fish-net (Ab. 521). A fowler's net (Dh. 32). A spider's web (Dh. 62). *Ayojalam*, or *lohajalam*, an iron network (Mah. 169; Dh. 219). *Sākhājalam*, tangled branches (Ab. 947). *Girijalam*, a chain of mountains (Alw. I. c). *Kinkipikajalam*, a row of bells (Dh. 191). *Dukkajalam*, a series or accumulation of sufferings (Att. 197). *Diṭṭhijalam*, a web of heresies. B. Lot. 573; Dh. 45, 375.

JALANIDHI (*m.*), The ocean [जल + निधि]. Ab. 659.

JALĀPETI (*caus. jalati*), To cause to be kindled. Mah. 220.

JALĀSAYO, A tank, lake, reservoir [जल + जालसाय]. Ab. 677.

JALASUTTI (*f.*), A bivalve shell [जल + सुत्ति]. Ab. 676.

JALATI, To burn, to blaze, to glow, to shine [जल]. Alw. N. 36; Das. 2, 21, 39; Dh. 303; Mah. 72.

JALATTAM, Dullness, stupidity [जलद]. Ab. 1048.

JALATTHO (*adj.*), Living in the water [जल + थ]. Mah. 6.

JĀLETI (*caus. jalati*), To kindle [जालयति = जल]. *Dipam j.*, to light a lamp (F. Jāt. 6; Mah. 196). *Aggim j.*, to light a fire (Dh. 153).

JĀLIKĀ (*f.*), A coat of mail [जालिका]. Ab. 378.

JĀLIKO (*adj.*), Living by nets, a fisherman, a fowler [जालिक]. Ab. 514, 670. *Jāliko* appears also to mean "netted," "snared" (Sen. K. 391; Cl. Gr. 91).

JĀLINI (*f.*), Desire, lust [जालिनी]. Ab. 162; Dh. 33.

JALO (*adj.*), Dull, stupid [जल]. Ab. 721.

JALOGI, Toddy, the yet unfermented, or only partly fermented, juice of the palm. Pāt. xli; Mah. 15. The etymology of this word I do not know.

JALŪKĀ (*f.*), A leech [जलूक]. Ab. 675.

JĀMĀTĀ (*m.*), A daughter's husband, a son-in-law [जामातु]. Ab. 247.

JAMBĀLĪ (*f.*), A dirty pool at the entrance to a village (see next). Ab. 684.



JAMBĀLO, Mud [जम्बाल]. Ab. 663.

JAMBAVAM, The fruit of the Jambu tree [जम्बव]. Ab. 547.

JAMBIRO, The lemon or lime tree [जम्बीर]. Ab. 553; Att. 86, 213.

JAMBONADAM, see *Jambūnadām*.

JAMBŪ (*f.*), The rose-apple tree, *Eugenia Jambū* [जम्बु]. Ab. 547. Nent. *jambū*, the jambu fruit (Ditto). *Jambūphalaṃ*, a jambu fruit (Att. 197).

JAMBUDĪPO, Jambudvīpa, one of the four Mahādīpas, it is the southernmost, and includes India [जम्बु + द्वीप]. Gog. Ev. 19; Ab. 183; Man. B. 4. When opposed to *Sīhaladīpo*, Jambudīpa means the continent of India (Ras. 7; Mah. 58). *Jambudīpako* (Mah. lxxxvii).

JAMBUKO, A jackal [जम्बुक]. Ab. 615.

JAMBŪNADAM, and JAMBONADAM, Gold [जम्बुनद, जम्बूनद]. Ab. 488; Dh. 41, 367, 368; Att. 211.

JAMMAM, Birth, appearance [जम्मन्]. Man. B. 2.

JAMMO (*adj.*), Reckless, worthless, low, contemptible [जाम्म]. Ab. 516, 729; F. Jāt. 15; Att. 205. Fem. *jammi*.

JANĀDHIPO, A king [जन + अधिप]. Ab. 334.

JANAKO (*adj.*), Producing, causing [जनक]. *Paśādajenako*, causing pleasure (Mah. 1). *Janako*, a father (Ab. 243).

JĀNAKO (*adj.*), Knowing (*fr.* *jānāti*). Sen. K. 525.

JANĀLAYO, A maṇḍapa or temporary hall [जन + आवय]. Ab. 210.

JĀNAM (*p.pr.* *jānāti*), Knowing, understanding; wise; consciously, intentionally [जानन् = जा]. Gen. and dat. *jānato* (Dh. 69). Pat. 16, 87; Mah. 80.

JĀNANAKO (*adj.*), Knowing. Dh. 304.

JANANAM, Production, bringing forth, causing [जनन्]. Dh. 390.

JĀNANAM, Knowing, understanding, learning, ascertaining (from जा). Ab. 1173; Dh. 121, 140, 311.

JANANĪ (*f.*), A mother [जननी]. Ab. 244.

JANANO (*adj.*), Producing, bringing forth, causing [जनन्]. Sen. K. 524. Fem. *jananī* (Mah. 10).

JANAPADO, A country, province, district; a people [जन + पद]. Ab. 1089; Mah. 230; Alw. I. xlv.

JĀNAPADO (*adj.*), Living in the country, or in a country [जानपद]. Das. 38; Mah. 109, 170; Att. 204.

JĀNĀPETI (*caus.* *jānāti*), To cause to know, to show, to teach. *Attānaṃ jānāpetvā*, making him-

self known, revealing himself as Indra (Dh. 192; comp. F. Jāt. 15, 47). *Jānāpeṣṣmi attānaṃ*, I'll let him know who I am (Mah. 246). Dh. 139, 159; Mah. 198.

JANATĀ (*f.*), People, men, mankind [जनता]. Mah. 109, 114; Alw. I. 112.

JĀNĀTI, To know, to gain knowledge of; to comprehend, to perceive; to ascertain; to recognize; to be intelligent [जा]. *Yassa gatissā na jānanti*, whose next birth the gods know not (Dh. 74). *Ajāniya*, unawares (Mah. 244). *Sabbam pi bhāsaṃ jānanti*, they come to know the whole language (Alw. I. cvii). *Kāraṇaṃ jānissu*, they learnt the cause (F. Jāt. 6). *Ñatvā paṇḍaṇaṃ tvaṃ yeva karohi*, find out the size yourself, and make it (Mah. 111). *Samānaṃ Gotamaṃ jānāhi*, find out about Buddha. *Maṃ sandhāya bhāsatiṃ ṇatvā*, perceiving that he spoke of him (F. Jāt. 19). *Kālaṃ ṇatvā*, having ascertained the time (Mah. 234). *Udakkassa tattabhāvaṃ ṇatvā*, having ascertained that the water was boiling (Dh. 106). *Tumhe jānātha dhātuyo*, do you find out about relics (Mah. 104). *Katagunaṃ ajānanto*, not acknowledging a good deed done (F. Jāt. 14). *Mantevā jānissāmi*, I'll consult with somebody and see about it (Dh. 82). *Attānaṃ ce piyaṃ jaññā*, if a man hold his life dear (Dh. 29). Pres. 1st pers. *jāne*, I know (Mah. 251). Imperat. 2nd pers. *jānāhi* (Dh. 44). Opt. *jāniyā*, *jaññā*, *jāneyya* (Sen. K. 447; Dh. 63; Ras. 21). Fut. *hassati*, *jānissati* (Dh. 82, 141). Aor. *aññasi* (Dh. 153), *jāni* (Mah. 165; F. Jāt. 6, 46). P.pr. *jānaṃ*, *jānanto* (Mah. 80, 126, 177; Dh. 425, see *Jānaṃ*). Ger. *ṇatvā*, *jānitvā* (F. Jāt. 53; Mah. 83; Dh. 85, 379), *jāniya* (Mah. 133, 244). Inf. *ṇātum* (Mah. 260), *jānitum* (Dh. 188, 282). Pass. *ṇāyati* (Sen. K. 461). *Tambapaṇṇīti ṇāyati*, is known as T. (Att. 7). *Esāsoko ti ṇāyittha*, he was called Asoka (Mah. 35). P.p.p. *ṇāto*. P.f.p. *ṇātabbo*, *ṇeyyo*, *jānitabbo*. Caus. *ṇāpeti*, *jānāpeti*. An opt. 1st pers. pl. *jānemu* for *jānema*, occurs pretty frequently in verse (see Cl. Gr. 12). *Kathaṃ jānemu taṃ*, how are we to know you? (Dh. 96). *Yathā jānemu brāhmaṇaṃ*, so that we may know the true brahmin (Alw. N. 104).

JANAVĀDO, Scandal, gossip [जन + वाद]. Ab. 120.

JANETI (*caus.* *jāyati*), To bring forth, to produce, to beget, to cause, to give rise to [जनयति = जन]. *Puttaṃ janesi*, she brought forth a son (Mah. 130).



- Paśādam j.*, to cause pleasure (Mah. 1). *Saṅghe vivādam janeti*, stirs up discord among the priesthood. *Mānaṃ janayitvā*, recovering his self-confidence. *Mā dāni kodhaṃ janayittha*, do not now let your angry passions rise (Mah. 72). *Pass. jantyati, jaññati*.
- JANETI** (*f.*), A mother [जनयित्री]. Ab. 244.
- JANĠALO**, A place overgrown with brushwood and thicket, a jungle [जङ्गल]. Ab. 183 (*bhūbhāgo thaddhalūkko*).
- JANĠAMATI**, To go about [जंगम्यते = जम]. Sen. K. 445.
- JANĠAMO** (*adj.*), Movable [जंगम]. Ab. 711.
- JANĠHĀ** (*f.*), The leg [जङ्घा]. The lower part of the leg from the knee to the ankle (see Dh. 111). *Jaṅghamaggo*, a foot-path (Ab. 191; Dh. 381). *Jaṅghamattam khaṇāpetvā*, having dug down knee deep (Mah. 107). Dh. 237.
- JĀNI** (*f.*), Loss, decay [जानि]. Ab. 763. *Dha-nañjāni*, and *dhanassa jāni*, loss of wealth, impoverishment (Dh. 301). Dh. 25.
- JANIKĀ** (*f.*), A mother [जनिक्का]. Ab. 244.
- JĀNIPATI** (*m.*), Husband and wife [जानि + पति]. Ab. 242.
- JANITĀ** (*m.*), A father [जनितु]. Sen. K. 497.
- JANITABBO** (*p.f.p. jāyati*), That ought to be produced [जनितव्य = जन्]. Sen. K. 497, 506.
- JĀNITABBO** (*p.f.p. jānāti*), That ought to be known (Dh. 384).
- JANITO** (*p.p.p. janeti*), Produced, caused.
- JANŌ**, see *Jānāti*.
- JANŌATI** (*pass. janeti*), To be begotten or produced. Bāl. 74.
- JANŌO** (*p.f.p. jāyati*), To be produced [जन्]. Bāl. 74; Cl. Gr. 144.
- JANNU**, and **JĀNU** (*n.*), The knee [जानु]. Ab. 276. *Ubbhoḥi paṇijannūhi*, with both hands and knees (Att. 8). *Jānumaṇḍalam*, the knee-cap, the knee (Gog. Ev. 8; Pāt. 117). *Jānūhi phatvā*, placing himself on his knees (Mah. 152). Dh. 237.
- JANNUKĀM**, The knee [जानु + क]. Mah. 156. *Jannukehi patitvā*, falling on his knees (Dh. 114). *Jannukehi kari phhatu*, let the elephant go down on his knees (Mah. 106).
- JANNUMATTO** (*adj.*), Knee-deep [जानु + मात्]. Dh. 266; Ab. 742.
- JANNUTAGGHO** (*adj.*), Knee-deep. Ab. 742.

- JANO**, A man, a person, a being, a creature; men, people, the world; a number of people [जन]. Ab. 93. *Te dve jaṇā*, these two people (F. Jāt. 6). *Dvinnam tiṇṇam jaṇḍam antare*, in the company of two or three people (F. Jāt. 8). *Yattha na ramati jano*, where the world finds no delight (Dh. 18). *Etthaṃ hātijane pabbajite*, when such a number of my relatives have become ascetics (Dh. 313). Dh. 16, 44.
- JANTĠGHARĀM**, A room in which a fire is kept. At Ab. 214 it is explained by *aggīśālā*. At Mah. 86 it is rendered by Turnour "perambulation hall."
- JANTU** (*m.*), A creature; an animal; a man, person [जन्तु]. Ab. 93; Dh. 19, 20, 61, 63.
- JĀNU**, see *Jannu*.
- JAPĀ** (*f.*), The China rose [जपा]. Ab. 580.
- JAPANĀM**, Whispering, muttering [जपन].
- JAPATI**, To whisper, to mutter, to murmur [जप].
- JAPPĀ** (*f.*), Desire, lust. Alw. I. 106, 107, 110.
- JAPPANĀM**, Speaking [जप्पन]. E. Mon. 71. *Mantajappanam*, muttering spells.
- JAPPATI**, To speak, to mutter, to whisper [जप्प]. Pāt. 105.
- JAPPITO** (*p.p.p. last*), Spoken, said, muttered [जप्पित]. Ab. 755.
- JAPPO**, Words, speech [जप्प]. Alw. N. 104.
- JARĀ** (*f.*), Old age, decrepitude, decay [जरस्]. Ab. 251; Dh. 25, 59; Alw. I. vii.
- JARAGGAVO**, An old ox [जरग्व]. Ab. 496; Das. 31.
- JARĀMARANĀM**, Old age and death, decay and death [जरस् + मरण]. B.Int. 491. *Ajarāmarapo*, exempt from old age and death (Das. 24).
- JARATĀ** (*f.*), Old age, decrepitude [जरस् + ता]. Ab. 251; Man. B. 400.
- JĀRI** (*f.*), An adulteress [जारी]. Ab. 238.
- JARO**, Fever [जर]. Ab. 329.
- JĀRO**, A lover, a paramour [जार]. Ab. 240.
- JATĀ** (*f.*), Matted hair worn by certain ascetics; the tangled branches of bamboos and other trees; desire, lust [जटा]. Ab. 162, 257, 947; Dh. 25, 70.
- JĀTABHŪMI** (*f.*), Birthplace [जात + भूमि]. Mah. 46; Alw. I. xliii.
- JĀTĀDHARO**, An ascetic wearing clotted hair [जटा + धर]. Ab. 440.
- JĀTAKĀM**, Birth, nativity; a birth or existence in the Buddhist sense; a jātaka, or story of one of the former births of Buddha [जातक]. *Jātakam*

is the tenth book of Khuddakanikāya, and contains five hundred and fifty "jātakas," or tales of the former births of Buddha. These tales, which are placed in the mouth of Buddha, all contain a moral, a warning, or an example, and in each the Bodhisatta plays the best and most prominent part. *Jātakam* is also one of the nine Aṅgas, or divisions of the Buddhist scriptures according to subject, it includes the five hundred and fifty Jātakas.—*Jātakāni ca tatth' eva āvusi*, there also were depicted jātakas, viz. illustrations of the jātaka stories (Mah. 164). *Devadattaṃ ārabhā bhāsītāni sabbāni jātakāni*, all the jātakas told about Devadatta, viz. all in which D. is represented as playing a part, e.g. the Javasaṅkapa-jātaka, in which D. was the ungrateful lion (Dh. 139, see F. Jāt. 12). *Paññāsa-dhikāni pañcajātakasatāni*, five hundred and fifty jātakas. B. Int. 61; E. Mon. 170; Man. B. 98 and foll.; Alw. I. 61; Mah. 74.

JĀTAM, see Jāto.

JĀTĀPACCĀ (f.), A woman who has brought forth a child [जात + पत्न]. Ab. 235.

JĀTARŪPAM, Gold [जात + रूप]. Ab. 487.

JĀTASSARO, A natural pond, a lake [जात + सर]. Mah. 65; Dh. 114.

JĀTAVEDO, Fire [जातवेदस्]. Ab. 33.

JĀTHARO, The belly [जठर]. Att. 204.

JĀTI (f.), Birth; a birth or existence in the Buddhist sense, re-birth, renewed existence; lineage, family, caste; sort, kind, variety [जाति]. Ab. 90, 792. *Jāti*, "birth," is one of the links of the *paṭiccasamuppādo* (B. Int. 492). *Attidāsu jātisu*, in former births (Kh. 20). *Jātidhammo*, subject to re-birth. *Jātijarā*, birth and old age (Dh. 43, 61, 62). *Khīṇā jāti*, birth is at an end, i.e. having attained arhatship I shall not be re-born when I die (comp. *jātikkhayo*). *Jātijātiyaṃ*, in each successive birth (Att. 229). *Jātigottāni nivedayi*, narrated to him her birth and lineage (Mah. 44). *Jātim aṣa jigucchantā*, despising his birth (F. Jāt. 48). *Vasāhvassasatiko jātiyā*, a hundred and twenty years old. lit. having a hundred and twenty years from his birth. *Jāti-sampanno*, high-born, of high caste (Das. 42). *Nihīnajāti*, low birth, low caste. *Vallijāti*, a species of creeper (Ab. 1030). *Civarassa jātim dassetvā*, having shown the particular description of robe required (Pāt. 76). *Muttajāti ca aṭṭha tā*, and the above-mentioned eight sorts of pearl (Mah. 69).

As the first part of a compound *jāti* sometimes means "genuine," "natural." *Jātimani*, a real gem, or a gem of good water. *Jātihiṅgulakam*, real vermillion (Alw. I. 76). *Muddikānam jātiraso*, the natural juice of the grape (Pāt. 90). Instr. *jātiyā*, *jaccā* (Alw. N. 104, 108).

JĀTĪ and JĀTĪ (f.), The great-flowered jasmine [जाती]. Ab. 576. *Jātipupphāni*, jasmine flowers (Mah. 86).

JĀTĪ (adj.), Wearing matted hair [जटिन्].

JĀTIKIYO (adj.), This word is जाति, with the termination -kiya, and appears to mean "congenital." Sen. K. 394.

JĀTIKKHAYO, Cessation of existence by the attainment of Arahatta [जाति + क्षय]. Dh. 75, 434.

JĀTIKO, and JĀTIYO (adj.), Belonging to a family, or species, having a particular nature or particular habits [जाति + क, and य]. *Samānajātiko*, of the same caste or species (Dh. 233). *Manussajātiyo*, belonging to the human race, a human being (Sen. K. 394). *Haṭṭhijātiyo*, belonging to the elephant tribe (Ditto). *Dubbajātiko*, weak (Das. 42). *Suci-jātiko sīho*, the lion is a clean beast. *Alasajātikā amhākaṃ dhītā*, our daughter is of a languid disposition (Dh. 233). *Dubbacajātiko*, abusive (Pāt. 5). Gog. Ev. 8, 11.

JĀTIKOSO, Nutmeg [जाती + कोश]. Ab. 304.

JĀṬILO, An ascetic wearing long matted hair [जटिल]. Ab. 440; Dh. 119; Mah. 2.

JĀTIMĀ (adj.), High-born; of good quality [जातिमन्]. Mah. 86.

JĀTIMAYO (adj.), Caused by birth or species, congenital [जाति + मय].

JĀTIPHALAM, A nutmeg [जाति + फल]. Ab. 304.

JĀTISSARO (adj.), One who remembers his former existences [जाति + सर]. Dh. 226.

JĀTISUMANĀ (f.), The great-flowered jasmine [जाति + सु + मनस्]. Ab. 576; Mah. 173.

JĀTIYO, see Jātiko.

JĀTO (p.p. *jāyati*), Born, produced; caused; arisen, sprung up, grown; become, being; taken place, happened [जात = जन]. Neut. *jātam*, kind, sort, class, multitude (Ab. 630, 1077). *Ariyāya jātiyā jāto*, born of a noble family. *Tava jātanagaram*, the city you were born in (Alw. I. xlii). *Jātabhūmi*, birthplace. *Tatthāham jāto*, there I was born (Alw. I. xliii). *Khujjā jāto*, born hump-backed (Dh. 178). *Andho jāto*, become blind (Dh.

89). *Tuṇhī jāto*, become silent (F. Jāt. 47). *Vikālo jāto*, evening has set in, it is late. *Loke ekasattṭhiyā arahantesu jātesu*, when there were sixty-one Arhats in the world (Dh. 119). *Nadisote jāto nalo*, a reed grown in a river stream (Dh. 409, comp. 60). *Heṭṭhā pādātesu cakkaṇi jātāni*, on the soles of his feet there are cakras (B. Lot. 575). *Rakkhitavanasaṇḍo nāma jāto*, came to be named R. (Dh. 106). *Tava issariye jāte*, when you attain royalty, lit. when royalty has arisen to you (Mah. 222). *Atthamhi jātamhi*, when occasion arises (Dh. 59). *Chandajāto anakkhāte*, longing for the Ineffable, lit. in whom a longing has arisen (Dh. 39). *Ussāhajāto*, emulous (Mah. 51). *Tassā jātakutūhalo*, having conceived an ardent passion for her, lit. in whom passion had arisen (Mah. 57). *Attha jātapāmojjo*, greatly delighted (Mah. 14). *Bhayaवेगेना jātalomahāṃso*, his hair bristling with terror (Att. 205). *Jāto macco*, a mortal (Dh. 10; Das. 5). *Adhamo migajātānaṃ*, the lowest of animals (F. Jāt. 48). *Sabbāni bijajātāni*, all kinds of germs (Gog. Ev. 55). *Nānāvidhena dhārajātēna*, with various kinds of food (Att. 206).

**JATTU** (n.), The collar-bone [जटु]. Ab. 264.

**JATU** (n.), Lac [जटु]. Ab. 305.

**JĀTU** (adv.), Surely, certainly [जातु]. Ab. 1140. *Pubbeverī ayaṃ jātu*, this is surely an enemy in a former existence (Mah. 246). *Na jātu*, nevermore. *Na hi jātu gabbhaseyyaṃ punar eti*, verily he shall never again enter the womb (Kh. 16).

**JATUKĀ** (f.), A bat [जटुका]. Ab. 646.

**JATUMAYO** (adj.), Made of lac, lacquered [जटु + मय]. Sen. K. 401.

**JAVĀDHIKO**, A fleet horse, a racer [जव + अधिक]. Ab. 370.

**JAVANIKĀ** (f.), A curtain [जवनिक]. Ab. 298.

**JAVANO** (adj.), Quick, fleet [जवन]. Ab. 379. Masc. *javano*, a racer (Ab. 370).

**JAVATI**, To hasten, to hurry, to run [जु]. Dh. 234.

**JAVO**, Speed [जव]. Ab. 40; Mah. 137. Instr. *javana*, with haste, speedily (Dh. 161, 234).

**JĀYĀ** (f.), A wife [जाया]. Ab. 237.

**JAYAGGAHO** (adj.), Victorious [जय + गह].

**JAYAMPATĪ** (m.pl.), Husband and wife. Ab. 242. Comp. *Dve jayampatikā*, a married couple (Dh. 325).

**JAYANAM**, Victory [जयन]. Ab. 761.

**JAYAPĀNAM**, Drink of a victorious warrior [जय + पाव]. Ab. 398. *Tayo divase jayapānaṃ pivi*, kept wassail for three days (Dh. 158).

**JĀYĀPATĪ** (m.pl.), Husband and wife [जाया + पति]. Ab. 242.

**JAYASUMANAM**, The plant *Pentapetes Phoenicea* [जय + सु + मनस]. Ab. 575.

**JAYATI**, and **JETI**, and **JINĀTI**, To conquer, to defeat, to win, to surpass, to exceed [जि]. *Jayatu mahārājā*, let the great king be victorious (F. Jāt. 9). *Sabbādānaṃ dhammādānaṃ jindti*, the gift of the Law surpasses all other gifts (Dh. 64). Pres. *jayati*, *jeti*, *jindti* (Sen. K. 440, 463). Opt. *jeyya*, *jine*, *jineyya* (Dh. 19, 286). Aor. *ajesī*, *ajisi* (Dh. 1). P.pr. *jayaṃ*, *jayanto*, *jinanto* (Dh. 36, 354). Ger. *jetvā*, *jitvā*, *jinitvā* (Dh. 32, 256, 286, 338; Mah. 194). Inf. *jetum*, *jinitum* (Ab. 880; Sen. K. 521). P.f.p. *jeyyo*, *jetabbo*, *jinitabbo*. P.p.p. *jito*.

**JĀYATI**, To be born, to be produced, to grow, to spring up, to arise [जन्]. *Attha añṇurā jāyissu*, eight shoots sprouted forth (Mah. 119). *Puna bhedo ajāyathā*, again a division took place (Alw. I. 64). *Pemaṃ tasmīṃ ajāyathā*, affection for him arose in his breast (Mah. 24). Pres. *jāyati*, *jāyate* (Sen. K. 442; Das. 6; Dh. 13, 35, 50). Opt. *jāyetha* (Dh. 11). Aor. *ajani* (Sen. K. 497), *jāyi* (Mah. 119), *ajāyisi* (Mah. 18, 20, 21), *ajāyatha* (Mah. 24, 164; Alw. I. 64). P.pr. *jāyamāno* (Dh. 153). P.f.p. *janitabbo*, *jaṇṇo*. P.p.p. *jāto*.

**JAYĪ** (adj.), Victorious [जयिन्]. Alw. I. x.

**JĀYIKĀ** (f.), Wife [जाया + इका]. Mah. 82.

**JAYO**, Victory, conquest, defeating [जय]. Ab. 402, 761. *Jayanddo*, shout of victory, pean (Mah. 156).

**JE** (interj.), Oh! Ab. 1139.

**JEGUCCHO** (adj.), Contemptible, loathsome (from *Jigucchā*). Mah. 43.

**JENADATTI** (m.), Son of Jinadatta [जिन + दत्त + इ]. Sen. K. 388.

**JETĀ** (m.), A conqueror [जितु]. Cl. Gr. 31.

**JETABBO** (p.f.p. *jayati*), To be conquered [जितव्य + जि]. Ab. 379, 1022.

**JETAVANAM**, Name of a famous monastery at Sāvatti, long the residence of Buddha, for whom it was built by Anāthapiṇḍika; name of a monastery at Anurādhapura in Ceylon. Man. B. 218; Mah. 236, 239.

**JETI**, **JETVĀ**, See *Jayati*.

**JETTHĀ** (f.), Name of one of the lunar mansions [जेठ्ठा]. Ab. 59.

**JETTHAKO** (adj.), Chief, first, eldest [जेठ + को]. *Jeṭṭhakatāpaso*, the eldest ascetic (F. Jāt. 2). Masc.

*jeṭṭhako*, a chief, leader. *Gāmajeṭṭhako*, a village headman (Ab. 920). *Corajeṭṭhako*, a robber chief (Dh. 90). *Haṭṭhiyeṭṭhako* and *jeṭṭhakahatthi*, the leader of a herd of elephants (Dh. 114, 157). *Khīṇḍasavasahassam Dasakuttherajeṭṭhakam*, a thousand arhats of whom Dasaka Thera was the senior (Mah. 29). Fem. *jeṭṭhikā* (Das. 1; Dh. 188, 194).

**JETṬHAMŪLO**, The month Jyaishṭha [जेष्ठ + मूल]. Mah. 153; Dh. 351.

**JETṬHO** (*adj.*), Chief, first, best; eldest [जेष्ठ]. Ab. 254, 604, 918. *Jeṭṭhaputto*, eldest son. *Jeṭṭho bhātā*, and *jeṭṭhabhātā*, eldest brother (F. Jāt. 2; Kh. 13). *Jeṭṭhacandālo*, the headman of the Candāla village (Mah. 24). Masc. *jeṭṭho*, a chief, the eldest. *Tissasasatajeṭṭho*, senior pupil of three hundred (Mah. 28).

**JETṬHO**, Name of a month [जेष्ठ]. Ab. 75, 918.

**JETUTTARAM**, Name of a town. Ab. 201.

**JEYYO** (*adj.*), Better; elder [ज्यायस]. Ab. 1022.

**JEYYO** (*p.p. jayati*), To be conquered [जेय = वि]. Ab. 379, 1022.

**JHAJJHARĪ** (*f.*), Name of a plant. Ab. 598.

**JHALLIKĀ** (*f.*), A cricket [खिलिका]. Ab. 646.

**JHĀMO** (*p.p. jhāyati*), Consumed, burnt [जाम = ३]. Dh. 175, 299.

**JHĀNĀM**, Meditation, contemplation; religious meditation or abstraction of the mind, mystic or abstract meditation, ecstasy, trance [ज्यान]. Ab. 171. Jhāna is a religious exercise productive of the highest spiritual advantage, leading after death to re-birth in one of the Brahma heavens, and forming the principal means of entrance into the four Paths. The four Jhānas are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from the body, which remains plunged in a profound trance. The priest desirous of practising Jhāna retires to some secluded spot, seats himself crosslegged, and shutting out the world, concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first Jhāna. Still fixing his thoughts upon the same subject, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second Jhāna. Next, his

thoughts still fixed as before, he divests himself of ecstasy, and attains the third Jhāna, which is a state of tranquil serenity. Lastly, he passes to the fourth Jhāna, in which the mind, exalted and purified, is indifferent to all emotions, alike of pleasure and of pain. The foll. is the full text of the four Jhānas: *Idh' āvuso bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savićāraṃ vivekaṃ pītisukkaṃ paṭhamajjhānaṃ upasampajja viharati; vitakkavićāraṇaṃ vupasamā ajjhataṃ saṃpasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhiyaṃ pītisukkaṃ duttiyajjhānaṃ upasampajja viharati; pītīyā ca virāgā upekkhako ca viharati sato sampajāno sukkaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhassa ca pahānā pubbe ca somanassadomana-sānaṃ atthagamā addukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthajjhānaṃ upasampajja viharati.* They are summarized thus: *Vitakkavićārapītisukkekaggatāsahitaṃ paṭhamajjhānaṃ, pītisukkekaggatāsahitaṃ duttiyajjhānaṃ, sukkekaggatāsahitaṃ tatiyajjhānaṃ, upekkhekaggatāsahitaṃ catutthajjhānaṃ.* Each of the first three Jhānas is subdivided into three, the inferior, the medial, and the perfect contemplation (*paṭhamajjhānaṃ parittaṃ, paṭhamajjhānaṃ majjhimam, paṭhamajjhānaṃ paṇītaṃ, duttiyajjhānaṃ parittaṃ*, and so on). Those who have exercised Jhāna are reborn after death in one of the first eleven Rūpa Brahma heavens, the particular heaven being determined by the degree of Jhāna attained. Those who have only reached the initial contemplation of the first Jhāna are reborn in the Brahmāpārisajja heaven, the medial contemplation of the same Jhāna secures admission to the Brahmāparohita heaven, while the perfect contemplation is an introduction to the Mahābrahma heaven. Thus the three lowest Rūpabrahmalokas are peopled by those who have attained the first Jhāna. The next three are peopled by those who have attained the second Jhāna, the next three by those who have attained the third Jhāna, and the tenth and eleventh (Vehapphala and Asaññasatta) by those who have attained the fourth Jhāna. The remaining five Rūpabrahmalokas are peopled by those who have entered the third Path (Anāgāminagga, see *Bhūmi*). The attainment of the fourth Jhāna

gives the power of working miracles (*iddhi*). Five Jhānas are frequently mentioned; they are thus summarized: *Vitakkavicārapltisukkekaggatā-sahitaṃ paṭhamajjhānaṃ, vicārapltisukkekaggatā-sahitaṃ dutiyajjhānaṃ, pltisukkekaggatā-sahitaṃ tatiyajjhānaṃ, rukkekaggatā-sahitaṃ catutthajjhānaṃ, upekkhaggatā-sahitaṃ pañcamajjhānaṃ*. It will be seen that they differ in no essential respect from the four Jhānas, but are merely a more gradual attainment of the same mystic state, the original second Jhāna being separated into two stages.—*Parihīnājhāno*, one who has fallen away from Jhāna, that is who has been prematurely roused from the state of mental absorption while practising this rite (Dh. 254). *Jhāndbhīṇā*, supernatural power or Iddhi obtained by the exercise of Jhāna (Dh. 116). *Catukkapañcakajhānāni*, the four and the five Jhānas (Alw. I. 80). *Jhānaṃ nibbatteti*, to produce or enter upon mystic meditation (Dh. 254). Dh. 67; B. Lot. 800-819; E. Mon. 261, 270; Gog. Ev. 18; see also the admirable accounts in Alabaster's Wheel of the Law, 192-195, and in Hardy's Legends and Theories of the Buddhists, 178-180. See *Ārammaṇam, Brahmaḷoko, Kasīṇam, Samāpatti, Kammatthānaṃ*.

**JHĀPANAM**, Conflagration, consumption (see next).

**JHĀPETI** (*caus. jhāyati*), To cause to be burnt, to burn, to consume [comp. the caus. forms *जपयति* and *जापयति* given by B. and R. under *जा* and *जि*]. *Brāhmaṇo pana naṃ jhāpetvā*, the brahmin having had the cremation performed (Dh. 94). *Sartre jālā uṭṭhahitvā mamsalohitaṃ jhāpeti*, a flame breaking forth within his body, consumed his flesh and blood (Dh. 309). Sen. K. 338; Dh. 354; Mah. 155, 198, 199, 210, 249.

**JHASĀ** (*f.*), The shrub *Uraria Lagopodioides* [झषा]. Ab. 588.

**JHASATI**, To hurt [झष]. Cl. P. Verbs, 16.

**JHASO**, A fish [झष]. Ab. 671.

**JHĀṬALO**, The tree *Bignonia Suaveolens* [झाटल]. Ab. 563.

**JHĀVUKO**, The tree *Tamarix Indica* [झावुक]. Ab. 561.

**JHĀYATI**, To be burning, to burn, to consume; to waste away [जि]. *Sāmaṇatigeḥaṃ jhāyati*, Sāma-vatī's house is on fire (Dh. 176). *Jiṇṇakoneḍ va jhāyanti kkhīṇamacce 'va pallale*, they perish like old herons in a lake without fish (Dh. 28). Aor. *jhāyi*, fut. *jhāyissati*, ger. *jhāyitvā* (Dh. 177).

P.pr. *jhāyanto* (Dh. 175), *jhāyamāno* (Gog. Ev. 53). *Gehe jhāyamāne jhāyīṃsu*, while the house was burning they practised Jhāna (Dh. 177, there is a play upon the words). P.p.p. *jhāmo*. Caus. *jhāpeti*. **JHĀYATI**, To meditate, to contemplate, to practise Jhāna or mystic meditation [ज्या]. Dh. 66. P.pr. *jhāyaṃ* (Dh. 67), *jhāyanto* (Dh. 6, 71).

**JHĀYI** (*adj.*), Thoughtful, meditating, practising Jhāna [ज्या + इन्]. Dh. 5, 20, 49, 69, 73.

**-JI**, and **-DI**, and **-JITO** (*adj.*), Victorious [जित्]. *Saṅgāmaji*, and *saṅgāmajito*, victorious in fight (Dh. 286). *Māraji*, conqueror of Māra. *Pasenadi = प्रसेनजित्*. *Rañejito*, victorious in battle (Ab. 396). **JIGHACCHĀ** (*f.*), Hunger [जिघत्सा]. Ab. 468; Dh. 37.

**JIGHACCHATI**, To wish to eat, to be hungry [जिघत्सति = चस्]. Sen. K. 434. P.p.p. *ji-ghacchito*, hungry (Ab. 756).

**JIGHAÑÑO** (*adj.*), Last; lowest; inferior, vile [जघञ्]. Ab. 715, 1069.

**JIGIMŚATI**, To wish, to take. This desiderative would at first sight appear to be Sansk. *जिहीषति* from *जि* (comp. *bhīṃsana* = भीषण); but it is very distinctly referred by Kaccāyana to *ह* (*haranaḥ grāṃ se*, see Sen. K. 449); so that we must either identify it with *जिहीषति*, or suppose that a confusion has taken place between the two verbs. Alw. K. 14, 26, 28; Sen. K. 434, 445; Cl. Gr. III.

**JIGUCCHĀ** (*f.*), Disgust, dislike, loathing, contempt [जुगुप्सा]. Ab. 121; Das. 44.

**JIGUCCHANAM**, Dislike, contempt [जुगुप्सन्]. Ab. 1200.

**JIGUCCHATI**, To dislike, to loathe, to despise [जुगुप्सति = गुप्]. Sen. K. 433; Dh. 373. At Mah. 43, *devena deviyā cāpi lajjāy' āsi jigucchitā* means I think, "she was disliked by the king and queen out of very shame."

**JIMHO** (*adj.*), Crooked, oblique [जिह्व]. Ab. 709. *Jimhamānaso*, intriguing (Mah. 236).

**JIMŪTO**, A cloud [जिमूत]. Ab. 47.

**JINĀLAYO**, A Buddhist temple [जिन + आलय]. Mah. 259.

**JINĀTI**, see *Jayati*.

**JINERITO** (*adj.*), Uttered by Buddha [जिन + रित्]. *Dhammo jinerito*, the truth preached by Buddha (Ras. 16). *Jineritanayena*, according to the teaching of Buddha (Alw. I. xvi).

**JINITABBO** (*p.f.p. jindati*), To be conquered (see *Jayati*). Dh. 101.

**JINJUKO**, The Guñjá shrub. Ab. 585.

**JINNAKO** (*adj.*), Old, aged; worn out, dilapidated [जीर्ण + क]. *Jippako*, an old man (Ab. 254).

*Jippakéni geháni*, dilapidated houses (Dh. 236). Mah. 220, 221; Alw. N. 120.

**JINNO** (*p.p.p. jirati*), Old, aged; worn out, decayed, dilapidated [जीर्ण = जु]. *Jipno*, an old man (Ab. 254). *Jippavasanam*, old clothes (Ab. 293). *Ávase jipno patisañkhari*, repaired dilapidated monasteries (Mah. 221). Dh. 28.

**JINO** (*adj.*), Victorious [जिन्]. Sen. K. 484. *Jino*, a Buddha (Ab. 4). *Nárado Jino*, the Buddha Nárada (Mah. 1). Gotama Buddha (Mah. 9, 22). *No jino*, our Buddha, the Buddha of our era, i.e. Gotama (Mah. 1, 9). *Jinasásanam*, the law or religion of Buddha (Mah. 25, 71). *Jinápáya*, according to the commands of Buddha (Mah. 98). *Jinaputto*, a son or disciple of Buddha, a pious Buddhist monk (Alw. I. 54). *Jinacakkam*, the authority, or dispensation, or era of Buddha.

**JIRANAM**, Growing old, decay. Ab. 763; Dh. 316.

**JIRATI**, and **JIYYATI**, and **JİYATI**, To grow old; to decay, to wear out; to be digested [जु]. *Cakkháni jiranti*, my eyes are worn out (Dh. 83). *Fattháni jiranti*, clothes wear out. *Balivaddo jirati*, the ox grows old (Dh. 28). Pres. *jirati* (Dh. 356; Sen. K. 460), *jīyati* (Dh. 179), *jiyyati* (Dh. 179, 383; Sen. K. 460). Imperat. *jiratu* (Mah. 135). P.pr. *jiram* (Cl. Gr. 25), *jiramāno* (Dh. 319).

**JITI** (*f.*), Victory [जिति]. Ab. 761.

**JITINDRIYO**, One whose senses are subdued, a Rishi or Arhat [जित + इन्द्रिय]. Cl. Gr. 80.

**JITO** (*p.p.p. jayati*), Conquered, defeated, subdued [जित = जि]. Sen. K. 335; Dh. 8, 19. See -*Ji*.

**JIVAGĀHAM** (*adv.*), Taken alive [जीवगाहम]. *Jivagāham gaphāti*, to take prisoner alive (Mah. 217). *Jivagāham gāhpeti*, to cause to be taken prisoner alive (Dh. 158; Mah. 259).

**JIVAKO**, Name of a certain medicinal herb [जीवक]. Ab. 594.

**JIVAM**, see *Jivo* and *Jivati*.

**JIVANAM**, Subsistence, livelihood, living [जीवन]. Ab. 188, 445; Dh. 335.

**JIVANJIVO**, A kind of pheasant [जीवजीव]. Ab. 625; B. Lot. 639.

**JIVANTI**, and **JIVATĪ** (*f.*), A certain medicinal plant [जीवन्ती]. Ab. 594.

**JIVASUMANAM**, The China rose [जीव + सु + मन्स]. Ab. 580, there is a various reading *jaya-sumanam*.

**JIVATI**, To live; to maintain oneself, to get one's living [जीव]. *Tam bahum yam pi jivasi*, 'tis a great thing that you are alive (F. Ját. 13). *Hantvā jivanty eḷakasúkaramigapakkhino*, get their living by the slaughter of sheep, pigs, deer and fowls (Ab. 513). P.pr. *jivam* (Dh. 404), *jivamāno*. *Jivamānakadamba*, the live kadamba tree (Mah. 100). *Jivamānamhi bhātari*, in the lifetime of his brother (Mah. 250). Opt. *jīve* (Dh. 20). The imperat. *jīva*, "may you live," or as we should say "God bless you," was said when a person sneezed.

**JIVHĀ** (*f.*), The tongue [जिह्वा]. Ab. 150; Dh. 12, 65; Man. B. 399. *Jivhā* is one of the Āyatanas, Dhātus, Indriyas; see also *Vīññāṇam*.

**JĪVĪ** (*adj.*), Living [जीविन्]. *Dhammajīvī*, living according to the law, righteous (Dh. 30). *Dighajīvī*, long-lived.

**JĪVIKĀ** (*f.*), Life, livelihood, means of subsistence [जीविका]. Ab. 445; Dh. 142. *Kasikammena jīvikam kappesi*, got his living by tilling the ground (F. Ját. 14, comp. Dh. 181).

**JĪVITAKKHAYO**, End of life, death [जीवित + चय]. *Jīvitakkhayaṃ pāpunāti*, to get killed, to meet with one's death (F. Ját. 18; Dh. 104, 155).

**JĪVITAM**, Life [जीवित]. Ab. 155; Dh. 20. *Jīvitam me dehi*, save my life (F. Ját. 12). *Sahāyassa jīvitadānam dassāmi*, I will save my friend's life. *Jīvitam labhimha*, our lives have been saved, lit. we have received back our lives (Ras. 30).

**JĪVITINDRIYAM**, Principle of life, life, vitality [जीवित + इन्द्रिय]. Man. B. 399, 408, 461; Dh. 373.

**JĪVO** (*adj.*), Living [जीव]. Mas. *jīvo*, and neut. *jīvam*, a creature, a being; life (Ab. 93, 1103).

**JĪYĀ**, and **JYĀ** (*f.*), A bow-string [ज्या]. Ab. 388, 787. *Jiyāsaddam akā*, twanged his bow-string (Mah. 78). *Jiyāmuttadhanu*, a bow unstrung (Mah. 217). Dh. 172.

**JĪYATI**, **JIYYATI**, see *Jrati*.

**-JO** (*adj.*), Born, produced, proceeding from, caused by [-ज]. *Suddhavaṃsajo*, born of a pure lineage (Mah. 1). *Sīhabhūnarindajo*, son of King Sīhabāhu (Mah. 47). *Sīṅḍrabhāvajā kriyā*, actions caused by being in love (Ab. 174). *Pupphajo rajo*, the dust that comes from flowers (Ab. 545, pollen).



Comp. *Andajo, Atrajo, Cittajo, Dotjo, Ekajo, Kammajo, etc.*

**JOTAKO** (*adj.*), Illuminating, giving lustre to, illustrating, explaining [जोतक]. Mah. 71. Fem. *jotikā*.

**JOTALATI** (*caus. jotati*), To illuminate [जोतयति = जुत्]. Alw. I. 16; Sen. K. 436. See *Jotayati*.

**JOTANAM**, Illumination [जोतन]. *Sāsana-jotanam n' atthi*, religion gains no glory (Mah. 137). *Varasāsanajotano Laṅkāḍḍipo*, Ceylon illuminated by our glorious religion.

**JOTANO** (*adj.*), Illuminating [जोतन]. Sen. K. 473.

**JOTATI**, To shine [जुत्, ज्युत्].

**JOTAYATI**, and **JOTETI** (*caus. last*), To cause to shine; to illumine; to glorify, to exalt [जोतयति, ज्योतयति = जुत्, ज्युत्]. *So sāsanaṃ jotayissati*, he will restore the splendour of religion (Mah. 133). *Dhamme jotetvā*, throwing light on doctrines (Dh. 278). Mah. 126, 138, 150. Comp. *Jotalati*.

**JOTI** (*m. and n.*), Light; fire; a star or constellation [ज्योतिस, जोतिस]. Ab. 33, 57, 884. *Jotiṃ samādahati*, to make a fire. Acc. to Ab. 884 *joti* is masc. when it means "fire," and neut. when it means "light" or "star." *Jotipāsāpo*, a burning-glass (made of crystal).

**JOTIKĀ**, see *Jotako*.

**JOTIPATHO**, The sky [ज्योतिस + पथ]. Mah. 13.

**JOTIRASO**, A certain jewel, having the power of conferring every wish [ज्योतीरस]. Dh. 161.

**JOTISATTHAM**, Astronomy [ज्योतिस + शास्त्र]. Ab. 110.

**JUHANAM**, Offering, sacrifice (from next).

**JUHOTI**, To sacrifice [जु]. Sen. K. 445. P.p.p. *huto*. P.f.p. *hotabbo*.

**JUNHĀ** (*f.*), Moonlight; a moon-lit night [ज्योत्स्ना]. Ab. 54, 69, 917. *Juṇhapakkho*, the moon-lit half of the month.

**JUTAM**, and **JUTO**, Gambling, dicing [जुत् = दिव्]. Ab. 531; Dh. 286. *Jutakāro*, a gambler (Ab. 531). See *Dibbati*.

**JUTI** (*f.*), Splendour, ray [जुति]. Ab. 54, 64.

**JUTIKARO** (*adj.*), Brilliant [जुति + कर].

**JUTIMĀ** (*adj.*), Brilliant [जुतिमन्]. Sen. K. 400; Dh. 16.

**JUTINDHARO**, Light giver [जुति + धर]. Dh. 255.

**JYĀ**, see *Jiyā*.

K.

**KĀ**, see *Ko*.

**KABALĪṆKĀRO** (*adj.*), Made into balls or mouthfuls [कवच + कार]. According to the analogy of words like *daḥḥikarapaṇaṃ*, one would expect *kabalīkaro*, and I am informed by Subhūti that this form is actually found in some Burmah MSS. *Kabalīkaro dhāro* is a term for the ordinary material food which we take into our bodies (see *Āhāro*, and Man. B. 499). Dh. 281.

**KABALO**, and **-LĀM**, A mouthful, a morsel, as much curry and rice or other food as is taken up with the hand and put into the mouth at once; food [कवच]. Ab. 466; Pāt. 22. *Haṭṭhi na gaṇhi kabalāni*, the elephant refused his food (Mah. 121; comp. Dh. 57).

**KABARO** (*adj.*), Mixed, confused, variegated [कवर]. *Kabaracchāyo*, giving scanty shade (Dh. 222). *Kabaramaṇi*, the masāragalla stone (Ab. 492).

**KABBAKARAṆAM**, Making poems or ballads [काव्य + करण].

**KABBAKĀRO**, A poet [काव्य + कार]. Kh. 21.

**KACAVARO**, Sweepings, dust, rubbish. Ab. 284; Dh. 271.

**KACCATI**, To shine [कच्]. Alw. I. xxix.

**KACCĀYANO**, and **KACCĀNO**, Name of a famous grammarian, author of the Pāli grammar called *Kaccāyanappakarapaṇaṃ* [कात्यायन]. Alw. I. vi, xiv, xxi, xxix, 103; Sen. K. 387.

**KACCĀYANO** (*adj.*), Belonging to Kaccāyana [कात्यायन + य]. *Kaccāyanaṃ vyākaraṇaṃ*, K.'s grammar.

**KACCHĀ** (*f.*), A girdle; a girth; the end of the loin-cloth tucked into the waistband; an inclosure, a room [कचा, कच्चा]. Ab. 365, 813. *Kaccheṇ bandhitvā*, girdling up his loins (Dh. 284). See *Kaccho*.

**KACCHAKO**, The tree *Cedrela Toona* [कच्छ + क].

**KACCHANTARAM**, A king's private room or cabinet [कचा + चत्तर]. Ab. 215.

**KACCHAPO**, A tortoise [कच्छप]. Ab. 674.

**KACCHO**, The armpit; the end of the loin-cloth; a spreading creeper; grass, weeds [कच]. Ab. 264, 813. See *Kacchā*.

**KACCHO**, and **KACCHAM**, Marshy land [कच्]. Ab. 187, 813.

**KACCHU** (*f.*), The scab [कच्छु]. Ab. 327; Pāt. 93.



**KACCI** (*interrog. part.*), Perhaps, surely [कचिद्, see कद्]. Ab. 1139, 1151. *Kacci mam samma Jivaka na vañcasi*, I hope, good Jivaka, you are not deceiving me. *Kacci nu bhoto kusalam*, I hope, sirs, you are well (Das. 25, comp. Mah. 85). *Kacci 'ttha parisuddha*, are ye pure in this matter? (Pât. 2, 68).

**KĀCO**, A siliceous earth or clay used in making glass; glass; ophthalmia [काच]. Ab. 919.

**KĀCO**, and **KĀJO**, The strings of a balance or of a carrying pole; a "pingo" or carrying pole, viz. a pole placed over one shoulder with a rope fastened to each end, to which a burden is attached; as much of anything as a man can carry in a pingo, a man's load [काच, काज]. Ab. 919. *Asotatto-dake kiye aṭṭh' āneruṃ dīne dīne*, they brought every day eight men's loads of A. water (Mah. 22, comp. 27, in both cases the Ind. Off. MS. has *kāca*). Ab. 929 has *kāca*, while 525 has *kāja*.

**KADĀ** (*adv.*), When? at what time? [कदा]. Ab. 1161; Dh. 98; Alw. I. xxi; Sen. K. 311.

**KADĀCI** (*adv.*), At some time, sometimes; perhaps [कदा + चिद्]. Ab. 1146; Gog. Ev. 15; Mah. 234. *Kaddci mucati*, is sometimes liberated, may perhaps be liberated (Alw. I. 108). With opt. *Kaddci jāneyya*, may perhaps know. *Vind saṅghena dhāraṇā mā bhujjetha kaddci pi*, never once eat food without sharing it with the priesthood (Mah. 158).

**KADALĪ** (*f.*), The plantain or banana tree, Musa Sapientum; a flag; a kind of antelope [कदली]. Ab. 397, 589, 986; Mah. 99. *Kadalimigo*, the K. antelope (Ab. 620).

**KADALIKĀ** (*f.*), The plantain tree [कदलिका]. Att. 198.

**KADAMBAKAM**, Abundance, plenty [कदम्बक]. Ab. 630.

**KADAMBAKO**, The tree Nauclea Cadamba [कदम्बक]. Att. 86.

**KADAMBO**, The tree Nauclea Cadamba; quantity, abundance [कदम्ब]. Ab. 561, 1092; Mah. 100. *Kadambapupphavallī* appears to be a sort of thorny creeper (Mah. 153).

**KĀDAMBO**, A kind of goose [कादम्ब]. Ab. 644.

**KADANNAM**, Bad food [कदन्न]. Sen. K. 380.

**KADARIYO** (*adj.*), Avaricious, stingy, miserly [कदर्य]. Ab. 739; Dh. 32, 40.

**KADARO**, The white Mimosa [कदर]. Ab. 567.

**KADASANAM**, Bad food [कद् + अन्न]. Sen. K. 380.

**KADDAMEYYO** (*adj.*), Muddy [कदम + एय]. Sen. K. 388.

**KADDAMO**, Mud [कदम]. Ab. 663; Dh. 18; Mah. 107.

**KADḌHANAM**, Resigning, rejecting [कड्ढ]. *Jinassa kaḍḍhanam*, Buddha's self-denial in foregoing Nirvāṇa until he attained Buddhahip (Mah. 75).

**KADḌHATI**, To draw, to drag [कड्]. P.pr. *kaḍḍham* (Mah. 137). Comp. *ākaḍḍhati*, *apa-kaḍḍhati*, *anukaḍḍhanam*, *nikkaḍḍhati*, *samā-kaḍḍhati*, *saṅkaḍḍhati*, *upakaḍḍhati*, *ukkaḍḍhati*.

**KAHAM** (*adv.*), Where? whither? Ab. 1160. *Kaham ekaputtaka*, where art thou, my only son? (Dh. 95). *Kaham lacchāmi dhātuyo*, where can I obtain relics? (Mah. 122). Comp. *Kuḷim*.

**KĀHĀPAṆIKO** (*adj.*), Worth a kahāpaṇa [काशापणिक].

**KAHĀPAṆO**, and **-NAM**, A certain weight; a certain coin [काशापण]. Ab. 481; Sen. K. 350; Dh. 346. We learn from Pât. 80 that the coin called *kaḥāpaṇa* was either of copper, of silver, or of gold. It was no doubt originally a *karṣāpaṇa* weight of one of these metals, and would therefore vary greatly in value according to the metal it was made of. There was a copper *kaḥāpaṇa* which was probably worth about a penny (see B. Int. 598, Mah. 15). But the context sometimes shows that a gold coin is meant (e.g. see Dh. 34, Mah. 157). In such phrases as *sataṃ me dhārayasi*, "you owe one a hundred pieces," *katthi-kkhandhe saḥassam ṭhapetvā*, "putting a thousand pieces on the back of an elephant," the gold *kaḥāpaṇa* is probably meant.

**KĀHATI**, see *Karoti*.

**KAJJALAM**, A sort of collyrium [कज्जल]. Ab. 306.

**KĀJO**, see *Kāco*.

**KAKACO**, A saw; the plant Capparis Aphylla [ककच]. Ab. 528, 580.

**KĀKALĪ** (*f.*), A soft sound in music [काकली]. Ab. 137.

**KĀKANIKĀ** (*f.*), A very small coin, a farthing [काकनिका]. Dh. 235, 333.

**KAKANTAKO**, A chameleon. Ab. 623.

**KĀKAPAKKHO**, A tuft of hair left on the shaved head of a child or boy [काक + पच]. Ab. 257.

**KĀKASŪRO**, One who is as bold as a crow, a shameless or impudent fellow [काक + शूर]. Dh. 44.  
**KĀKATĀLIYO** (*adj.*), Inconsiderate, accidental [काकतालिय]. Ab. 740.  
**KĀKATINDUKO**, A sort of ebony, Diospyros Tomentosa [काकतिन्दुक]. Ab. 560.  
**KĀKĪ** (*f.*), A hen crow [काकी]. F. Jāt. 49.  
**KAKKĀRETI**, To express disgust [कात्+caus.ङ]. F. Jāt. 7, 29].  
**KAKKĀRI** (*f.*), A kind of cucumber. Ab. 597.  
**KAKKASO** (*adj.*), Rough; hard; cruel [कर्कश]. Ab. 985; Dh. 72.  
**KAKKATAKO**, A crab [कर्कटक]. Ab. 675.  
**KAKKHAḬO** (*adj.*), Hard, solid; rough; harsh, cruel [ककुट]. Ab. 714; Dh. 203; Mah. 233.  
**KAKKO**, Sediment; paste [कक्क]. Ab. 927. *Tilakakko*, a paste of ground sesame.  
**KĀKO**, A crow [काक]. Ab. 638. Fem. *kāki*.  
**KĀKODUMBARIKĀ** (*f.*), The opposite-leaved fig-tree, Ficus Oppositifolia [काक + उदुम्बर + ईका]. Ab. 572.  
**KĀKOLO**, A raven [काकोल]. Ab. 639.  
**KĀKOLŪKAM**, Crows and owls [काक + उलूक]. Sen. K. 366.  
**KAKU** (*m.*), The hump of the Indian bull [ककुड]. Ab. 497.  
**KAKUDHO**, The hump of the Indian bull; an ensign or symbol of royalty; the tree Terminalia Arjuna [ककुड, ककुभ]. Ab. 497, 562, 879. *Kakudhapphalam*, kabubha fruit (Mah. 68). For the insignia of royalty see *Rājakakudhabhaṇḍam*.  
**KAKUSANDHO**, Name of one of the twenty-four Buddhas [ककुड + संघा]. Mah. 2; Man. B. 95; Dh. 117, 129, 344.  
**KAKUTO**, A pigeon or dove. Ab. 636.  
**KALĀ** (*f.*), A part, a fraction; the sixteenth part of the moon's disk; a mechanical or elegant art; a division of time [कला]. Ab. 53, 875. *Paññāya Sāriputtassa n' agghanti soḷasaṃ kalam*, they do not equal the sixteenth part of Sāriputta's wisdom (Comp. Dh. 13). *Kāḍḍhosallam*, skill in the arts (Att. 114, sixty-four are spoken of, carpentry, cookery, architecture, jewelry, farriery, acting, dancing, music, medicine, poetry, rhetoric, grammar, prosody, astronomy, etc.).  
**KĀLĀ** (*f.*), The plant Ipomoea Turpethum [कासा]. Ab. 590.

**KALABHO**, A young elephant [कलभ, कलम]. Ab. 362. *Haṭṭhikaḷabha* (Dh. 105).  
**KĀLĀGARU** (*n.*), Black Agallochum [कास + कलुष]. Ab. 302.  
**KĀLAHAMSO**, The Kādamba goose [कास + हंस]. Ab. 644.  
**KALAHO**, Quarrel, strife, battle [कलह]. Ab. 400; Mah. 62; Dh. 103.  
**KĀLAKĀ** (*f.*), A squirrel [कासका]. Ab. 622.  
**KALAKALO**, A confused noise, bullaballoo [कलकल]. Ab. 130.  
**KĀLAKAÑJAKO**, A sort of Preta [कासकज + क]. Man. B. 59, 105. See *Peta*.  
**KĀLAKAÑNĪ** (*f.*), Adversity; adversity personified, the goddess of adversity [कासकणी]. Ab. 82. *Kāḷakappaṣukko*, bird of ill omen. It is applied to women as a reproachful epithet, like our "hag," "witch" (Dh. 241, 340).  
**KĀLAKAÑTHAKO**, A gallinule [कासकण्ठक]. Ab. 644.  
**KĀLAKATO** (*adj.*), Dead [कास + ऊत = ऊ]. Kh. 11; Dh. 153; Alw. I. xlii.  
**KĀLAKIRIYĀ** (*f.*), Death [कास + क्रिया]. Ab. 404; Dh. 138, 336; Das. 30.  
**KĀLAKKHANDHO**, A sort of ebony, Diospyros Embryopteris [कास + कण्ठ]. Ab. 560.  
**KĀLAKO**, A black grain in rice; a black speck [कासक]. Pāt. 80. *Suddhavattham spagata-kālakam*, white cloth free from black specks.  
**KĀLAKŪTO**, Name of one of the Himalayan peaks; a sort of poison [कास + कूट]. Ab. 607, 656; Man. B. 16.  
**KALALAM**, and -LO, The embryo immediately after conception [कलल]. Ab. 239.  
**KALALAM**, Mud. Ab. 662; Dh. 117; Pāt. 70.  
**KĀLALONAM**, A sort of dark-coloured salt [कास + लवण]. Ab. 461.  
**KALAMBAKO**, Name of a potherb [कलम्बक]. Ab. 598.  
**KALANDAKO**, A squirrel [कलन्डक]. Ab. 622.  
**KALANDO**, A squirrel. Mah. 249. Comp. last.  
**KALANŌKO**, Spot, mark, blemish, rust; defamation [कलङ्क]. Ab. 55, 1089. *Viakalanōko*, plague-spot (Att. 2).  
**KĀLANTARAM**, Lapse of time, interval of time, period [कास + कालर].  
**KĀLĀNUKĀLAM** (*adv.*), From time to time [कास + कलु + कास]. Dh. 203.

**KĀLĀNUSĀRĪ** (*m.*), A dark fragrant sandal wood [कास + अनुसारिन्]. Ab. 302.

**KĀLĀPAKKHO**, The dark half of a month, that in which the moon is waning [कास + पक्ष].

**KĀLĀPAKO**, A string or row, e.g. of pearls [कलापक]. Mah. 179.

**KĀLAPARIYANTASĪLAM**, Taking upon oneself the Śīla precepts for a definite terminable period, as a day, or a month [कास + पर्यन्त + शील]. Man. B. 492.

**KĀLĀPĪ** (*m.*), A peacock [कलापिन्]. Ab. 634.

**KĀLĀPO**, A bundle; a bunch, a tuft; a peacock's tail; a row, string, multitude; a quiver [कलाप]. Ab. 389, 631, 635, 863. *Tīṇakāldpo*, a tuft of grass (F. Jāt. 9). *Muttikāldpo*, a string of pearls (Att. 211). Dh. 211.

**KĀLĀRO** (*adj.*), Tawny, tan-coloured [कलार]. Ab. 98.

**KĀLĀSO**, and **-SĪ** (*f.*), and **-SAM**, A waterpot, a cup [कलश]. Ab. 457; Cl. Gr. 52.

**KĀLĀSOKO**, Name of an Indian monarch who reigned from 453 to 425 B.C., and was a supporter of the Buddhist religion. In his reign the second General Council was held [कास + अशोक]. Mah. 15, 19, 21.

**KĀLASUTTO**, Name of one of the eight Narakas or hells [कास + सूत]. Ab. 657; Man. B. 26.

**KĀLĀTIPATTI** (*f.*), The conditional tense [कास + चतिपत्ति]. Sen. K. 429.

**KĀLATO**, see *Kālo*.

**KALATTAM**, A wife [कलत्तम्]. Ab. 237.

**KĀLAVĀ** (*adj.*), Long, lasting [कासवत्].

**KĀLAVĀDĪ** (*adj.*), Speaking at the right time or appropriately [कास + वादिन्].

**KĀLĀVAKO**, Name of a sort of elephant. Ab. 361.

**KĀLAVANAM**, A very little salt [कलु + अवय]. Sen. K. 380. Clough says "bad salt, insufficient in strength" (Gr. 87).

**KALAVIN̄KO**, A sparrow [कलविन्कु]. Ab. 643

**KĀLĀYASAM**, Iron [कालायस]. Ab. 493.

**KĀLĀYO**, A chick pea [कलाय]. Ab. 451.

**KĀLAYUTTO**, see *Kālo*.

**KĀLE**, see *Kālo*.

**KALEBARAM**, A body, a corpse [कलेवर]. Ab. 151; Mah. 137. *Matṭaṇaṁ kalebaram*, bodies of dead men (Mah. 230).

**KĀLENA**, see *Kālo*.

**KALĪ** (*m.*), Sin, demerit, depravity; name of one of the Yugas [कलि]. Ab. 1106 gives to *kali* the meanings *pāpa* and *parājaya*: I am in doubt whether the latter means simply "defeat," or whether it implies "losing at play," or "a losing throw," viz. a die with a low number upon it (comp. the difficult passage at Dh. v. 252, the true meaning of which has still to be determined). Alwis throws doubts on *kali* ever meaning "a die" or "an unlucky die" (Alw. N. 84). *Kālisambhavo bhavo*, existence the fount of sin (Alw. I. vii). *N' atthi dosasamo kali*, there is no sin like hatred (Dh. 36).

**KALIKĀ** (*f.*), A flower bud [कलिका]. Ab. 544.

**KĀLIKO** (*adj.*), Belonging to time [कालिक]. Pāt. 89, 116.

**KALILO** (*adj.*), Choked, impervious, impenetrable [कलिल]. Ab. 719.

**KALIMĀ** (*adj.*), Sinful [कलिमन्]. Cl. Gr. 24.

**KĀLINGĀ** (*m.pl.*), Name of a people and country on the Coromandel coast [कालिङ्ग, कलिङ्ग]. Ab. 184. *Kālingaratṭhaṁ*, the K. country (Dh. 417). *Kāliṅgo*, a K. prince (Ditto).

**KĀLINGARO**, Chaff. Ab. 453. At Dh. v. 41 we find a neut. *kālingarassa*, which appears from the comment to mean a log or faggot. Professor Weber refers it to कलिङ्ग, but see *Kilaṅjo*. *Kālingarassa tuvaṁ maṇṇe*, a fig for you (Sen. K. 268).

**KĀLINGO**, The fork-tailed shrike [कलिङ्ग]. Ab. 644.

**KĀLIRO**, The top sprout of a plant or tree, e.g. the "coconut cabbage," which is an article of food [कलीर]. Ab. 549, 593; Pāt. 81.

**KĀLIYAM**, A dark sandal wood from which a perfume is made [कालीय]. Ab. 302 (comp. Dh. 232).

**KALIYUGAM**, see *Yugam*.

**KALLAHĀRAM**, The white water-lily [कलहार]. Ab. 689.

**KALLĀNO**, see *Kalyāṇo*.

**KALLATI**, To sound indistinctly [कल]. Cl. P. Verbs, 18.

**KALLO**, and **KALYO** (*adj.*), Healthy; ready, prepared; skilful; possible [कल]. Ab. 331, 983; Sen. K. 518. *Kallam su tena tad abhinanditum*, would it be possible for him to enjoy it? *Kallacitto*, with a mind pliant or prepared to receive the truth. *Kallacittatā*, readiness to receive the truth. Neut. *kallam*, dawn (Ab. 68). Adv. *kallam*, at dawn (Cl. Gr. 74).

**KALLOLO**, A billow [कलोल]. Ab. 662.

**KALO** (*adj.*), Low, soft, indistinct [कल]. Ab. 137.  
**KĀLO**, Time; right time, due season; meal time; death [काल]. Ab. 404, 1082. *Gacchante kāle*, as time goes on, in course of time (Alw. I. cvii, 74). *Uttarakālo*, future time (Ab. 86). *Kāl-addhānaṃ*, time and distance (Sen. K. 342, see *Addhānaṃ*). *Ettakaṃ kalam*, all this time (Dh. 193; Mah. 246). *Tasmaṃ kāle*, and *tena kālēna*, at that time (F. Jāt. 16; Sen. K. 339). *Pāṭha-mamahāsaṃgītikāle*, at the time of the first great rehearsal. *Dhammaṃ suṇanto kalam vātināmeti*, spends his time in hearing the Law. *Kūlayutta*, timely, appropriate (F. Jāt. 19; *kūlayuttaṃ* at Alw. I. 92 seems to be an adv. meaning "for a time, temporarily"). *Attano vacanakāle appatte*, when the time for him to speak has not come (F. Jāt. 50). *Yuddhakūlam apekkhanto*, waiting for the right time to begin the campaign (Mah. 64). *Kāle akāle vā*, in season or out of season (F. Jāt. 50). *Kūladānaṃ*, a gift given at a particular season (E. Mon. 82). *Kālēna kalam*, from time to time (Dh. 153; Alw. N. 36). *Kālass'eva uṭṭhāya*, having risen betimes (Pāt. xx). Loc. *kāle* and instr. *kālēna*, at the right time, in due season, in due course (Mah. 23, 46, 70, 126; Kh. 5). The loc. *kāle* at the end of a compound may often be rendered by "when": *Attano corakāle*, when he was a robber, lit. at his time of being a robber (Mah. 209); *Tassa daharakāle*, when he was an infant, in his infancy (Ras. 72, Alw. I. cvii); *Tassa bahigatakāle*, when he was gone out (Dh. 300); for other examples of this construction see Dh. 93, 95, 176, 199, Das. 3. *Mayā laddhakālatō paṭṭhāya*, ever since I got it, lit. from the time it was obtained by me (Dh. 199). *Upaṇḍassa pabbajjākālatō pa-bhūti*, ever since the sub-king embraced the ascetic life (Mah. 36). *Kālaṃ āroceti*, and *bhaddakālaṃ āroceti*, to give notice that a meal is ready, to announce a meal (B. Lot. 382; Mah. 7). Dinner seems to have been announced by merely saying *kālo*, "it is dinner-time." *Kālaṃ ghoṣeti*, to sound the call of refection, to proclaim in a loud voice that the priests' meal is ready (Mah. 167, 195). *Dhammassavanakālaṃ* or *dhammakālaṃ ghoṣeti*, to sound the church call, to proclaim that it is time to hear the Law (Mah. 81). *Kālaṃ karoti*, to die (F. Jāt. 2; Dh. 95; Alw. I. xlv). *Kāla-kiriyā*, death. *Kālakato*, dead (perhaps also *kālaṃ kato* or *kālaṃkato*, see Das. 20).

**KĀLO** (*adj.*), Black, dark blue, dark [काल]. Ab. 96. Fem. *kālā*, *kāḷā*. *Kālapakkho*, the dark or moonless fortnight of the month (Ab. 74). *Kāla-kokilo*, the black cuckoo (F. Jāt. 49). *Kiṃ kāmā udāhu nīlādivaṇṇaṃ*, pray is it black, or is it blue, or some other bright colour? (Dh. 193). Frequently spelt *kāla*; for *kāḷa* see Dh. 102 (*kāḷiyakkhipā*), 118, 146, 232 (*kāḷiya*), 340 (*kāḷakappa*), Ab. 302, 461, 644, 657; at Mah. 15, 19, 21, the Ind. Of. MS. reads *Kāḷaṃsoka*.

**KĀLUSIYAM**, Pollution, obscuration [कालुष]. Att. 192.

**KALUSO** (*adj.*), Polluted, turbid, impure [कलुष]. Ab. 669. Neut. *kalusaṃ*, impurity, sin (Ab. 1106; Alw. I. 111).

**KALYĀNO**, and **KALLĀNO** (*adj.*), Fortunate, blest, happy; beautiful, charming, pleasant; good, virtuous [कल्याण]. Ab. 694, 1074; Sen. K. 518. Neut. *kalyāṇaṃ*, a virtuous action, virtue, a beauty or charm (Ab. 88; Dh. 21). The *pañca kalyāṇai*, or five feminine charms, are *keṣakalyāṇaṃ*, *maṃsaḥ*, *aṭṭhik.*, *chavik.*, *vayak.*, fine hair, red lips, pearly teeth, a blooming complexion, and youth (Dh. 232; Man. B. 221). *Mā maṃ dyaṃsaṃ kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā*, do not, sirs, say anything to me, good or bad (Pāt. 5). *Kalyāṇo mitto*, and *kalyāṇamitto*, a good companion, a virtuous friend (Dh. 14, 67, 272, explained by *sappurisa*). *Kalyāṇamitto* sometimes has the technical or semi-technical meaning of "spiritual counsellor" (see B. Int. 284). Thus the *kamma-ṭṭhānadāyaka* is called *kalyāṇamitto*; and I find the foll. quoted as Buddha's words, *mamaṃ hi Ānanda kalyāṇamittaṃ āgama jātidhammā satta jātiyā parimuccanti*, "for by coming to me as their spiritual guide, Ānanda, beings subject to re-birth are released from re-birth."

**KALYATĀ** (*f.*), State of being ready [कल्य + त]. *Cittakalyatā*, pliancy of the heart, readiness of the heart to receive the truth (Ten Jāt. 16).

**KĀM**, see *Ko*.

**KĀM**, Water; the head [क]. Ab. 661, 1198 (it may be used as an indeclinable).

**KĀMABHAVO**, Sensual existence, i.e. existence in the Kāmaloka or world of sense [काम + भव]. The eleven Kāmabhavas are existence or birth in the eleven Kāmalokas (Man. B. 445; E. Mon. 308).

**KĀMACCHANDO**, Wish for sensual enjoyment [काम + छन्द]. See *Nivārāṇaṃ*.

**KĀMADO**, and **KĀMADADO** (*adj.*), Giving what is wished for, giving pleasure [कामद]. *Sabbakāmodo*, and *sabbakāmadado*, giving every wish (Alw. I. x; Kh. 14). *Kāmado*, the wish-conferring monarch (Mah. 116). Voc. fem. *kāmade*, charming woman! (Mah. 51).

**KĀMAGUNO**, Quality or constituent of sensual pleasure [काम + गुण]. The *pañca kāmaganā*, or five pleasures of sense, are pleasurable sights, sounds, odours, tastes, and contacts (B. Lot. 371). Dh. 66, 228, 421, 433. The text is *pañca kāmaganā; cakkhaviññeyyā rūpā iññhā kantā manāpā piyarūpā kāmāpasamhita rajanīyā, sotaviññeyyā saddā iññhā*, and so on.

**KĀMAJO** (*adj.*), Proceeding from or caused by desire [कामज].

**KĀMAKĀMO** (*adj.*), Fond or desirous of sensual pleasure [काम + काम]. Dh. 15.

**KĀMAKO** (*adj.*), Desirous [काम + क]. *Dātukāma*, wishing to give (Mah. 259).

**KĀMALĀM**, A lotus [कमल]. Ab. 685. *Kamalāma*, Brahman (Ab. 15).

**KĀMALOKO**, World of sense, or sensual pleasure [काम + लोको]. There are eleven *Kāmalokas*, viz. the six *Devalokas*, *manussaloka*, the world of men, *asuraloka*, the world of Asuras, *petaloka*, the world of Pretas, *tiracchānāyoni*, the animal kingdom, and *nirayo*, hell. The term *kāmaloka*, "the World of Sense," is also applied to these eleven worlds collectively. See *Loka*, *Kāmo*.

**KĀMAM** (*adv.*), At pleasure, voluntarily; certainly, indeed [कामम्]. Ab. 469, 826, 1140, 1196.

**KAMAṆḌALU** (*m. and n.*), Waterpot used by ascetics [कमण्डलु]. Ab. 443.

**KĀMAṆGAMO** (*adj.*), Going as one lists [काम + गम].

**KAMANIYO** (*p.f.p. kāmāyati*), Beautiful [कामनीय + कम्].

**KĀMANO** (*adj.*), Lustful [कामन्]. Ab. 730.

**KĀMATĀ** (*f.*), Desirousness [काम + ता]. Pāt. 79.

**KAMATO** (*adv.*), Successively, respectively [कामतस्]. Ab. 60, 513. *Ekekakamato*, each in turn (Mah. 19).

**KĀMATTAṀ**, Desirousness [कामत्त]. Mah. 24.

**KĀMĀVACARO** (*adj.*), Belonging to the *Kāmaloka*, within the domain of sensual pleasure [काम + चवचर]. Man. B. 3, 445. The *kāmāvacara-devalokā* are the six *Devalokas*, as opposed to the *Brahmalokas* in which there is no *kāma*.

**KĀMAYATI**, To love, to desire [काम]. Aor. *akāmayi* (Mah. 133, 200). P.pr. *kāmāyamāno*, *kāmāyanto* (Dh. 275). P.p.p. *kanto*. P.f.p. *kamāntyo*.

**KĀMAYITĀ** (*m.*), Lustful [कामयितु]. Ab. 730.

**KAMBALO**, and **-LĀM**, A blanket; a woollen garment [कम्बल]. Ab. 291, 298; Mah. 194. *Kambalo*, name of a *Nāga* (Ab. 652).

**KAMBOJĀ** (*m.pl.*), Name of a country (Cambodia), and its inhabitants [कम्बोज]. Ab. 185.

**KAMBU** (*m. and n.*), A shell, a conch; a bracelet; gold [कम्बु]. Ab. 487, 676, 966.

**KAMBUGIVĀ** (*f.*), A neck marked with three lines or folds like a shell, considered indicative of exalted fortune [कम्बु + गीवा]. Ab. 263.

**KAMBUGIVO** (*adj.*), Having a *kambugivā*, prosperous, fortunate. Das. 12.

**KAMENA** (*adv.*), By degrees; successively, in due course [कमेण]. Mah. 10, 87.

**KĀMI** (*adj.*), Lustful [कामि]. Ab. 730.

**KĀMĪ** (*adj.*), Desirous [कामिन्]. Fem. *kāminī*. *Tena samvāsakāminī*, desirous of living with him (Mah. 210). *Kāminī*, a charming woman (Ab. 231).

**KAMITĀ** (*m.*), Lustful, wanton [कामितु]. Ab. 730.

**KAMMADHĀRAYO**, A grammatical term, one of the *Samāsas* [कर्मधारय]. Sen. K. 368.

**KAMMAJO** (*adj.*), Caused by Karma [कर्मज + क]. All sentient beings are *Kammaja* (see *Kammam*).

**KAMMAKĀRAKO**, A workman; a labourer [कर्मकार + क]. Mah. 177.

**KAMMAKARO**, A hired labourer, a servant [कर्मकार]. Ab. 514; Dh. 129, 236; F. Jāt. 3.

**KAMMAKĀRO**, A hired labourer, a servant [कर्मकार]. Sen. K. 468.

**KAMMAṀ**, Doing, action, work, labour, business; a deed, act, action, operation; a religious or ecclesiastical act; moral merit, Karma [कर्मन्]. Ab. 757. *Imesaṁ andhamahallakānaṁ etaṁ kammaṁ*, this is those stupid old people's doing (Dh. 300). *Patitā c' assa kammunā*, delighted at his exploit (Mah. 45). *Disvā kammaṁ tam abbhutaṁ*, beholding this wonderful feat (Mah. 141). *Kassako kammanā hoti sippiko hoti kammanā . . rājā pi hoti kammanā*, a man is a husbandman by reason of his husbandry, an artisan by reason of his craft, a king by virtue of his royal function (Alw. N. 108). *Ariṭṭhanāmakāmaccaṁ tasmiṁ kamme niyojiya*, having appointed the minister named *Ariṭṭha* for this mission or business (Mah. 110). *Attano kamma' kubbāno*, minding his own business (Dh. 23).

39). *Kammaṃ karoti*, to work, to labour (Dh. 300, 422). *Kammāni akaruṃ*, were hard at work (Mah. 152). *Kammakarapaṃ*, work, service, labour (comp. *kammakāro*). *Haṭṭhakammaṃ*, manual labour (Dh. 126, 237). *Kammāni āra-dhāpetvā*, having caused the works to be commenced (Mah. 103). *Katvā kammāni citrāni dukkharāni*, having executed many difficult works of art (Mah. 242). *Ayokammaṃ*, ironwork (Mah. 152). *Sudhākammaṃ*, chunam work (Mah. 259). *Vejjakammaṃ karoti*, to practise as a physician (Dh. 89). *Balikammaṃ*, making offerings to spirits (Mah. 52). *Kemmaṃ* is an ecclesiastical term, meaning an act, or function, or ceremony performed by a chapter of priests. These kmmas are of two sorts, *gapaṃkammaṃ*, an act performed by two or three priests, and *saṅghakammaṃ*, an act performed by four, five, ten, or twenty priests. Thus we have *uposathakammaṃ*, the act of general confession, *upasampaddakammaṃ*, the rite of ordination, *abbhānakammaṃ*, *apalokanakammaṃ*, and many others (see Pāt. xl, 59 and foll.). See *Kammavācā*. *Dhammikānaṃ kammānaṃ chandaṃ datvā*, having given his consent to orthodox ecclesiastical acts (Pāt. 18). *Kammappatto*, attending the ceremony (Pāt. 2). As a religious technical term the word *kammaṃ* is of great importance, the doctrine of Kamma, or the efficacy of good and bad works, being inseparably bound up with that of transmigration or renewed existence. Every being who is not immediately qualified for Nirvāṇa by the attainment of Arhatship is necessarily re-born after death in another world, and what that world is, and his state therein, depends on his kamma or actions in previous existences. Broadly stated the doctrine is that the present condition of every sentient being is determined by the aggregate of its actions in previous states of existence. Sometimes a good or bad action meets with its appropriate reward immediately and in the same existence, sometimes in the next existence, but its consequences may be indefinitely delayed, and an action performed countless ages ago may be working for a man's good or evil at this moment. Works are of three sorts, *kusalakammaṃ*, good works or Merit, *akusalakammaṃ*, evil deeds or Demerit, and *avyākata-kammaṃ*, indeterminate or neutral actions, i.e. such as are neither meritorious nor demeritorious, and therefore have no influence

on the future state of their agent. The actions of a being are the cause of its re-birth, and consequently of its continued existence, and hence the whole existing universe of sentient beings has its origin in Kamma. The cessation of existence can only be obtained by the destruction of its cause, Kamma. And this destruction is effected by Sanctification, viz. entrance into the four Paths, and especially the fourth, Arhatship, after entrance into which Kamma is immediately and wholly extinguished, the Arhat when he dies ceasing to exist (see *Maggo*). It will be seen from the above that Kamma has at least three shades of meaning: first it is merely an action good or bad; then the effect of that action, the merit or demerit which lives on after the action has been performed; lastly, viewed as an abstraction, it becomes a potent Cause or Energy, whereby the multitudinous beings that people the universe are brought into existence. Saṅgīti S. enumerates four Kmmas, *kammaṃ kaphaṃ kaphavipākaṃ, kammaṃ sukkaṃ sukka-vipākaṃ, kammaṃ kaphasukkaṃ kaphasukkavipākaṃ, kammaṃ akaphaṃ arukkakaṃ akapha-sukkavipākaṃ*, bad actions which have a bad result, good actions which have a good result, mixed actions which have a mixed result, neutral actions which have no result. Deeds are of three sorts, *kāyakammaṃ* or action, *vacīkammaṃ* or speech, *manokammaṃ* or thought; all three originate in *cetanā* or the will (Man. B. 266, 267). There are eleven sorts of Kamma or moral merit, *diṭṭhadhammavedanīyakammaṃ*, Karma manifesting itself in this life, *upapajjavedanīyakammaṃ*, Karma manifesting itself in the next existence, *aparāpariyavedanīyakammaṃ*, Karma manifesting itself at a period subsequent to the next existence, *yaddānna-kammaṃ, upapīṭakakammaṃ, upatīthambhakakammaṃ*, etc. (Man. B. 447). It is to be noted that Kamma, under the name of *saṃkhārā*, is one of the links of the Paṭiccasamuppāda. Sentient beings are called *Kammaja*, being, as we have seen, produced or caused by Karma (Gog. Ev. 55; E. Mon. 293; Man. B. 441). The foll. examples illustrate the use of *kammaṃ* in its religious sense. *Kammabalaṃ*, efficacy of works, force of Karma or merit (Gog. Ev. 30). *Pāpa-kammaṃ, pāpakaṃ kammaṃ*, a sinful action, sin, demeritorious Karma, demerit (Dh. 89; Kh. 9; Alw. N. 120). *Pāpāni kammāni*, evil deeds,



sinful actions (Dh. 25, 54; Alw. N. 121). *Puñña-kammaṃ*, a good deed, a virtuous action, meritorious Karma, merit (Dh. 127, 138). *Anavajjāni kammāni*, blameless deeds (Kh. 5). *Disvā kamma-viuddhim attano*, beholding the purity of his own deeds, of the goodness of his Karma (Dh. 3). *Sehi kammehi dummedhe aggidaddho va tappati*, the fool is tortured by his own deeds as if he were scorched with fire (Dh. 25). *Sāni kammāni nayanti duggatiṃ*, his own actions drag him to hell (Dh. 43). *Pubbakammaṃ*, and *pubbe kataṃ kammaṃ*, a deed done in a former existence (Dh. 300). *Kasmā andho jito ti attand katakammavasena*, why did he become blind? on account of a (sinful) deed he had committed (Dh. 89). *Ath' assā kammajavāḍḍa calissu*, then storms caused by her Karma raged around her, viz. by being exposed to these storms she was expiating some sin committed in a former existence (Dh. 155). A Buddhist who has passed through misfortune or suffering looks upon it as so much gain, as he has thus *worked out so much of the evil Karma* accumulated in his former existences. *Kammaṃ vattati loko kammaṃ vattati pajā*, through Karma the world of sentient beings exists, from Karma all creatures derive their existence (Alw. N. 108). *Sattā kammadyāḍā*, beings are the heirs of Karma, that is, a man's actions leave behind them a legacy of weal or woe (Gog. Ev. 32). *Kammavāyā*, range, domain, or power of K., said to be intelligible to Buddhas only (Man. B. 8). *Khiṇaṃ purāṇaṃ navaṃ a' atthi sambhavaṃ*, their Karma of former births is destroyed, no new Karma is produced (Kh. 10). The consequences or result of an action is called *vipāko* or *phalaṃ*. *Sandīḍḍhiko vipāko 'yaṃ tassa kammassa dīpito*, this was the retribution for that crime manifested even in this life (Mah. 262). *Idha kammamodanena pecca vipākamodanena*, in this world by rejoicing in his good works, in the next world by rejoicing in their reward (Dh. 138). E. Mon. 5, 6, 301; Man. B. 445-449 (also consult the index); Wheel of the Law, 45-52; Gog. Ev. 30-37; Kh. 27, 28. In gram. *kammaṃ* is the name of the accusative relation (see *Kārakaṃ*). The foll. are some of the cases. Instr. *kammaṃ*, *kammāṃ*, *kammāna* (Mah. 45, 158; Alw. N. 108, 121). Gen. and dat. *kammuno*, *kammassa* (Mah. 262; Pāt. 2). Loc. *kammani* (Ab. 758). Pl. *kammāni*, *kammehi*, *kammānaṃ*, *kammesu*.

KAMMANIYO, and KAMMAÑÑO (*adj.*), Workable, malleable; fit for work, pliant, ready, alert, active [कर्मण]. B. Lot. 865; Dh. 197.

KAMMAÑÑATĀ (*f.*), Adaptability, pliancy, readiness. Man. B. 399, 403, 417.

KAMMANTO, Business, work, occupation, craft, profession [कर्मण]. *Paṭicchannakammanto*, one who keeps his deeds secret, a dissembler (Alw. N. 120). *Andkulā kammantā*, a peaceful vocation (Kh. 5). Especially used of husbandry or agriculture, as the profession par excellence. *Kammantaṃ uggahetvā gharāvāsaṃ vasa*, learn farming and live at home (Dh. 140). *Na kammante vicāreti*, neglects his farm duties (Das. 30).

KAMMAPATHO, Course, or means of action [कर्मण + पथ]. The three means by which actions can be performed, and consequently merit and demerit acquired, are *kāyo*, *vācā*, *mano*, the body, the speech, the mind (Dh. 50, 383, comp. the three Kammas). See *Akusalakammāpatho*, *Kusalakammāpatho*.

KAMMĀRO, A blacksmith, a smith [कर्मार]. Ab. 509; Dh. 43 (of a silversmith). *Kammārasāḍā*, *kammārakulaṃ*, a forge (Mah. 22).

KAMMASO, Dirt, stain, guilt [कलस].

KAMMĀSO (*adj.*), Variegated, spotted [कलसा]. Ab. 99.

KAMMASSAKO (*adj.*), Having Karma for his portion, having his own individual Karma [कर्मण + स्वक]. Das. 9; Gog. Ev. 32.

KAMMATTHĀNĀM, Basis of action [कर्मण + स्थान]. This term is applied to certain religious exercises or meditations, by means of which Samādhi, Jhāna and the four Paths are attained. Each of these is based on a certain formula or rite, also called *kammāṭṭhānaṃ*. Alabaster says, "Kammāṭṭhāna is one of the modes of Buddhist meditation, and may be called analytical meditation. He who exercises it fixes his mind on any one element, and reflects on it in all its conditions and changes, until, so far as that element is concerned, he sees that it is only unstable, grievous, and illusory. To aid this kind of meditation there are formulas, some people incorrectly call them prayers, in which a list of the elements is repeated" (Wheel of the Law, 204). The forty Kammāṭṭhānas I find thus enumerated in Visuddhi Magga: *tatr' imāni cattāḥsa kammāṭṭhānāni*,



*dasa kasipā, dasa asubhā, dasa anussatiyo, cattāro brahmavihārā, cattāro āruppā, ekā saññā, ekaṃ vavatthānaṃ ti.* For the Kasipās see sep. article. The ten Asubhas are given as follows: *uddhumātakaṃ, vinīlakaṃ, vipubbakaṃ, vicchiddakaṃ, vikkhāyitakaṃ, vikkhittakaṃ, hatavikkhittakaṃ, lohitakaṃ, puṇḍavakaṃ, aṭṭhikaṃ.* The ten Anussatis are *buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati, maraṇasati, kāyagatā sati, ānāpānasati, upasamānussati.* The four Brahmavihāras are *mettā, karuṇā, muditā, upekkhā.* The four Āruppas are *ākāśānāñcīyatanam, vīññāṇāñcīyatanam, ākiñcaññīyatanam, nevasaññānāñcīyatanam.* The Saññā is *āhāre paṭikkūlasaññā*, and the Vavatthāna is *catudhātuvavatthānam.* Ten of the forty Kammaṭṭhānas, viz. the two last and eight of the Anussatis (*kāyagatā sati* and *ānāpānasati* being excepted), are productive of Upacāra, the remainder are productive of Appanā. See E. Mon. 267, 269, for a full account of the *ānāpānasatikammaṭṭhānam*, which exercise consists in fixing the mind intently on one's own breathing in connexion with certain set subjects of reflection (sixteen in number). The *asubhakammaṭṭhānam* is described at E. Mon. 268, and consists in contemplation of the impurity of the body as illustrated by the sight of a putrefying corpse. Hardy mentions four karmasthānas, which he says are meditations on Buddha, kindness, evil desire, and death (E. Mon. 25, 26, 28). Other karmasthānas are sometimes mentioned, as *khayavayakammaṭṭhānam*, meditation on decay and death (Alw. I. xxi; Dh. 80), *suññatākammatṭhānam* (Dh. 316), *vedanāpariggahakammaṭṭhānam* (Dh. 175). The formula for karmasthāna, and instructions for practising the rite, are obtained from the ācariya or spiritual teacher, who in this capacity is called *kammaṭṭhānaddāyako*, and must be a *kalyāṇamitto*, viz. either he must be walking in one of the four Paths, or if he be a puthojjana he must be of eminent piety and learning. The person who obtains karmasthāna from his ācariya is said *kammaṭṭhānam gaheti* or *uggaheti*, "to receive" or "to learn it."—Ex. *Satthu santike kammaṭṭhānam gahetvā*, having obtained instruction in karmasthāna from the Teacher (Dh. 195, 210, 328). *Tathāgatena dinnam dhātukammaṭṭhānam*, the Dhātu karmasthāna given him

by Buddha (Dh. 125, this must be the *catudhātuvavatthānam*). *Kammaṭṭhānam add' therō pabbajetvā yathārahaṃ bhāvanam anuyujanto acirena mahāmati sotāpattiphalaṃ patto*, the elder having admitted him to the priesthood duly taught him karmasthāna, and devoting himself to its realization the high-minded youth ere long attained the sanctification of the first Path (Mah. 32). *Iti pi so bhagavā sammāsambuddho ti ādikam buddhadhammasaṅghānussatikammaṭṭhānam niṭṭhāya*, having gone through the formulas of meditation on Buddha, his Law and his Church, beginning with the formula "Behold the Blessed One endowed with true and supreme knowledge" (Dh. 346). *Kammaṭṭhānam me kathethāti ath' assa satthā yāva arahattā kammaṭṭhānam kathesi*, "teach me karmasthāna," and Buddha taught him the karmasthāna rites up to Arhatship, viz. taught him all the rites by which mystic meditation is produced, up to the highest and most difficult of all, the successful exercise of which results in the attainment of Arhatship (Dh. 80, comp. 195). *Merīcikammaṭṭhānam bhāvento*, exercising mirage-meditation, i.e. meditating on the resemblance of the body to a mirage (Dh. 210). *Kammaṭṭhānam anuyujati*, to practise k. (Dh. 394). *Kammaṭṭhānam manasikaroti*, to devote oneself to k. (Dh. 175, comp. 422). *Kammaṭṭhāne kammam karoti*, exercising himself in k. (Dh. 422).—From all the above it will be seen that *kammaṭṭhānam* is a term of wide significance, embracing a succession of rites and exercises, which form the basis or framework of all those modes of mystic meditation by means of which sanctification is attained. Thus, to give an instance, the first Jhāna is a *state*, the ten Asubhas with *kāyagatā sati*, are the *kammaṭṭhāna*, "rite," or "practice," by which that state is attained. E. Mon. 252-273; Alw. I. xxi, 88; Dh. 151, 333. See *Ārammaṇam*.

**KAMMATṬHĀNIKO** (*adj.*), Connected with or practising karmasthāna [कर्मस्थान + इक]. Dh. 210. **KAMMAVĀCĀ** (*f.*), An ecclesiastical vote or resolution [कर्म + वाच]. This is the name for the proceedings at a kamma or ecclesiastical act, by which some question is decided by vote. Thus a novice is admitted to priestly orders by a *kammavācā*, or vote of a chapter of priests; after ordination the priest is invested with the three robes by a k.; the name adopted for him is ap-

proved by a k., and so on. The foll. specimen of a kammavācā I take from Brahma Jāla S. Atthakathā: *Supātu me dvuso saṅgho, yadi saṅghassa pattakallaṃ saṅgho imāni pañca bhikkhusatāni sammanneyya Rājagahe vassaṃ vasantā dhammaṃ ca vinayaṃ ca saṅgāyitum na aññehi bhikkhūhi Rājagahe vassaṃ vasitabban ti, esā ṇatti: supātu me dvuso saṅgho, imāni pañca bhikkhusatāni sammannati Rājagahe . . vasitabban ti, yass' dyaśmato khamati imesaṃ pañcannaṃ bhikkhusatānaṃ sammuti Rājagahe . . vasitabban ti so tvaḥ' assa, yassa na khamati so bhāseyya: sammattāni saṅghena imāni pañca bhikkhusatāni Rājagahe vassaṃ vasantā dhammaṃ ca vinayaṃ ca saṅgāyitum na aññehi bhikkhūhi Rājagahe vassaṃ vasitabban ? ti: khamati saṅghassa tasmā tvaḥ: evaṃ etaṃ dhārayāmi, "Let the assembly hear me, if all is ready for taking the vote let the assembly decide whether these five hundred priests shall spend the rainy season at Rājagaha and rehearse the Doctrine and Discipline, and whether all other priests shall be precluded from passing the rainy season at Rājagaha, such is the resolution I have to propose. Let the assembly hear me, the motion is that these five hundred priests shall, etc.; those who are in favour of the motion are to keep silence, those who are against it are to speak. (I now proceed to put the question) Does the assembly decide that these five hundred priests shall spend the rainy season at Rājagaha and rehearse the Doctrine and Discipline, and that no other priests shall be allowed to pass the rainy season at Rājagaha? The assembly approves the resolution, it therefore keeps silence, so I understand your wish." The above form is used at all Kammavācās, see Kamm. 6, 7, Ras. 68, 69. *Kammavācaṃ karoti*, or *sāveti*, to hold a k., to propose a resolution (Pāt. 30). A Kammavācā is of two sorts, *ñattidutiya*, where the question is put to the assembly once, as in that given above, and *ñatticatutthā*, where the question is put three times, as in the ordination service.*

**KAMMAVĀCĀM**, Collection of Kammavācās. This is the name of a well known Buddhist manual, containing forms for various kammavācās. The first chapter contains the ordination service, and has been published by Spiegel under the name of *Kammavākyam* (Bonn, 1841). The second and third chapters give the form for investing a priest

with the *ticvara*, and for settling the boundaries of a site for holding Uposathas: they will be found at Ras. 68-71. There are four other chapters. E. Mon. 44, 207, 283.

**KAMMI** (*adj.*), Acting, working [कर्मिन्]. *Pāpa-kammī*, a sinner (Dh. 23).

**KAMMIKO** (*adj.*), Working [कर्मिन् + इक]. *Rāja-kammikā*, king's servants (Mah. 175, 176). *Vana-kammikapuri*, a man working in the forest, a woodman (Dh. 304). The termination *-ika* belongs no doubt to the whole compound.

**KAMMUNĀ**, see *Kammaṇ*.

**KAMO**, Order, step, succession, method [कम]. Ab. 429. *Vamsakkamo*, pedigree (Mah. lxxxviii). *Atthavaṇṇandikkamo*, method of interpreting the meaning. *Tantikkamaṃ kañci anokkamitvā*, without violating any Pāli idiom. See *Kamaṇa*.

**KĀMO**, Wish, desire; desired object; the god of love, Kāma or Cupid; sensual desires or pleasures, pleasure, passion, lust [काम]. Ab. 42, 163. As the latter part of a compound *kāma* is generally used in the sense of desiring: *dhammakāmo*, wishing for the Law (Sen. K. 468); *kāmakāmo*, wishing for pleasure (Dh. 15); *Gotamassa dassana-kāmo*, wishing to see Buddha. The *m* of an infinitive is dropped in a compound of this sort: *jvītukāmo*, wishing to live (Dh. 22); *dātukāmo*, wishing to give; *kattukāmo*, wishing to make; *vattukāmo*, anxious to say (F. Jāt. 17); *bhujjītukāma*, (*fem.*) wishing to eat (Mah. 133). The compound *akāmakāmo* is a dvandva, meaning "unwilling and willing," viz. "hesitating" (B. Lot. 863). *Kāmodo*, giving pleasure. *Sabbakāmadado*, giving everything that is wished for, gratifying every desire (Kh. 14). Pl. *kāma*, pleasures of sense, desires, lusts (Dh. 16, 34). The world of sentient beings is divided into Kāmaloka, Rūpaloka, and Arūpaloka. Of these the lowest is *kāmaloka*, "the world of sense," viz. the region in which Kāma or sensual pleasure prevails, its occupants being subject to the pleasures and pains which result from the gratification of the senses. It extends from Avīci, the lowest of the hells, to the Paranimmitavasavatti Devaloka, and thus embraces eleven Lōkas (see *Kāmaloka*). The five Kāmas (*pañcakāmaṃ*) are the lust of the eye, of the ear, etc., "modes of evil desire that are connected with the five senses" (Man. B. 445, E. Mon. 15, comp. *Kāmaguṇo*). Kāma is divided

into *vatthukāmo* and *kilesakāmo*; the former is explained to mean pleasurable sights, sounds, odours, tastes and contacts, and property or wealth of all sorts, while the latter means desire, attachment, lust, passion (Man. B. 445; E. Mon. 31, 271; Dh. 361, 404). *Kāmarāgo*, sensual pleasure (Alw. N. 121). *Kāmadhātu*, element of desire or sensual pleasure (B. Int. 604; Ab. 829). See *Dhātu*, *Akusalahātu*, *Āsavo*, *Bhavo*, *Esand*, *Ogho*, *Yogo*, *Upādāna*.

**KAMPANAM**, Shaking [कम्पन]. Ab. 712; Mah. 41.

**KAMPATI**, To shake, to tremble [कम्प]. *Yassa cittaṃ na kampati*, whose soul is unshaken (Kh. 6). *Akampittha mahāmāhi*, the earth quaked (Mah. 86). *Ito e' ito ca kampamāno vidhāvati*, runs trembling in every direction (F. Jāt. 4). Caus. *kampeti*, to cause to tremble, to shake (Gog. Ev. 20). P.p.p. *kampito*, trembling, shaken (Ab. 744; Gog. Ev. 20). *Karuṇāya kampitahadayo*, his heart moved with compassion (Att. 205, 210).

**KAMPO**, Trembling, agitation [कम्प]. *Mahākampō*, *puṭhuvikampō*, *paṭhavikampō*, an earthquake (Mah. 41, 173).

**KAMSAKUTAM**, Counterfeit metal [कास + कूट]. Explained in Brahma Jāla S. Att. to mean passing off gilt vessels as gold.

**KAMSANILAM**, Blue vitriol [कास + नील].

**KAMSATĀLO**, A gong [कास + ताल]. Dh. 297; Att. 135.

**KAMSATHĀLAM**, A bronze dish or plate [कास + थाल].

**KAMSO**, Metal; bronze; a gong; a bowl to eat from [कास, कस]. Ab. 457, 905. *Kamso upahata*, a broken gong (Dh. 24, 297, the passage means that if the rim of a gong is broken off, the flat plate which remains when laid down is not resonant). *Kamsapāṭi*, a bronze bowl (Mah. 15, Turnour says "golden").

**KAMSO**, A coin worth four Kaḥāpapas [कस]. Ab. 905; Pāt. 103, 104.

**KAMUKO**, The Areca palm [कमुक]. Ab. 564, 602.

**KAMUKO** (adj.), Desirous [कामुक]. Ab. 730.

**KĀMUPAPATTI** (f.), Sensual existence [काम + उपपत्ति]. There are three ks., the first includes mankind and the four lowest devalokas, the second is the Nimmānarati heaven, and the third the Paranimmitavasavatti heaven.

**KAMYATĀ** (f.), Desire [काम्यता]. *Kattukamyatā*, intention (Dh. 362; Ras. 63). *Bhiyyokamyatā*, greediness (Pāt. 22).

**KANAKAM**, Gold [कनक]. Ab. 487; Mah. 61. *Kanakavimānaṃ*, a golden mansion (Dh. 94).

**KĀNANAM**, A forest, a grove [कानन]. Ab. 536; Mah. 50.

**KANATI**, To sound [कण]. Cl. P. Verbs, 11.

**KANAYO**, A sort of spear [कणय, कणप]. Ab. 394.

**KĀNCANAM**, Gold [काञ्चन]. Ab. 487; Mah. 213.

**KANCI**, see *Koci*.

**KANCUKI** (m.), An attendant on the women's apartments [कञ्जुकिन]. Ab. 342.

**KANCUKITO** (adj.), Having the hair bristling with joy [कञ्जुकित]. Att. 32, 195.

**KANCUKO**, A jacket; the skin or slough of a snake; a coat of mail; a case, sheath, covering, envelope [कञ्जुक]. Ab. 294, 655, 962. *Siddhāṇṇuko*, a stone casing (Mah. 201). *Tasso kaṇṇukacetiyaṃ*, a dagoba encasing the first (Mah. 4). *Kāriya kaṇṇukaṃ suddhavatthehi*, having caused a covering of fine cloth to be made for the dagoba (Mah. 193). Mah. 213.

**KANĀRĀ**, A tendon [कण्ठरा]. Ab. 279.

**KANDARĪ** (f.), and **KANDARO**, A cave, a grotto [कन्दर]. Ab. 609.

**KANDATI**, To cry, to wail, to weep [कन्द]. Dh. 66, 95; Mah. 124.

**KANDHARĀ**, The neck [कण्ठरा]. Ab. 263.

**KANDITAM**, Wailing, crying [कन्दित = कन्द]. Ab. 165.

**KANDO**, A bulb [कन्द]. Ab. 549.

**KANĀO**, and **KANĀM**, The part of a plant from one joint to another; a stalk; an arrow; a section or chapter of a book; a part, a portion, a piece; opportunity, season [काण्ड]. Ab. 389, 453, 885; Mah. 143. *Kapālakāṇḍo*, a bit of potsherd (Dh. 301). *Pāvakaṇḍam*, a piece of cake (Dh. 140). *Sukkhakaddamakaṇḍehi*, with lumps of dried mud (Mah. 107). *Kaṇḍappahāro*, an arrow-shot. *Dhammasaṅgapiyā dāsi kaṇḍam so Atthasāliniṃ*, he wrote the chapter called Atthasālini on the Dhammasaṅgapi (Mah. 251). *Bhūkaṇḍo*, the chapter about the earth (Alw. I. ix).

**KANĀDU** (f.), The itch [कण्डु]. Ab. 326.

**KANDUKO**, A ball to play with [कण्डुक]. Ab. 316.

**KANĀDUTI** (f.), Itching [कण्डूति]. Ab. 326.

**KANĀUVANAM**, Itching [कण्डूवन]. Ab. 326.

**KANḌUVATI**, To scratch [कण्डूयति]. Cl.P.Verbs.18.  
**KANḌUYĀ** (f.), Itching [कण्डूया]. Ab. 326.  
**KANĒBU** (m. and f.), An elephant [करेयु]. Ab. 866; Dh. 162.  
**KANERUKĀ** (f.), A female elephant [करेयुका]. Ab. 362.  
**KANGU** (f.), Panick seed, *Panicum Italicum*, a sort of millet [कङ्गु]. Ab. 451, 452, 571, 1055; Mah. 195.  
**KANHAVANTĀ** (f.), The plant *Bignonia Suaveolens* [कण्व + वृष्ट]. Ab. 559.  
**KANHAVATTANĪ** (m.), Fire [कण्ववर्तन]. Ab. 34.  
**KANHĀYANO**, and **KANHĀNO**, Offspring of Kṛishṇa [काण्वायन]. Sen. K. 387.  
**KANHI** (m.), Offspring of Kṛishṇa [काण्धि]. Sen. K. 388.  
**KANHO** (adj.), Black; dark; sinful [कण्व]. Ab. 96, 1000. Masc. *kaṇho*, Kṛishṇa, an incarnation of Viṣṇu (Ab. 16), also Māra or death (Ab. 43). Neut. *kaṇham*, sin (Ab. 84). *Kaṇho dhammo*, sin (Dh. 16). *Kaṇhakammaṇ*, sinful action, demeritorious Karma. *Kaṇhapakkho*, the moonless fortnight of the month. Fem. *kaṇhā*.  
**KANIKĀ** (f.), The plant *Premna Spinosa*; an ear-ornament [कर्णिका]. Ab. 574. See also *Kaṇṇikā*.  
**KANIKĀRO**, The tree *Pterospermum Acerifolium* [कर्णिकार]. Ab. 570; Dh. 233; B. Lot. 826.  
**KANINIKĀ** (f.), The pupil of the eye [कनीनिका]. Ab. 260.  
**KANITTHAKĀ**, and **-IKĀ** (f.), A younger sister [कनिष्ठिका]. Mah. 5, 85, lxxxviii.  
**KANITTHO** (adj.), Smallest, very small; youngest [कनिष्ठ]. Ab. 929. *Kanittṭho*, younger brother, or son (Ab. 254; Dh. 305; Mah. 199; F. Jāt. 5). *Kanittṭho bhātā*, *kanittṭhabhātā*, younger brother (Mah. lxxxvii; Dh. 79). Fem. *kanittṭhā*, the little finger (Ab. 266).  
**KANIYO** (adj.), Less, smallest; younger [कनीयस्]. Ab. 254, 929. Fem. *kanīyasī* (Mah. lxxxix). Rarely written *kaṇiyo*, comp. S. कणीयस् (Sen. K. 314).  
**KANĪJIKAM**, and **KANĪJIYAM**, Sour rice-gruel [काण्जिक]. Ab. 460; Dh. 113, 196, 233.  
**KANĀKANAM**, An ornament, a bracelet [कङ्कण]. Ab. 286.  
**KANĀKATŌ**, Mail [कङ्कट]. Ab. 377.  
**KANKHĀ** (f.), Doubt [काङ्क्षा]. Ab. 170; Mah. 198, 199; E. Mon. 193; Ras. 21; Dh. 25. *Kaṅkhāphānaṇ*, a doubtful point, a doubt. There

are three *kaṅkhās*, or doubts, viz. doubts about the past, the present, and the future.

**KANKHATI**, To doubt [काङ्क्षति]. Mah. 82.

**KANĀKO**, A heron [कङ्क]. Ab. 643.

**KANĀNĀ** (f.), A young woman, a girl, a virgin [कन्या]. Ab. 231.

**KANṆADHĀRO**, A steersman, pilot [कर्णधार]. Ab. 666.

**KANṆAJALŪKĀ** (f.), A centipede [कर्ण + जलुका]. Ab. 622.

**KANṆAJAPO**, A tale-bearer, informer [कर्ण + जप]. Ab. 737.

**KANṆAMUNDO**, Name of one of the Mahāsaras [कर्ण + मुण्ड]. Ab. 679; F. Jāt. 5; Man. B. 17.

**KANṆIKĀ** (f.), An ear-ornament, earring; the pericarp of the lotus; the peak or dome of a hut or pagoda [कर्णिका]. Ab. 219, 284, 687, 875. *Kaṇṇikārukḥho*, a log to make a house-peak from (Dh. 188). *Kaṇṇikāmaṇḍalam bhinditvā*, breaking through the circular peak of the house (Dh. 299). *Kaṇṇikābaddhāni sālīsāni*, heads of growing rice tied together in sheaves (Dh. 126, comp. 200). Comp. *Kaṇikā*.

**KANNO**, The ear; a rudder; a corner, edge [कर्ण]. Ab. 150, 1120. *Kaṇṇapūro*, *kaṇṇabhūṣā*, *kaṇṇavibhūṣanaṇ*, *kaṇṇaveṭṭhanaṇ*, an ear-ornament, earring (Ab. 284, 875). *Kaṇṇamūlaṇ*, the root of the ear, the ear. *Kaṇṇamūle jappati*, to whisper in the ear (Pāt. 112). *Kaṇṇajappako*, one who whispers into a person's ear (Pāt. 62). *Kaṇṇajappanaṇ*, whispering into the ear. *Kaṇṇajapo*, a tale-bearer. *Caṭṭukaṇṇesu*, at the four corners (Mah. 182). *Sāṇikaṇṇaṇ ukkhipitvā*, lifting up the corner of the curtain (Dh. 159). *Saṅghātikaṇṇo*, hem of a garment (Pāt. 95). *Daṇḍakaṇṇo*, edge or hem of the skirt (Dh. 234).

**KANO**, The fine red powder which adheres to the grain of rice beneath the husk; a particle, bit, atom [कण]. Ab. 454, 705, 1047.

**KĀNO** (adj.), One-eyed, blind of one eye [काण]. With instr. *Akkhinā kāṇo*, blind of one eye (Sen. K. 330). Dh. 301.

**KANṬAKITO** (adj.), Having the hair bristling with joy [कण्टकित].

**KANṬAKO**, and **KANṬHA KO**, A thorn; an enemy; horripilation; an obstacle, pest, nuisance [कण्टक]. Ab. 366, 612, 912; Alw. I. 66. *Kaṇṭakagumbo*, a thorn-brake. *Kaṇṭhakasākhā*, thorny

- branches (Das. 21). *Laṅkaṁ vigatakaṇṭakaṁ kāretvā*, having rid Ceylon of her pests (Mah. lxxxvii). *Jinaśāsana-kaṇṭakā*, enemies of Buddhism (Mah. 232). For *kaṇṭhaka* see Ras. 19, Das. 21, B. Lot. 576, Ab. 993.
- KANṬAKURANḌO**, The plant *Barleria Cristata* [कण्टकुरण्ड]. F. Jāt. 46.
- KANTANĀM**, Cutting; spinning [कान्तन]. Ab. 954.
- KANTĀRO**, A forest, a wilderness; a difficult road [कान्तार]. Ab. 192, 1107. *Saṁsārakantāro*, the thorny path of transmigration (Ras. 27). *Kantāraddhānamaggo*, a long and difficult road (comp. Dh. 86).
- KANTATI**, To cut [कत]. Dh. 307; Pāt. 107. P.p.p. *kantito*.
- KANTATI**, To spin [कत]. Mah. 48.
- KANṬHAJO** (*adj.*), Guttural [कण्ठज]. The guttural letters are *a, k, kh, g, gh, ṅ* and *h* (Cl. Gr. 2).
- KANTHĀ** (*f.*), Patched cloth [कन्था]. Dh. 140.
- KANṬHAJO**, see *Kanṭhako*.
- KANṬHO**, The neck, the throat [कण्ठ]. Ab. 263. *Kanṭhabhūṣā*, a necklace (Ab. 285). *Kāśavakaṇṭho*, whose neck is covered with the yellow robe, viz. wearing the yellow robe (Dh. 54). *Kanṭhandlām*, the wind-pipe (Att. 106, 216).
- KANTI** (*f.*), Beauty; wish, pleasure [कान्ति]. Ab. 54, 762, 1056.
- KANTITO** (*p.p.p. kantati*), Cut. Ab. 752.
- KANTO** (*p.p.p. kāmāyati*), Loved; beautiful, charming, delightful, agreeable [कान्त = कम्]. Ab. 693, 948. *Kanto*, a husband (Ab. 240), a favourite (Ab. 948). Fem. *kantā*, a beloved or charming woman (Ab. 230). *Haṭṭhikantavindā*, an elephant-charming lute (Dh. 154). *Haṭṭhikantamanto*, a spell for charming elephants (Ditto). *Bahujana-kantā vācā*, speech that gives pleasure to many.
- KAPĀLAM**, and -LO, and **KAPALLAM**, The skull, or either half of the skull; a potsherd [कपाळ]. Ab. 279, 946; Dh. 301. *Kapālāni ghaṭetvāna*, having re-united the two halves of the skull (Mah. 245). For *kapalla* see Dh. 148, 196.
- KAPANĪ** (*m.*), A miserable man, a pauper [कपयिण]. *Kapaṇiddhikavaṇṭabbakā*, paupers, wayfarers and beggars (Mah. 240; Dh. 131, see *Addhiko*).
- KAPANO** (*adj.*), Miserable, afflicted, poor; miserly [कपण]. Ab. 739, 821; Mah. 221.
- KAPAṬO**, and -TAM, Fraud, hypocrisy [कपट]. *Rājakapaṭo*, impostor king.
- KĀPEYYO** (*adj.*), Belonging to apes [कापेय]. Sen. K. 388.
- KAPI** (*m.*), A monkey [कपि]. Ab. 614. See also *Kaṁi*.
- KAPIKACCHU** (*f.*), The plant *Mucuna Pruritus* [कपिकच्छु]. Ab. 582.
- KAPILO** (*adj.*), Reddish [कपिल]. Ab. 98. Fem. *kapilā*, name of two plants (Ab. 571 *śiṁśapā*, Ab. 590, *reṇukā*).
- KĀPILAVATTHIKO** (*adj.*), Belonging to *Kapilavastu*. Sen. K. 390.
- KAPILAVATTHU** (*n.*), The town of *Kapilavastu*, the birthplace of Cākyamuni [कपिलवस्तु]. Ab. 200; B. Int. 143.
- KAPISĪSO**, This word is explained at Ab. 217 by *aggajātṭhambho*, and is rendered "the bolt or bar of a door." But the S. *कपिशिर्षे* is rendered by B. and R. "coping of a wall" (mauersims).
- KAPITANO**, The tree *Thespesia Populneoides* [कपीतन]. Ab. 562.
- KAPITTHO**, The tree *Feronia Elephantum* [कपित्थ]. Ab. 551; Mah. 169. See also *Kaviṭṭho*.
- KAPOLO**, The cheek [कपोल]. Ab. 262.
- KAPONI** (*m.*), The elbow [कपोणि]. Ab. 265.
- KĀPOTAKO** (*adj.*), Grey, white [कापोत + क]. Dh. 27.
- KAPOTO**, A pigeon, a dove [कपोत]. Ab. 636. From Ab. 984 it would seem to mean some other bird also.
- KĀPOTO** (*adj.*), Belonging to pigeons [कापोत].
- KAPPABINDU** (*m.*), A black spot which Buddhist priests are instructed to attach to a new robe to disfigure it [कप्प + बिन्दु]. Ab. 799; Pāt. 82, 91.
- KAPPAKKHAYO**, That period of the kalpa when the process of destruction is going on, a *sambodhi* (see *Kappo*) [कप्प + कय]. Ab. 82.
- KAPPAKO**, A barber; one who prepares or makes [कप्पक]. Ab. 608; Dh. 117, 214; Mah. 170.
- KAPPANĀ** (*f.*), Preparing, making; thought [कप्पणा]. Ab. 113, 954.
- KAPPANAM**, Cutting; caparisoning an elephant or horse; making [कप्पण]. Ab. 956. *Siṭṭhaseyya-kappanam*, lying on the right side like a lion.
- KAPPANIYO** (*adj.*), To be thought or believed [कप्पणीय].
- KAPPANO**, The trappings of an elephant [कप्पण]. Ab. 365.

**KAPPĀPETI** (*caus. kappati*), To cause to be caparisoned or made ready.

**KAPPARO**, The skull [कर्पर]. Ab. 279.

**KAPPARO**, The elbow [कर्पर]. Ab. 265; Dh. 237.

**KAPPARUKKHO**, A celestial tree yielding all wishes, it grows in Indra's heaven [कल्प + वृक्ष]. Ab. 28; Man. B. 14.

**KAPPĀSIKO** (*adj.*), Made of cotton [कार्पासिक]. Ab. 297; Kamm. 9; Pāt. 76.

**KAPPĀSĪ** (*f.*), and **KAPPĀSO**, Cotton [कर्पास]. Ab. 589. *Kappāsattihi*, a cotton seed (Dh. 301).

**KAPPATI**, To be fitting, allowable, right, proper [कृप]. Mah. 15, 85. With dat. *Idaṃ vo kappati*, this is permissible to you, you may do this.

**KAPPATO**, Soiled or tattered cloth, rags [कर्पट]. Ab. 293.

**KAPPĀYUKO** (*adj.*), Whose age is a kalpa, living a kalpa [कल्प + आयुस् + क]. Mah. 27.

**KAPPETI** (*caus. kappati*), To arrange, to make, to establish, to enter upon; to think, to imagine; to cut [कल्पयति + कृप]. *Vāsaṃ* or *saṃvāsaṃ k.*, to take up one's abode, to dwell, to live (F. Jāt. 2; Mah. 37, 121; Dh. 120). *Seyyaṃ k.*, to lie, to sleep (Mah. 49). *Sihaseyyaṃ k.*, to lie on the right side like a lion (B. Lot. 342). *Isseraṃ kappayam*, established their supremacy (Mah. 254). *Divāvihāraṃ kappesi*, took his noon-day rest (Mah. 121). *Nisajjam k.*, to sit (Pāt. 7). *Dānavaṭṭam k.*, to establish continual almsgiving. *Kasikā katvā jivikam kappento*, gaining a livelihood by ploughing (F. Jāt. 9, comp. Dh. 114). *Kappento matta-phalakam*, slashing at the falling shield (Mah. 154, comp. Dh. 211). P.p.p. *kappito*.

**KAPPIKO** (*adj.*), Thinking, reasoning [fr. कृप].

**KAPPIKO** (*adj.*), Belonging to a Kalpa [कल्प + कृ]. *Ādikappiko*, belonging to former Kalpas (Alw. I. cvii, the termination belongs to the whole compound).

**KAPPITO** (*p.p.p. kappeti*), Caparisoned, made ready; cut, cut off [कल्पित]. Ab. 368. *Kappita-kesamasaṃ*, with hair and beard shorn.

**KAPPIYATI** (*pass. kappeti*), To be thought or imagined. B. Lot. 326.

**KAPPIYO** (*p.f.p. kappati*), Right, proper, suitable, appropriate, acceptable, agreeable [कल्प्य]. *Kappiyabhūmi*, a suitable site (Dh. 267). *Datvāna kappiyam bhaddam*, giving them suitable presents (Mah. 214, comp. Kh. 11). *Civaram kappiyam*,

a robe presented duly, or in the proper manner and at the right time (Pāt. 9). *Kappakappiyam*, what is right and what is not.

**KAPPO** (*adj.*), Fit, suitable, worthy; nearly equal to, rivalling, resembling, like [कल्प, and perhaps कल्प्य]. Ab. 742, 799. *Kappakappesu kovido*, skilled in distinguishing suitable and unsuitable things (Mah. 85). *Phalāni Buddhakappāni*, fruits worthy of B. *Satthukappo*, like the Teacher himself (Mah. 124; Alw. I. 54). I have followed Ab. 799 in making *kappa* in the sense of *sadisa* an adjective, but see B. and R. कल्प, 2, 6, and comp. *bhūmikappo*, a suitable site (Att. 134).

**KAPPO**, Time; a short time, moment; precept, rule, ordinance; the rules concerning rites, one of the Vedāṅgas; practice, usage, mode; alternative, permission; a chapter or section of a book; thought; all, the whole; a vast period, age, cycle [कल्प]. Ab. 110, 799. *Niccaṃ kappam*, always. *Atthi kappo nipajjītuṃ*, there is a brief space to lie down. *Jivitakappo*, mode of life (Dh. 394). *Kappati dvāsigulakappo*, the two-inch alternative is allowable, that is permission is granted to extend the allotted time for the mid-day meal to two inches of the sun's shadow after noon (Mah. 15; Pāt. xxxix). *Aññatra kappā*, without leave (Pāt. 97). *Kevalakappam Jetavanam*, the whole of Jetavana (Kh. 4). *Kappo* may mean a Kappabindu (Ab. 799, Pāt. 91). The term *Kappa* is given to certain vast periods or cycles of time, of which there are three, *mahākappo*, *asaṅkheyyakappo* or *asaṅkhyakappo*, and *antarakappo*. All the Cakkavālas are subject to an alternate process of destruction and renovation, and a *Mahākappa* is the period which elapses from the commencement of the destruction of a Cakkavāla to its complete restoration. Each *Mahākappa* is subdivided into four *Asaṅkheyyakappas*, called *saṃvaṭṭa*, *saṃvaṭṭāṭṭhāyī*, *vivaṭṭa*, and *vivaṭṭāṭṭhāyī*. In the first the destruction (by fire, water or wind) begins and is accomplished, the Cakkavāla being resolved into its native elements, or consumed so that nothing remains; in the second this state of void or chaos continues; in the third the process of renovation begins and is completed, and the fourth is a period of continuance. After the end of the fourth period the dissolution recommences as before, and so this alternate process of destruction and renovation goes on to all eternity. Each



**Asaṅkheyyakappa** contains twenty Antarakappas, an Antarakappa being the interval that elapses while the age of man increases from ten years to an asaṅkheyya, and then decreases again to ten years; this period is of immense duration, see *Yugam*. A Kappa is either *suñṇakappa*, in which there is no Buddha, or *asuñṇakappa* or *buddhakappa*, in which one or more Buddhas appear. There are five sorts of Asuñṇakappa, *sarakappa* in which one Buddha appears, *maṇḍakappa* in which two appear, *varakappa* in which three appear, *sramaṇḍakappa* in which four appear, and *bhaddakappa* or *mahābhaddakappa* in which five appear. The present kappa is a Bhaddakappa; of its five Buddhas four have appeared, viz. *Kakusandho*, *Koṇḍaṃmano*, *Kassapo*, and *Gotamo* (Cākyamuni), the fifth *Metteyyo* has yet to appear. By the word Kappa standing alone a Mahākappa is meant. The interval of time which elapses between one Buddhakappa and the next varies from one Mahākappa to so vast a number as an asaṅkheyya of Mahākappas. The names of the last twenty-seven Buddhas are preserved. Of these the four first, *Taṇhaṅkaro*, *Medhaṅkaro*, *Saraṇaṅkaro*, and *Dīpaṅkaro*, belonged to a Sāramaṇḍakappa the date of which was four asaṅkheyyas of Mahākappas plus a hundred thousand Mahākappas ago. Dīpaṅkara, the last of these four, was the first of the twenty-four Buddhas (see *Buddho*). Since his kappa there have been eleven Buddhakappas, the present one being the eleventh. The interval between Dīpaṅkara's kappa and the next Buddhakappa was one asaṅkheyya of Mahākappas (Suñṇakappas). Twenty-nine Suñṇakappas elapsed between the present kappa and the last Buddhakappa, which was a Maṇḍakappa of two Buddhas, *Sikkī* and *Vesabhū*.—*Kappasatasahasādhikāni cattāri asaṅkheyyāni*, four asaṅkheyyas of kappas plus a hundred thousand (Dh. 79). *Ekatiṃso ito kappe*, in the thirty-first kappa from this time (Ras. 28). *Iti dve navutikappe*, ninety-two kappas ago (Dh. 127). Man. B. I, 5-8, 28-35, 94-97; Dh. 116, 126, 267; Mah. xxviii, xxxii, xxxiii, 86; Ras. 15; B. Lot. 314, 324-329.

**KAPPURŌ**, and **-RĀM**, Camphor [कपूर]. Ab. 305.

**KĀPUPPHAM**, Few flowers, or bad flowers [कापुप्प].

**KĀPURISO**, A bad man [कापुर्व]. Sen. K. 380.

**KĀRĀ** (f.), A jail [कार]. Ab. 407.

**KARABHO**, The metacarpus, the hand from the wrist to the root of the fingers; a camel [करभ]. Ab. 266, 502.

**KARABHŪSĀ** (f.), A bracelet or bangle [करभूषा]. Ab. 286.

**KARAGGAM**, The tip of an elephant's trunk [कर + गग]. Ab. 365.

**KARAHACI** (adv.), Sometimes [कहि + चिद्]. *Kaddaci karahaci*, sometimes and on some occasions (Alw. I. 108).

**KARAHĀṬAM**, A bulbous root [करहाट]. Ab. 549.

**KARAJŌ**, A finger-nail [करज]. Ab. 268.

**KARAKĀ** (f.), and **-KO**, Hail [करक]. Ab. 50, 1012. *Karakavassam*, a shower of hail (Dh. 224).

**KĀRAKAM**, The relation of noun and verb in a sentence, construction, case-relation [कारक]. There are six: *apādānam* the ablative relation, *sampadānam* dative, *okāso* locative, *karanam* instrumental, *kammam* accusative, *sāni* genitive. These are Kaccāyana's terms (see Sen. K. 317-351); some grammarians call the acc. *upayoga*, the abl. *sissakka*, the loc. *bhūmma*. *Kārakakappa*, chapter on case-relation or syntax (Sen. K. 351).

**KARAKO**, A waterpot; the pomegranate tree [करक]. Ab. 570, 1012.

**KĀRAKO** (adj.), Making, doing, causing [कारक]. *Gahakārako*, house-builder, architect (Dh. 28). *Haṭṭhakammakārakā manussā*, manual labourers. *Mahāsangītiakārakā*, those who held the great rehearsal (Alw. I. 64). Fem. *kārikā* (Dh. 177, 222). *Kārako*, a doer, agent, author. *Kusalassa kārako puggalo*, a man who is a doer of good works (Dh. 138). *Dhammam sutvā kārakapuggalā*, men who having heard the truth act in accordance therewith (Dh. 151).

**KARAMADDO**, The shrub *Carissa Carandas* [करमई]. Ab. 578.

**KARAMARO**, A prisoner [comp. करमरिण]. Ab. 407. *Karamarānito*, a servant or slave taken prisoner in war (Ab. 515).

**KĀRANĀ** (f.), Agony, torture [कारणा]. Ab. 407.

**KĀRANĀ** (adv.), On account of, for the sake of [कारणात्]. With gen. *Issariyassa k.*, for the sake of obtaining the kingdom. *Ānandattherakāraṇā*, on account of the therā Ānanda (Mah. II, comp. 48). *Kṛtikāraṇā*, on what account?



**KARANAM**, Making; doing; action; instrument; the body; an organ of sense [करण]. Ab. 901. *Kusalakusalakammakaram*, doing right and wrong actions (Dh. 99). *Thápasa karam*, building the Dagoba (Mah. 107). *Itthakakaram*, brick-making (Ditto). *Okusakaram*, making room. *Abhinavakaram*, renovation. *Karam* is the name of the instrumental relation (see *Karakam*). See *Karapo*.

**KARANAM**, Motive, cause, reason, means; thing, matter, case, event, substance; destruction [कारण]. Ab. 91, 1127. *Kin nu kho karam*, what can be the reason? (Dh. 213). *Kin nu kho ettha karam*, what can be the cause of this? (F. Ját. 6). *Tutth' dhamanakararam*, the object of her coming there (Mah. 121). *Aparam pi karam etthi*, and I have another reason besides (Dh. 234). *Tena karamena*, for this reason, on this account (Dh. 392, comp. 398, 407). *Kena karamena*, on what account? (Dh. 349). *Ndham amāna karamena gata*, this was my sole object in going (Dh. 242, comp. 235). *Imam karamam adikkhi*, did not tell me this matter (Dh. 212). *Brāhmaṇa ekaṃ te karamam kothemi*, Brahmin, I have somewhat to tell thee (Dh. 163). *Tuttha karamam pariyesitabbam*, then the matter is to be investigated. *Karamam te futam dhamam mayā*, your case became known to me as I approached (Mah. 243). *Dukkha-karamāni*, painful circumstances (Dh. 395). *Khippam eva imam karamam sikkheyya*, would soon teach him this thing (Dh. 400). *Akaramo*, unreasonable, groundless. For abl. *karamā*, see separate article.

**KARANAKO**, A box [करणक]. Alw. I. 74; F. Ját. 5; Mah. 161.

**KARANAVO**, A sort of duck [करणव]. Ab. 626.

**KARANDO**, and **-DAM**, A basket, a wicker-work box [करण्ड]. Ab. 317; Mah. 268.

**KARANIKO** (*adj.*), Investigating, judging [कारणिक]. Ab. 723. One of the guardians of hell is called *karaniko*, "the judge" (Ab. 658).

**KARANIYO** (*p.p. karoti*), That ought to be done or made [करणीय = कृ]. Ab. 772. *Udāho karaniyo*, effort must be made (Kamm. 8). *Añjālikarapiyo*, to whom salutation should be made, deserving salutation (Alw. I. 78). *N'atthi kusāḍḍakusalakāmaṇi karaniyam*, there is no use in doing good or bad actions. Neut. *karaniyam*,

that which ought to be done, duty. *Saṅgha-karaniyāni karoti*, to perform ecclesiastical duties (Dh. 348). *Cattāri karaniyāni cattāri akaraniyāni*, four things to be done, four things to be avoided (Kamm. 8).

**KARANJO**, The plant *Pongamia Glabra* [करज]. Ab. 567.

**KARANO** (*adj.*), Making, causing [करण]. *Sa-maggikarapo*, causing reconciliation (Mah. 6). Fem. -*ni*.

**KARANO**, see *Karoti*.

**KARANTAKIPHALO**, The Jack-tree or bread-fruit tree, *Artocarpus Integrifolia*. Ab. 569.

**KARAPĀLIKĀ** (*f.*), A wooden sword, a cudgel [करपाशिका]. Ab. 392.

**KARĀPANAM**, Causing to be made. Dh. 250.

**KARĀPETI** (*caus. karoti*), To cause to be made or done. Dh. 242; Sen. K. 436, 467. P.p.p. *kārāpito* (Mah. 158).

**KARAPUTO**, The cavity formed by joining the bent palms of the hands [कर + पुट]. Ab. 268 (same meaning as *añjali*).

**KARASĀKHĀ** (*f.*), A finger [कर + शाखा]. Ab. 266.

**KĀRAVELLO**, The plant *Memordica Charantia* [कारवेळ]. Ab. 596.

**KARAVĪKO**, The Indian cuckoo; name of one of the Kulācalas. Ab. 26, 626; B. Lot. 565, 566. See *Kuraviko*.

**KARAVIRO**, Oleander or *Nerium Odorum* [करवीर]. Ab. 577.

**KĀRAVO**, see *Kāru*.

**KARENU** (*m. and f.*), An elephant [करेणु]. Ab. 866 (note). See *Kaperu*.

**KARERI** (*m.*), The tree *Capparis Trifoliata*. Ab. 553.

**KĀRETI** (*caus. karoti*), To cause to be done or made, to make, to perform [कारयति = कृ]. Sen. K. 467. *Rajjāṃ k.*, to reign, to rule (Alw. I. 73; F. Ját. 16). *Abhisekam karetvā*, having caused himself to be inaugurated king (F. Ját. 5). *Yoggam k.*, to make fit (F. Ját. 9). *Paṇḍita akārayi manim tam nayanam*, caused this jewel to be made into the eye of a statue (Mah. 243). *Sippuggaṇham akārayi*, taught him accomplishments (Mah. 60). *Kārayamāno*, causing to be made for himself (Pāt. 4). *Pārājikena dhammena karetabbo*, is to be treated according to P. rule, convicted of a P. offence (Pāt. 7). With

two acc. *Sepatham yakkhim akārayi*, caused the y. to make an oath, made her swear (Mah. 49). With acc. and instr. *Tunnavadyehi kāriya kañcukañ*, having caused a casing to be made by the tailors (Mah. 193). With acc. and gen. *So puriso tassa purisassa kamunam kāreti*, this man causes that man to perform an action (Sen. K. 335). Imperat. 2nd. pers. *kāraya* (Mah. 198). Ger. *kāretvā, kāriya* (Mah. 11). P.p.p. *kārito*.

**KARĪ** (m.), An elephant [कारिन्]. Mah. 106.

**KĀRĪ** (adj.), Doing, acting [कारिन्]. *Pāpakāri*, a sinner (Dh. 3). Dh. 52; Sen. K. 512.

**KĀRIKĀ** (f.), Work, action; a memorial verse, a metrical explanation [कारिका]. Ab. 1105. *Dukkarakārikāṇi katvā*, having performed difficult deeds (Alw. I. 77). See also under *Kārako*.

**KARĪRO**, The plant Capparis Aphylla [करीर]. Ab. 580.

**KARĪSAM**, Excrement [करीष]. Ab. 274, 995.

**KARĪSAM**, A superficial measure = four Ammapas. Ab. 197, 995; Mah. 61, 166; Dh. 135.

**KARISĀPAṆO**, A kārshāpapa [कार्षापण]. Ab. 481. See *Kahāpapa*.

**KARISSAM**, see *Karoti*.

**KĀRITO** (p.p.p. *kāretī*), Caused to be made or done, made, constructed, performed [कारित = कृ]. Alw. I. x; Dh. 78. *Kim me rajjena kāritena*, what's the use of my reigning? (Dh. 406). Neut. *kāritam*, the causal form of the verb (Sen. K. 436).

**KĀRIYA**, see *Kāreti*.

**KARIYA, KĀRIYATI**, see *Karoti*.

**KĀRIYO** (p.f.p. *karoti*), That ought to or can be done [कार्य]. Ab. 1037.

**KARO**, The hand; an elephant's trunk; tax, toll, revenue; a ray of light [कर]. Ab. 64, 265, 355, 1047. *Karaṇ gaphāti*, to collect the revenue (Mah. lxxxvii). *Dakkhiṇaṇ karaṇ adā*, offered his right arm (Mah. 41). *Karaṇ rañño ūlambitvā*, holding the king's hand (Mah. 41, comp. 25).

**KARO** (adj.), Making, causing, doing [कर]. Only as the latter part of a compound: *Puññukaro*, doing good works (Mah. 132); *dukkaro*, difficult; *hitakaro*, a benefactor (Mah. 20); *passaddasañvega-karo*, causing pleasure and pain (Mah. 1); *ānanda-karo*, causing joy (Mah. 12); *bhedakaro*, causing discord; *pañhassa antakaro*, one who answers satisfactorily questions put to him. Comp. *Bhayaṇkaro, Dinakaro, Madhukaro, Nidākaro, Sukaro, Kiccakaro*, etc.

**KĀRO**, Making, action; a prison; the tree *Canthium Parviflorum*; a song of praise [कार]. *Gantha-kāro*, book-making (Alw. I. x). See *Ahaikāro, Alaikāro, Balakkāro, Sādhakāro*. *Kāro* is used after letters to form their name: *akāro*, the letter a; *ākāro*, the letter ā; *kakāradāyo*, the letters k and the rest (Sen. K. 201); *okārukārā*, the letters o and u (Sen. K. 208). Ab. 1011; Dh. 274.

**KĀRO** (adj.), Making [कार]. *Rathakāro*, a coach-maker. *Bhattakāro*, a cook. See *Andhakāro, Cammakāro, Cittakāro, Svappakāro*, etc.

**KAROTI**, To act; to do; to cause; to cause to become, to render, to make; to perform [कृ]. *Bhāsati vā karoti vā*, speaks or acts (Dh. 1). *Tathā katvā*, having done so, having acted thus (Dh. 156). *Mā evaṃ akattha*, do not do so (Dh. 80). *Kim katvā*, having done what? by what means? *Yam kiñci katvā*, by some means or other (Dh. 156). *Aham pi kiñcid eva karissāmi*, I too will do something or other (Dh. 106). *Idāni kiṃ karomi*, what am I to do now? (Dh. 157). *Kiñci akatvā*, having done nothing, without doing anything (Alw. I. 99). *Yathā maṃ na muñcati tathā kātum vaññati*, I must manage that he does not dismiss me (Dh. 156). *Yathā so nāgacchati tathā karissāmi*, I'll take care he does not come. *Disaṃ disaṃ yaṃ taṃ kayirā*, whatsoever an enemy would do to an enemy (Dh. 8). *Na te labbhā kiñci kātum*, it is not allowed to do anything to them (Alw. I. 72). *Kim vo bhante haṭṭhī kiṃ karonti*, pray, sir, what do the elephants do to you? (Dh. 154). *Natake viya akāsi*, treated them like relatives (Dh. 240). *Te attano civarāni kiṃ karissanti*, what will they do with their own clothes? (Dh. 174). *Tesaṃ anāgamanāṃ karissāmi*, I'll prevent their coming back, lit. I will cause their non-return (Dh. 154). *Akariya janakhedaṃ*, without causing human suffering (Mah. 215). *Lomaḥaṇṇaṃ k.*, to cause amazement (Mah. 107). *Karoti so taṃ attānaṃ yathā naṃ icchati diso*, he makes himself what his enemy would wish him to be (Dh. 20). *Katvāna mahesiṇ Sāsivallin*, having made S. his queen (Mah. 46). *Rathaṃ k.*, to build a chariot. *Bhāsamamupphim k.*, to convert into a handful of ashes (Dh. 354). *Tathārapaṇ mittam kātum*, to make such a man one's friend (Alw. I. 75). *Daḷhaṃ k. bandhanaṃ*, makes the fetter strong (Dh. 63). *Ujjuṃ k.*, to make straight (Dh. 7). *Uḷhaṃ k.*, to heat (F. Jāt. 57). *Naggaṃ*

*k.*, to strip naked (Mah. 261). *Uyyénañ ramapi-gaṇaṇ akási*, rendered the garden delightful (F. Ját. 6). *Paṇsum samañ katvá*, making the earth smooth (Dh. 154). *Khettañ doe koṭṭhúse katvá*, having divided the field into two, lit. made it into two portions (Dh. 126). *Hatthagatañ k.*, to make one's own (Dh. 228). *Vissáñ k.*, to make friends with (F. Ját. 17). *Aggiñ k.*, to make a fire (F. Ját. 2). *Vohárañ k.*, to trade (F. Ját. 14). *Kasiñ k.*, to till the ground (F. Ját. 9). *Aṭṭañ k.*, to go to law, to bring an action. *Kimici ḍayañ akatvá*, not feeling desire for anything (Dh. 281). *Akatvá ratim akkharesu*, not delighting in syllables (Kh. 21). *Sitañ k.*, to smile (F. Ját. 10). *Kálañ k.*, to die. *Mánañ k.*, to resolve (Mah. 76). *Okáñ k.*, to make room for. *Paribhogañ k.*, to use (Dh. 106). *Paccuggamañ k.*, to go to meet (Dh. 231). *Sammañ k.*, to pay honour to (Mah. 241). *Sakkárañ k.*, to entertain hospitably. *Anuññañ k.*, to permit. *Mettañ karoti*, to show friendship to (Kh. 6). *Iddhiyo k.*, to work miracles (Dh. 299). *Sīlabbhañ k.*, to commit a breach of morality (Dh. 156). *Saṅgittañ k.*, to hold a rehearsal (Mah. 11). *Sākaççañ k.*, to converse (Dh. 121). *Narañ kurute vasañ*, gets a man into his power (Dh. 9). *Daṇḍañ k.*, to inflict punishment (Alw. I. 99). *Divāvihārañ k.*, to take one's midday rest. *Abbhutañ k.*, to make a bet, lay a wager. *Kalahañ k.*, to quarrel. *Peṇḍhiñ* or *patthanañ k.*, to make an aspiration for, to pray for. *Saddañ k.*, to make a noise, to shout. *Puññañ k.*, to do good actions. *Kammañ k.*, to do a deed, to perform an action. *Pavattiñ k.*, to establish (Mah. 88). *Vamsaṭṭhiñ k.*, to establish one's dynasty. *Upamañ k.*, to make a comparison (Dh. 24). *Opamañ k.*, to give a simile or illustration (Alw. I. xlii). *Sokañ k.*, to mourn (Dh. 360). *Vīriyañ* or *ātappañ k.*, to make an effort, to exert oneself (Mah. 13; Dh. 310). *Yuddhañ k.*, to fight, to make war (Mah. 153). *Parāpaghātāñ akatvá*, without mentioning life-slaughter (Alw. I. cxxiv). *Attano ghare akási*, kept them in his own house (Alw. I. 75). *Hatthe karitvá*, having placed it in his hand. *Vāme kenīṭṭhiñ katvá*, placing his sister on his left side (Mah. 44). *Paṇṇaṇ ucchaṇṇe katvá*, having put the letter in the fold of her dress (Dh. 221). *Bahi nañ karissāmi*, I'll put him outside (Dh. 94).

*Ekato k.*, to put together (Mah. 140). *Purato k.*, to put in front (Mah. 233). *Dvedhā k.*, to divide. *Añnattha k.*, to put elsewhere (Alw. I. 63). *Tato amacce katvāna*, next in order posting the ministers of state (Mah. 233). *Manasi karoti* or *manasi-karoti*, to attend to (Mah. 158, Dh. 401). *Puttā vā dānañ vā tasmim samaye kim eva karissanti*, when that time comes what good will sons and riches do to you? (Dh. 258). *Jivitañ kim karissāmi*, what is the use of living? lit. what shall I do with life? *Karoti* is sometimes compounded with a noun or adj., the short *a* of the nominal base being first changed to *i*: *daḍḍhikaroti*, to make firm; *bhaṣṣikaroti*, to reduce to ashes; *anāthikaroti*, to render helpless (Att. 207); *caṇḍikaroti*, to provoke. The present tense of *karoti* is as follows: *karomi*, *karosi*, *karoti*, *karoma*, *karotha*, *karonti*. Pres. 1st pers. 3rd pers. *kurute* (Dh. 9, 39; Mah. 219; Sen. K. 462), *kubbati*, *kubbate* (Sen. K. 463), pl. *kubbanti*. Opt. *kayirā* (Dh. 8, 10, 19; Mah. 244; Das. 6), *kayirātha* (Dh. 5, 22, 55; Kh. 14), *kubbotha*, *kare* (Dh. 8, Sen. K. 465), *kareyya* (F. Ját. 2; Sen. K. 465). Imperat. 2nd pers. *kuru* (Mah. 18, 61), *karohi* (Dh. 42); 3rd pers. *karotu*; 2nd pers. pl. *karotha* (Sen. K. 436); 3rd pers. pl. *karontu*. Fut. *karissati* (Sen. K. 428; Dh. 156; F. Ját. 12). There is also a contracted form of the fut. of which the 1st pers. is *kāhāmi*, 2nd *kāhasi*, *kāhisi*, 3rd *kāhati*, *kāhiti*, 1st pl. *kāhāma* (Sen. K. 452; Dh. 28, 123, 322; Mah. 49). Aor. *akási* (this is the usual form in prose, Sen. K. 455, F. Ját. 6, Mah. 72, pl. *akāsum*), *akā* (Mah. 23, 37, pl. *akāsu*, 2nd pers. pl. *akattha*), *akari* (Sen. K. 455, F. Ját. 13, Mah. 13, 72, Dh. 129, pl. *akarun*, *akarimsu*). Aor. 1st pers. pl. with 1st term. *akaramhase* (F. Ját. 13). Inf. *kattum*, *kātum* (Sen. K. 512), *kātave* (Mah. 217, Sen. K. 485, 503). Ger. *katvá*, *katvāna*, *kattāna*, *kātāna*, *karitvá*, *kariya* (Sen. K. 486, 503, 510, 512, Mah. 194, 215 *akariya*, comp. Att. 214 *abhimukhī-kariya*). P.pr. *kubbañ* (Dh. 10; F. Ját. 13), *kubbanto* (Sen. K. 433; Mah. 244), *karonto* (Dh. 21), *karañ* (Dh. 25, Mah. 137, dat. *karato*), *karamāno*, *kurumāno*, *karāno*, *kubbāno*. Part. fut. *karissam* (Cl. Gr. 120). Pass. *kariyati*, *kariyyati*, *kayyati*, *kariyati*, *kayirati* (Sen. K. 437, 438). Pass. aor. *kariyittha* (Sen. K. 502). Pass.p.pr. *kariyamāno*, *kariyyamāno*, *kayiramāno*,

being done or made (Att. 199; Alw. I. xxi; Dh. 261; B. Lot. 717). P.f.p. *karapīyo*, *kattabba*, *kātabbo*, *kicco*, *kāriyo*, *kayiro*, *kayyo*. P.p.p. *kato*.—Although the grammarians appear to treat *kayirati* as an active form (see Cl. Gr. 130; Alw. I. 20, 41; Sen. K. 441, 463), there can be little doubt that it is really a passive. I have met with the pres. twice elsewhere than in the grammars, and in both cases it is used as a passive. The first instance is at Dh. 389, *yehi tam kayirati*, "by whom this is done;" the second is at Pāt. 90, *makkhikamadhund pi kayirati*, "it is also made from honey." Comp. also at Sen. K. 333, *Yena vā kayirate tam karapam*, "and that by means of which anything is done is called the instrument." The part. pres. *kāyiramāno* occurs frequently, and always as a passive, e.g. *mahāthūpo kayiramāno*, while the Mahāthūpa was being built (Mah. 177). *Kayirati* is a metathesis of *kariyati* or *kariyati*. The opt. *kayirā* is a metathesis of the Sansk. कुर्यात्, through the foll. steps, *kuryāt*, *karyāt*, *kariyā*, *kayirā*. In the opt. *kayirātha* the *-tha* probably represents the final *-त्* of कुर्यात्. There is nothing in Pāli usage to prevent the imperat. 2nd sing. *kayirāhi*, given at Sen. K. 441, from being a passive. The p.f.p. *kayira* is a metathesis of *kariyā*. The pass. *kayyati* is a contraction of *kariyati* through an intermediate form *karyati*. In *kayyo*, S. कार्य, assimilation has taken place.

**KĀRU** (m.), An artisan [कारु]. Ab. 504; Sen. K. 514. Pl. *kāraṇo*. Five are enumerated at Ab. 505, *taochako*, *tantavāyo*, *rajaṇo*, *nahāpito*, *cammakara*.

**KĀRUKO**, An artisan [कारुक]. Sen. K. 474.

**KĀRUNĀ** (f.), Compassion, mercy [कारुणा]. Ab. 160. *Karunābhāvanā*, exercising the meditation of pity or sympathy, fixing the mind intently on the idea of human suffering and the wish to relieve it (E. Mon. 246; Man. B. 417). *Karunākarā*, a mine of mercy (Alw. I. vii). See *Appamaññā*, *Kammaṭṭhānaṃ*. Comp. *Karuno*.

**KARUNĀVĀ** (adj.), Merciful [कारुणावत्]. Alw. I. xlii.

**KĀRUNIKO** (adj.), Compassionate, merciful [कारुणिक]. Ab. 727.

**KĀRUNĀM**, Compassion [कारुण]. Ab. 160; Dh. 319.

**KĀRUNĀTĀ** (f.), Compassionateness [कारुणा + ता]. Mah. 243.

**KARUṆO**, That which moves compassion, the pathetic, pathos [कारुण]. Ab. 102. See *Karunā*.

**KASĀ** (f.), A whip [काश]. Ab. 370; Dh. 26; Mah. 259.

**KASAKO**, A ploughshare [काशक]. Ab. 448.

**KĀSAM**, see *Kāso*.

**KĀSAMADDO**, The plant Cassia Sophora [कासमद]. Ab. 598.

**KASAMBU** (n.), Sweepings, rubbish. Ab. 224.

**KASĀPETI** (caus. next), To cause to be ploughed. Dh. 141.

**KĀSATI**, To plough, to till the ground [काश]. P.pr. *kasanto* (Mah. 98). Imperat. ātm. 1st. pers. pl. *kasāmaṇe* (F. Jāt. 10, 32). P.p.p. *kaṭṭhe*, *kasito*. When काश means "to draw," its present in Pāli is *kaḍḍhati*, and its p.p.p. *kaḍḍhito*.

**KĀSATI**, To shine [काश].

**KĀSĀYITO** (adj.), Stained [काशयित]. Att. 193.

**KĀSĀYO**, and **KĀSĀVO** (adj.), Having an astringent taste; fragrant [काशय]. Dh. 200. Masc. and neut. astringent taste (Ab. 148); the colour red or reddish yellow; astringent juice (Ab. 960); stain, impurity, depravity, sin (Dh. 2, 115).

**KĀSĀYO**, and **KĀSĀVO** (adj.), Reddish yellow, yellow [काशय]. *Kāśāyāni vatthāni*, the yellow robes (B. Lot. 863; Alw. I. 92). *Kāśāvaṇṇa vatthāni*, the yellow robe (Dh. 2). Neut. *kāśāyam* and *kāśāvaṇṇa*, the yellow robes of a Buddhist priest or monk (Ab. 296; Dh. 54). *Kāśāvaṇṇa* or *kāśāyaṇṇa labhati* or *diyaṇṇa*, to assume the yellow robe, to become a monk (Dh. 114; Mah. 38; comp. Dh. 112). *Kāśāvaṇṇa* or *kāśāyaṇṇa nivāseti*, to wear the yellow robes (Dh. 128; Mah. 24). *Kāśāyavasano*, wearing the yellow robe (Mah. 110). *Kāśāva-pajjoto*, glittering with yellow robes (Mah. 73, 79). *Kāśāyaṇṇa apānetvā*, having thrown off the robes (Dh. 86).

**KASERU** (m. and n.), Name of a kind of grass [काशेरु]. Ab. 1010.

**KASĪ** (f.), Ploughing, agriculture [काशि]. Ab. 445; Kh. 11. *Kasīni karoti*, to plough, to till the ground (F. Jāt. 9). *Kasikammaṇṇa*, tilling, agriculture (F. Jāt. 9, 14; Alw. I. xxix).

**KĀSĪ** (m.pl.), The name of a people and country [काशि]. Ab. 185. *Kāśirājā*, king of Kāśi (Dh. 400). *Kāśirājhaṇṇa*, the country or kingdom of

**Kāci** (Das. 39; F. Jāt. 2, 3, 9). *Kāśira*, in the Kāci country (Mah. 29). Benares was the capital of the *Kāśi* country.

**KĀSIKO** (*adj.*), Belonging to the Kāci country [काशिक]. *Kāśikam vattham*, Benares cloth (Dh. 251, comp. E. Mon. 155).

**KASIMĀ** (*m.*), A husbandman, cultivator [कशि + मन्]. Cf. Gr. 24.

**KASINO** (*adj.*), All entire [कसल]. Ab. 702.

**KASINO**, and **-NĀM**, This is the name for one of the divisions of the Karmasthāna, and is a process by means of which mystic meditation may be induced. There are ten sorts of Kasiṇa, *paṭhavī-kasiṇam*, *āpokasiṇam*, *tejokasiṇam*, *vāyokasiṇam*, *nilakasiṇam*, *pītakasiṇam*, *lohitakasiṇam*, *oddātakasiṇam*, *ākāsakasiṇam*, *paricchinndāsakasiṇam*, earth, water, fire, wind, blue, yellow, red, white, light, and the sky seen through a narrow aperture (E. Mon. 252). The word *kasiṇa* is the Sansk. कसल, and this rite is I think so named because in practising it the mind is wholly absorbed or engrossed in one predominant idea on which it is intently fixed. In *Paṭhavīkasiṇa* a circle (*kasiṇa-maṇḍala*) a few inches in diameter moulded of earth or clay is placed upon a low frame. Seated at a short distance the priest must fix his eyes upon the circle, and concentrate his mind upon the idea of the element of earth, inwardly repeating its various names, and dwelling on the thought that the particles of his own body are composed of this element. He must continue this exercise until his mind attains a state of absorption or mesmeric trance, when Nimitta will be produced, the circle being seen when the eyes are closed as clearly as when they are open (see *Nimittam*). In *Āpokasiṇa* the object contemplated is a bowl full of water, in *Ālokakasiṇa* a circle of light thrown upon a wall, in *Paricchinndāsakasiṇa* a portion of sky seen through a hole in the roof of a hut. In *Nilakasiṇa* some object of a blue colour is used, as a piece of blue cloth, or some blue flowers, or a blue circle painted on a wall; and so with the remaining Kasiṇas. Saṅgīti S. enumerates ten Kasiṇāyatanas, *paṭhavīkasiṇam*, *āpek.*, *tejok.*, *vāyok.*, *nilak.*, *pītak.*, *lohitak.*, *oddak.*, *ākāsak.*, *vīṇāpākasiṇam*. E. Mon. 252 and foll.; Man. B. 10; Dh. 131, 270. See *Kam-maṭṭhānaṃ*.

**KASIRO** (*adj.*), Painful, grievous, miserable [कश्च].

Das. 34. Neut. *kasiram*, trouble, distress (Ab. 89). *Kasirena*, with difficulty (Alw. I. 92). See also *Kiccho*.

**KASITO** (*p.p.p. kasati*), Ploughed. Ab. 1040.

**KASMĀ**, **KASMIM**, see *Ko*.

**KASMIĀRAJAM**, Saffron [काश्मीरज]. Ab. 303.

**KASMIRO**, Cashmere [काश्मीर]. Ab. 185; Alw. I. xlii. *Kasmīragandhārā*, (*pl.*) Cashmere and Candahar (Mah. 73).

**KĀSO**, and **KĀSAM**, The grass Saccharum Spontaneum [काश]. Ab. 601, 1125.

**KĀSO**, Cough [कास]. Ab. 329, 1125.

**KASSA**, **KASSACI**, see *Ko*, *Koci*.

**KASSAKO**, A husbandman, farmer, cultivator [कषेक]. Ab. 447; F. Jāt. 14.

**KASSAPO**, Name of one of the twenty-four Buddhas, the last before Gotama; name of a famous disciple of Buddha, president of the first Mahāsaṅgīti; name of a Rishi [काश्यप]. Ab. 109; Mah. 2, 12. See *Isi*.

**KĀSU** (*f.*), A hole in the ground, a pit; a multitude [कसु]. Ab. 650, 1125. Loc. *kānyam* (Ab. 684).

**KĀTABBO**, see *Kattabbo*.

**KATĀBHINĪHĀRO** (*adj.*), Having formed the resolution to become a Buddha [कत + abhinīhāra]. See *Abhinīhāro*, and Man. B. 92.

**KATĀBHISEKO** (*adj.*), Whose inauguration ceremony has been performed [कत + अभिषेक]. *Rājā katābhiseko*, the anointed king (Mah. 159).

**KATACCHU** (*m.*), A spoon. Ab. 458. *Kaṭacchumattam bhattam*, a mere spoonful of boiled rice (Dh. 352). *Kaṭacchubhikkhā* appears to mean food ladled into a priest's bowl when he calls at a house for alms (Dh. 229).

**KATĀHAM**, and **KATĀHAKAM**, A jar, vase, flower-pot [कटाह, कटाहक]. Mah. 90, 108, 111.

**KATAHATTHO** (*adj.*), Skilful [कत + हत्त]. Ab. 720; Dh. 223; Mah. 150.

**KATAKAM**, and **-KO**, A bracelet; the side of a mountain [कटक]. Ab. 285, 608. *Pāḍakatakam*, a foot-bangle.

**KATĀKATO** (*adj.*), Wrought and unwrought; done and not done [कत + अकत]. Ab. 486. *Na paresam katākatam*, not other people's sins of commission and omission (Dh. 10).

**KATAKO** (*adj.*), Artificial, feigned [कतक]. Ab. 1036.

**KATAKO**, The nut plant, Strychnos Potatorum, the seed of which is used to clear water [कतक]. Ab. 1036.

**KATAMĀLĪ** (m.), The tree Cassia Fistula [comp. **कतमाल**]. Ab. 552.

**KATAMO** (adj.), What? which? [**कतम**]. *Katamaṃ gaṇṭhādhuraṃ*, which (of the two) is the gaṇṭhādhura? (Dh. 80). *Katamo devaloko 'bhīrammo*, which of the six devalokos is the most delightful? (Mah. 199). *Katame dasa dhammā bhāvetaḍḍā*, what are the ten things that ought to be increased?

**KATAÑJALĪ** (adj.), Saluting respectfully [**कत + अञ्जलि**]. Mah. 112. See *Añjali*.

**KATAÑÑŪ** (adj.), Grateful [**कतञ्ज**]. Mah. 157, 161.

**KATAÑÑUTĀ** (f.), Gratitude [**कतञ्जता**]. F. Jāt. 13; Kh. 5.

**KATAPUNṆATĀ** (f.), State of having done good works, meritoriousness [**कतपुण + ता**]. Kh. 5, 14.

**KATARO** (adj.), What? which? [**कतर**]. *Kataraṃ dvuso piṭakam paṭhamam saṅgāyama*, which of the three piṭakas shall we rehearse first? *Aññārasasu bhāsasu katarabhāsāya kathemi*, which of the eighteen languages shall I speak in? (Alw. I. cvii). *Katanagarato āga' attha*, from what town do you come? (Dh. 234). Gen. fem. *katarissā* (Dh. 172).

**KATATTAM**, Fact of having been done or made [**कत + त्व**].

**KATAVĀ** (preterite participle from *karoti*), Having done or made [**कतवन्**].

**KATĀVAKĀSO** (adj.), Having obtained an opportunity, having received permission [**कत + अवकाश**].

**KĀTAVE**, see *Karoti*.

**KATAVEDĪ** (adj.), Grateful [**कतवेदिन्**]. Das. 44.

**KATĀVĪ** (preterite participle from *karoti*), Having done or made [**कत + विन्**]. Cl. Gr. 146.

**KATHĀ** (f.), Speech, discourse; conversation, discussion; a story, tale, account [**कथा**]. Ab. 113. *Tassa kathāya nissoko hutvā*, comforted by what he said (Dh. 96). *Sace mātā katham paṭhamam supāṭī*, if he hears his mother speak first (Alw. I. cvii). *Dhammī kathā*, a religious discourse or sermon (see also *Dhammakathā*). *Anupubbikathā*, discourse or exposition of a succession of subjects (*dānakathā*, *silakathā*, *saggakathā*, see Dh. 79, this formula is of frequent occurrence). *Tiṣṣam khattiyānaṃ kathā udapādī*, a discussion arose between the three noblemen (Dh. 141). *Kāya kathāya*, conversing on what subject? (F. Jāt. 8). *Satthā gupakatham kathentā*, talking about the Teacher's goodness (Dh. 314). *Kathā 'va kā*,

who can describe? lit. what description can there be? With loc. *Idhādipaññhasaṅghassa kā kathā 'va idhāgame*, what description can be adequate in the case of the arrival of the clergy belonging to Ceylon? (Mah. 171, comp. 160, 164). *Kathāmaggo*, account, narrative, history (Ras. 65).

**KATHALO**, A potsherd or fragments of broken pottery; gravel [**कठर**]. B. Lot. 384, 576; Dh. 322; Ab. 925.

**KATHAM** (adv.), How? [**कथम्**]. Ab. 1139; Sen. K. 415. *Katham āgatā*, how did you get here? (Dh. 155). *Kathan nu sakkam gaṇhissam*, how then can I obtain a branch? (Mah. 111, comp. 158, 165). *Mokkha sabbabhayaṃ katham*, how can there be a release from all dangers? (Att. 194). *Katham hi nāma likhitacoraṃ pabbjessanti*, I should like to know how they can ordain a proclaimed thief (Alw. I. 72). *Katham karissasi*, how will you work? i.e. how much work will you do? (Mah. 174). *Uphodakam paṭiyādeti katham*, he gets the hot water ready, and how does he set about it? (Dh. 106).

**KATHANAM**, Saying, talking, conversing, relating [**कथन**]. Ab. 1168; Dh. 135, 234.

**KATHĀNĀM**, One of the high numerals, 10,000,000<sup>18</sup>, or 1 followed by 126 ciphers (see *Saṅkhyā*). Ab. 476; Sen. K. 413.

**KATHAÑCI** (adv.), Scarcely, with difficulty [**कथन् + चिद्**].

**KATHAÑKATHĀ** (f.), Doubt [from **कथन् + कथम्**]. Ab. 170; Dh. 432; Ras. 80. *Vigatā kathaṅkathā*, whose doubts are dispelled. Comp. *akathaṅkathā*, free from doubt, = **अ + कथकथा + ण** (Dh. 73).

**KATHĀPETI** (caus.), To cause to be said; to cause to be told, to learn [fr. **कथ्**]. *Dhammakatham kathāpesim*, I have caused sermons to be preached (Mah. 196). *Tikkhattum kathāpetvā*, having made them repeat it thrice (Alw. I. 97). *Kammaññānam kathāpesamī*, I will get myself taught K. (Dh. 195). *Tam tam bhāsam kathāpetvā uggāṇhi*, learnt such and such a language by hearing it spoken (Alw. I. cvii).

**KATHĀVATTHU** (n.), Subject of discourse [**कथा + वत्तु**]. Dh. 258, 407. There are ten, which Subhūti tells me are *appicchakathā*, *santūṭṭhik.*, *pavivekak.*, *asamsaggak.*, *viriyārambhak.*, *silakathā*, *samādhik.*, *paññāk.*, *vimuttik.*, *āpādam-*



*nakathá*. The list given in Wade's Dict. of Buddhism substitutes *dánakathá* for *viriyáram-bhakathá*.

**KATHÁVATTHUPAKARAṆAM**, Book of subjects of discussion, book of controverted points [कथा + वच + प्रकरण]. This is the name of one of the books of the Abhidhamma. It was composed by the apostle Moggaliputtatissa, and delivered by him at the third Mahāsaṅgīti (Mah. 42; Alw. N. 18). It contains a thousand sūtras, half of which deal with points of Buddhist doctrine, and half with non-Buddhist doctrines. Sometimes written *kathāvatthupparakaraṇa* (Mah. 42). E. Mon. 170.

**KATHETI**, To say, to speak, to tell, to recite, to narrate, to repeat, to preach, to teach, to talk, to converse, to speak to, to speak of, to mean [कथ्]. *Tasmim kathente*, when he was talking (F. Jāt. 16). *Tasmim kathente kathente yeva*, as he continued to speak (Dh. 97). *Ekavacanam pi kathetum*, to utter a single word (F. Jāt. 8). *Katarabhdāya kathemi*, in what language shall I speak? (Alw. I. cvii). *Kīñci na kathessasi*, you will not say anything (F. Jāt. 17). *Kim kathesi*, what is this you say? what do you mean? (Dh. 80). *Te vejassu kathayimhu*, they told it to the doctor (Dh. 82). *Devadūtasuttam kathesi*, preached the D. discourse (Mah. 83). *Kammattthānam me kathetha*, teach me k. (Dh. 80). *Abhidhammā*, or *abhidhammam*, or *abhidhammena kathayanti*, they preach from the A., they preach the A. (Sen. K. 322). P.pr.ātmi. *kathayamāno*, saying, speaking. Pass. *kathiyati*, *kathyati* (Ab. 69, 906; Alw. I. viii). Pass.p.pr. *kathiyamāno* (Dh. 179). P.p.p. *kathito*.

**KATHĪ** (*adj.*), Speaking [कथा + इन्]. *Citrakathī*, eloquent. *Dhammakathī*, a preacher.

**KATHIKĀ** (*f.*), Talk, parley, a pact or agreement [कथ् + इका]. Dh. 405. *Kathikam karoti*, to come to terms, to make an agreement (Alw. I. 74; Dh. 122, 123). Often written *katikā*.

**KATHIKO** (*adj.*), Speaking, preaching [कथिक्]. *Kathiko mahā*, a great preacher (Mah. 83). *Dhammakathiko*, a preacher (Mah. 221, and see sep.).

**KATHINO** (*adj.*), Hard, solid; severe, difficult [कठिन]. Ab. 714. The term *kāṭhinam* is applied to a robe made for a Buddhist priest in the course of a single day and night. This gift is considered highly meritorious. Sometimes the

whole process of making the robe from the raw cotton is gone through in a single day. The *Kāṭhina* must be formally presented by the donor before a chapter of at least five priests (E. Mon. 121; Att. 142). *Kāṭhinadussam*, cloth for the *Kāṭhina*. *Kāṭhinacivarāni*, K. robes (Att. 227). Pāt. 106.

**KATHITO** (*p.p.p. katheti*), Spoken, said, related, told; spoken of, meant [कथित = कथ्]. Dh. 98.

**KATHITO** (*p.p.p.*), Boiled, boiling [from कथ्]. Ab. 743; Mah. 152.

**KATHĪYATI, KATHYATI**, see *Katheti*.

**KATI** (*interr. pron.*), How many? [कति]. *Kati dhurāni*, how many burdens? (Dh. 80). *Katīhi iriyāpathehi*, in how many positions? (Dh. 81). *Kativasso*, how many years old? (Dh. 405). *Katividhe*, of how many sorts?

**KATĪ** (*f.*), The small of the back, the hip, the waist [कटि]. Ab. 272; Mah. 137. *Yāva kaṭito*, as high as the waist (Dh. 148). *Kaṭisuttam*, a rope round the waist.

**KATICI**, Few, some [कतिचिद्]. *Dandhā ācariyā bahū paṇḍitā nāma katīci eva honti*, the foolish teachers are many, the wise are few indeed (Dh. 124).

**KATIKĀ**, see *Kathikā*.

**KATIPĀHAM**, A few days [कतिपय + अह्]. *Katipāhena*, in a few days (Mah. 107). *Katipāhen' eva*, in a very few days (Dh. 121, 198). *Katipāham vasitvā*, having lived with him a few days (F. Jāt. 5). *Katipāhassa accayena*, or *katipāhaccayena*, after a few days (Mah. 50).

**KATIPAYO** (*adj.*), A few, some, several [कतिपय]. *Katipayātherā*, several priests (Mah. 39). Mah. 144.

**KATO**, and **KATO** (*p.p.p. karoti*), Made; done; composed; performed [कृत = कृ]. *Katāni akatāni*, things done and things left undone (Dh. 10). *Kaccāyanakato yogo*, the rules were composed by K. (Alw. I. 104). *Perāpēhi kato p' eso*, the history compiled by the ancients (Mah. 1). *Mam' eva katam*, this is my doing (Dh. 13). *Tambalohādāhi kato*, made of copper and other metals (Pāt. 80). *Haṭṭhinā katamaggo*, the passage made by the elephant (Mah. 153). *Teyā kapaṇṇasāḍḍāya*, in the hut built by you (Dh. 86). *Katakammam*, a deed done (Dh. 99, 306). *Cittakato*, variegated (Dh. 27). *Sambādhikato*, crowded (Alw. I. x, for the long i in this and similar compounds see the article *Karoti*). *Kata* as the first part of a compound forms numerous adjectives, e.g. *katacitto*, variegated (Dh. 312); *katakieco*,



having fulfilled all his duties (Mah. 43); *kata-buddhakicco*, having fulfilled the duties of a Buddha; *katabhattakicco*, having finished his meal (Dh. 98, 403); *sukatasakkdro*, very hospitably entertained, lit. for whom hospitality was well performed (Mah. 56); *katasaṅgaho*, assisted or relieved (Mah. 219); *katasaṅgaho Upālithero*, the elder Upāli by whom the convocation was held (Mah. 29); *katapuñño*, meritorious, lit. by whom good deeds have been done (Dh. 3, 39); *katanicchayo*, having decided, lit. by whom a decision had been made (Mah. 161, 172); comp. *Katañjali*, *Katābhiseko*, *Katāvakaḍḍo*, etc. See *Kaṭo* (2).

**KATŌ**, Matting, a mat made of rushes sown together; the temples of an elephant; pudendum muliebre [कट]. Ab. 364, 455, 997; Dh. 187.

**KATŌ** = कृत, Made, done (Ab. 997). This form of *kato* I have only met with in the compounds *akaṭa*, *dukkakaṭa*, *sukaṭa*, *pariyantakaṭa*.

**KATOPAKĀRO** (*adj.*), Having had a service done for one, assisted [कृत + उपकार]. Att. 214.

**KATTĀ** (*m.*), An agent, doer, maker [कर्तृ]. Loc. *kattari*. Pl. *kattāro*. Base in comp. *kattu-*. In gram. a name of the active voice (Sen. K. 443).

**KATTABBO**, and **KĀTABBO** (*p.p. karoti*), That ought to be done or made, that can be done [कर्तव्य = कृ]. Sen. K. 512; F. Jāt. 52. *Jātena maccena kattabbaṃ kusalaṃ bahum*, much good may be done by a mortal man (Dh. 10). *Thūpa kattabbaṃ niṭṭhitam*, the work which was to be performed at the thūpa is completed (Mah. 193). *Ettakā rañño kattabbakiccaṃ karotha*, so many of you perform the duties that ought to be performed for the king (Dh. 236). *Idāni 'ssa kattabbaṃ jānissāmi*, now I shall be able to pay him out, lit. I shall know what to do to him (Dh. 169, comp. on the same page *Gotamassa ca kattabbaṃ karissāmi*, I shall have my revenge on G.). *Kattabbayuttakam vattam*, duties proper to be performed (Dh. 84). *Kim nu kātabbam*, what is to be done? (Mah. 153, 243). *Appamādo kātabbo puñṇakamme*, you must be zealous in good works (Mah. 132). *Kātabbam paṭisaṅkharapaṇam*, repairs must be made (Mah. 220).

**KATTARETI**, To be loose, flaccid, weak [probably a denominative from next].

**KATTARO**, A weak or decrepit man, an old man [from कर्त्तृ]. *Kattarayappaṇhi*, the walking stick of a mendicant or ascetic (Ab. 443; Mah. 245, the Ind. Off. MS. reads *kattara-*).

**KATTHA** (*adv.*), Where? whither? wherein? [कुत्र]. Ab. 1160; B. Lot. 514. *Kattha gamissāma*, whither shall we go? (Dh. 170). *Kattha dinnam*, bestowed upon whom? (Dh. 434). *Katthogadho*, belonging to what, living where? Comp. *Kutra* and *Kuttha*.

**KATTHACI** (*adv.*), Anywhere; somewhere, in some places, in some cases, ever [कुत्र + चिद्]. See *katthaci gamissati*, if he goes anywhere (Dh. 156). *Yattha katthaci viharantā pi*, wherever they may be living (Dh. 281). *Yattha katthacid eva*, whithersoever (Dh. 198). Kh. 16.

**KATTHAKO**, Name of a sort of reed. Dh. 30, 332.

**KATTHAM**, A piece of wood, a stick; a jungle [काष्ठ]. Ab. 548, 1040; F. Jāt. 18; Alw. N. 36. *Kaṭṭhakkarako*, one who collects sticks for firewood (Att. 217). *Kaṭṭham jhāpeti*, he burns firewood (Cl. Gr. 130). *Kaṭṭhasa tuvaṃ mañṇe*, a fig for you! (Sen. K. 332).

**KATTHAMAYO** (*adj.*), Made of wood [काष्ठ + मय]. Sen. K. 401.

**KATTHANĀ** (*f.*), Praise or boasting [कत्व]. Ab. 118.

**KATTHATI**, To praise, to boast [कत्व]. Cl. P. Verbs, 12.

**KATTHISSAM**, A silken coverlet embroidered with gems. Ab. 315.

**KATTHO** (*adj.*), Miserable, bad [कष्ट]. Neut. *kaṭṭham*, misery (Ab. 1040).

**KATTHO** (*p.p. kasati*), Ploughed [कृष्ट = कृ]. Ab. 1040. Comp. *Kiṭṭham*.

**KATTHŪRIKĀ** (*f.*), Musk [कस्तूरिका]. Ab. 303.

**KATTIKĀ** (*f.*), Name of a Nakkhatta [कर्त्तिका]. Ab. 58.

**KATTIKEYYO**, The god of war [कार्तिकेय]. Sen. K. 388.

**KATTIKO**, Name of a month [कार्तिक]. Ab. 75. The months *Kattika* and *Assayuja* are called respectively *pacchimakattiko* and *pubbakattiko* (Ab. 76). Mah. 239 (*pubbakattikamāso*).

**KATTU**, see *Kattā*, *Kāmo*.

**KATTUM**, see *Karoti*.

**KATU** (*m.*), A sacrifice, oblation [कर्तु]. Ab. 412.

**KATU** (*adj.*), Harsh, sharp, severe; wrong [कटु]. Ab. 976. Masc. *kaṭu*, pungent or acrid taste.

**KATUKO** (*adj.*), Harsh, severe; pungent, acrid [कटु]. Ab. 148; Dh. 260. *Kaṭukapphalo*, Having bitter fruit (Dh. 12; F. Jāt. 7). *Kaṭukā vācā*, harsh words. Fem. *kaṭukā*, black hellebore (Ab. 582).

**KATUKAROHINĪ** (f.), Black hellebore [कटु-करोहिणी]. Ab. 582.

**KĀTUM**, **KĀTUNA**, **KATVĀ**, see *Karoti*.

**KAVACO**, Mail [कवच]. Ab. 377.

**KAVANDHO**, and **-DHAM**, A headless trunk, especially one retaining the power of motion [कवन्ध]. Ab. 406; Att. 218.

**KAVĀTAKO**, and **-KAM**; and **KAVĀTO**, and **-TAM**, A door; a trap-door; a window [कपाट, कवाट]. Mah. 57, 217; Dh. 372; Pāt. 75, 87.

**KĀVERĪ** (f.), The Cauvery river in India [कावेरी]. Ab. 683.

**KĀVEYYAM**, Poetry [कवि + एय].

**KAVI** (m.), A monkey [कवि]. Ab. 1105. See also *Kapi*.

**KAVI** (adj.), Wise [कवि]. Ab. 228. Masc. *kavi*, a wise man (Ab. 1105), also a poet. There are four sorts of poets, *cintākavi*, *sutakavi*, *atthakavi*, *paññābhāṣakavi*, the poet of imagination or fiction, the poet of tradition, the poet of real life, the improvisatore.

**KAVITṬHAPHALIKO** (adj.), Belonging to the fruit of *Feronia Elephantum* [कपित्थ + फल + इक]. Sen. K. 392.

**KAVITṬHO**, The tree *Feronia Elephantum* [कपित्थ]. Ab. 551. See also *Kapittho*.

**KĀYABANDHANAM**, A waist-band, girdle [काय + बन्धन]. Ab. 439; Mah. 93; Dh. 389. A *k* is one of the articles of dress of a Buddhist priest.

**KĀYAGATO** (adj.), Referring to the body [काय + गत = जन्]. See *Sati*.

**KAYAKKAYAM**, Trading, commerce [कय + कय]. Kh. 11.

**KĀYĀNUPASSANĀ**, see *Satipaṭṭhāno*.

**KAYAVIKKAYIKO**, A trader [कय + विकय + इक]. Ab. 469.

**KAYIKO**, and **KĀYIKO**, A buyer [कयिक, कायिक]. Ab. 470.

**KĀYIKO** (adj.), Bodily, corporeal [कायिक]. *Kāyikaṃ cetasikaṃ dukkhaṃ*, physical and mental suffering (Dh. 91). Comp. *Brahmakāyiko*.

**KAYIRAMĀNAKO** (adj.), Being made. Mah. 237. This word is *kayiramāna*, the pass. part. pres. from *karoti*, with the suffix *-क*.

**KAYIRATI**, see *Karoti*.

**KAYIRO** (p.f.p. *karoti*), That ought to be done [कार्य = कृ]. Dh. 55. Comp. *Kāriyo*, *Kayyo*.

**KAYO**, Purchase [कय]. *Kayavikkayo*, barter, trade (Pāt. 10).

**KĀYO**, The body; a collection, multitude [काय].

Ab. 151, 630, 1084; Dh. 8. *Addhakāyo*, the upper part of the body (B. Lot. 569). *Mahājanakāyo*,

the entire populace. *Dve janakāyā*, two groups or sets of people (Dh. 98). *Senākāyo*, an army (Mah. 151). *Balakāyo*, a body of troops. *Paṭha-*

*vikāyo āpokāyo*, the aggregate or element of earth, of water. *Buddho ti varam aparimāṇam kāyaṃ*

*na sakkaṃ parimāṇam kātum*, I cannot fathom this wonderful, this immeasurable entity called Buddha (Alw. I. 97). *Kāyassa bheda*, after the dissolution

of the body (Dh. 25). *Arukāyo*, mass of corruption (Dh. 27). When opposed to *vācā* and *ceto*,

*kāya* may be rendered by "deed." *Kāyena vācāya uda cetasā vā*, by deed, word, or thought (Kh. 9;

Dh. 70; Man. B. 266, and comp. *Duccaritam*). *Kāyena saṃvaro*, restraint in actions (Dh. 65).

*Santakāyo santavāco*, one who is tranquil in action and in speech (Dh. 68). *Kāyakammaṃ*, action as

opposed to words (Dh. 379). Pāt. 78 says there are two sorts of *abhinīhāra* or offering, viz. *kāyā-*

*bhinīhāro* when the gifts are actually brought to the person for whom they are intended, and *vācā-*

*bhinīhāro* when they are only offered or promised. There are two *Kāyas* or aggregates which united

make up the sentient being, *nāmakāyo* and *rūpakāyo*; the latter is the *rūpakkhanda* or organized

body, the former the aggregate of the other four *khandhas*. At Dh. v. 259 the comment explains

*kāya* by *nāmakāya*, so that *dharmmaṃ kāyena passati* would mean, "dwells on the Truth with

all his mental faculties" (see Dh. 378). *Kāya* is sometimes used to mean the sense of touch or

feeling, that sense being inherent in every part of the body, e.g. *jivhāya rasam sāyati kāyena pho-*

*ṭṭhabbam phusati*, "tastes a flavour with his tongue, feels a contact or sensation with his body"

(see Man. B. 399, *Āyatanaṃ*, *Indriyaṃ*, *Piṇḍa-*

*ṇam*). For *Kāyabhāvaṇā* see *Satipaṭṭhāno*.

**KAYYATI**, see *Karoti*.

**KAYYO** (p.f.p. *karoti*), That can or ought to be done [कार्य = कृ]. Sen. K. 520. Comp. *Kāriyo*,

*Kayiro*. For the form comp. *ayya* = कार्य.

**KE**, **KECI**, see *Ko*, *Koci*.

**KEDĀRO**, and **-RAM**, A cultivated field, especially one irrigated [केदार]. Ab. 447; Mah. 256 (*kedāre akā*).

**KEHAM**, An anomalous sandhi for *kim ahaṃ* (Cl. Gr. 16).

KEHI, see *Ko*.

KEKĀ (*f.*), The cry of the peacock [केका]. Ab. 119.

KEKARO (*adj.*), Squinting [केकर]. Ab. 320.

KEKĪ (*m.*), A peacock [केकि]. Ab. 634.

KELĀSO, Name of a mountain in India [केलास].

Ab. 607; Dh. 158; Man. B. 15. See *Himavā*.

KELI (*f.*), Amusement, sport; amorous sport [केलि]. Mah. 140; Dh. 160, 353. *Keḷi* at Ab. 176 and Dh. 192.

KENA, see *Ko*.

KENIPĀTO, A rudder [केनिपात]. Ab. 667.

KERAVAM, The white esculent water-lily [केरव].

KESAGGAM, The tip of a hair [केस + अग]. Dh. 147.

KESAM, see *Ko*.

KESAPĀSO, A tuft or mass of hair [केस + पास]. Ab. 904.

KESARAM, The filament of a lotus or other plant; the mane of a lion or horse [केसर]. Ab. 686. *Kesarasīho*, a maned lion (Ten J. 11). Pāt. 111; Man. B. 18.

KESARĪ (*m.*), A maned lion, a lion [केसरिण]. Ab. 611. *Kesarivikkama*, having the strength of a lion (Alw. I. x).

KESARO, The filament of a lotus or other plant; the tree *Rottleria tinctoria*; the plant *Mimosa* *Elengi* [केसर]. Ab. 556, 572, 686.

KESAVO, A name of Vishnu [केसव]. Ab. 16.

KESO, Hair [केस]. Ab. 256. *Kesamassu*, the hair and beard (B. Lot. 863; Dh. 134).

KESU, see *Ko*.

KETAKĪ (*f.*), The tree *Pandanus odoratissimus* [केतकी]. Ab. 604; Mah. 204.

KETANAM, A sign or device on a banner; a banner; a dwelling or house [केतव]. Ab. 397, 1098.

KETAVAM, Gambling; fraud, deceit [केतव]. Ab. 177, 531.

KETU (*m.*), A sign by which an object may be recognized; a banner [केतु]. Ab. 397, 1105. Comp. *Dhammaketu*, *Dhūmaketu*.

KETUBHAM, One of the sciences in which Brahmins are said to be versed, explained thus, *ketubhan ti kappavikappo kavīnāṃ upakāraya sattham* (Alw. I. lxx.). Ab. 112. The S. appears to be कटुभ (see B. and R. and comp. B. Int. 297). See *Vikappo*.

KETUMĀLĀ (*f.*), A lambent flame depicted as resting on the head of Buddha, and answering to our halo [केतु + माला]. B. Lot. 609; Mah. 27.

KEVALAKAPPO (*adj.*), All, whole, entire [केवल + कप्प]. Kh. 4.

KEVALĪ (*m.*), One who has wholly gone through or mastered, one who is accomplished [केवलिण]. With gen. *Brahmacariyassa k.*, one who has fully gone through all the duties of a life of holiness, an Arhat. With loc. *Tattha kevalīnaṃ samaye*, accomplished in this knowledge (Alw. N. 104).

KEVALO (*adj.*), Only, mere, alone, exclusive; all, entire, whole, complete [केवल]. Ab. 786. Adv. *kevalam*, only, merely. *Kevalam jināsānaṃ*, the pure word of Buddha (Alw. I. 66). *Evam etassa kevalassa dukkhakkhandhassa samudayo hoti*, such is the origin of this whole assemblage of sufferings (Alw. N. 26). Neut. *kevalam*, Nirvāṇa (Ab. 8, meaning, according to D'Alwis, "the only way of salvation," see Alw. N. 136). *Na kevalaṃ ca*, nor is this all. *Na kevalaṃ ca imam eva aññam pi*, and not this one only but another also. *Kevalaṃ garaṇam eva labhati*, gets nothing but blame (Dh. 234). *Janakkhaye kevalam*, there is nothing but destruction of the people (Mah. 137). *Kevalaṃ vittavinditaya bhavati*, it only leads to the destruction of property (Ras. 37). *Tvaṃ kevalaṃ devadhamme jānāsi yeva*, you content yourself with merely knowing what the d.s. are (Dh. 305). *Na kevalaṃ rūpaṃ sabbakilesā*, and not lust only but all the other passions (Dh. 136).

KEVATTO, A fisherman [केवर्त]. Ab. 670; Mah. 168.

KEYURAM, A bracelet or bangle worn on the arm [केयूर]. Ab. 287.

KHACITO (*p.p.*), Inlaid [खचित]. Mah. 163. *Suvarṇakhacitam piṭṭhaṃ*, a chair inlaid with gold (Mah. 112).

KHĀDAKO, One who eats [खादक]. Dh. 241.

KHĀDANAM, Eating; food [खादन]. Pāt. 81.

KHĀDANIYO (*p.f.p. khādati*), That can be chewed or crunched [खादनीय]. Neut. *khādanīyam*, dry or solid food, opposed to *bhojanīyam*. *Khādanīyam bhojanīyam*, "food hard and soft," is the usual prose equivalent of *khajjabhojjan* (Dh. 98).

KHĀDATI, To eat, to chew, to gnaw [खाद]. To corrode, to rust (Dh. 43). Of eating flesh (F. Jāt. 4, 12), jamba fruit (Mah. 229), boiled eggs (Dh. 325). Cons. *khādeti*, to eat, to gnaw (Ras. 26). *Pāṇakā udaram tava khādayam*, worms gnawed his entrails (Mah. 243). P.p. *khādito*, *khādyito*.

**KHADIRO**, The tree *Acacia Catechu* [खदिर]. Ab. 567.

**KHĀDITĀ** (m.), One who eats [खाइ + तु].

**KHĀDITABBAKO** (adj.), Eatable [खाइ + तब + क]. Dh. 323.

**KHĀDITO** (p.p. *khādati*), Eaten [खादित]. Ab. 757. See *Khāyito*.

**KHAGGO**, A sword; a rhinoceros [खड्ग]. Ab. 391, 613, 1092. *Khaggavissāṇo*, a rhinoceros (Ab. 613). *Khaggatāṇa*, hilt of a sword (Mah. 156). B. Lot. 864; Mah. 153.

**KHAGO**, A bird [खग]. Ab. 624.

**KHAJJA**, see *Kho*.

**KHAJJABHOJJAM**, Food hard and soft, various kinds of food [खाय + भोज]. Kh. 11; Mah. 25, 82. *Dibbhehi khajjabhojjehi*, with celestial food (Mah. 7). *Khajjabhojjakaṇ* (Pāt. 86).

**KHAJJAKAM**, same meaning as *khajjaṇ*. F. Jāt. 46; Dh. 266, 324, 403; Mah. 231.

**KHAJJATI** (pass. *khādati*), To be eaten [खायते].

**KHAJJJO** (p.f.p. *khādati*), That can be chewed [खाय]. The term *khajjaṇ* is used of solid or dry food, as cakes, biscuits, fruit, meat. Comp. *Khādanīyo*, *Khādati*.

**KHAJJJU** (f.), Itching, scratching [खज्जु]. Ab. 326.

**KHAJJJURI** (f.), The wild date palm tree, Phoenix Sylvestris [खज्जुरी]. Ab. 603.

**KHALAGGAM**, Firstfruits of the threshing-floor [खल + गग]. Dh. 126.

**KHALAM**, A threshing-floor. See *Khalo*.

**KHALATI**, To stumble, to fall [खलत्].

**KHALINO**, and -**NAṀ**, The bit of a bridle [खलीन]. Ab. 370.

**KHALITAM**, Stumbling, fall; error, failing, fault, [खलित]. Ab. 1108; Dh. 271, 375.

**KHALLĀṬO** (adj.), Bald [खल्लाट]. Ab. 321.

**KHALO** (adj.), Mischievous, vile [खल]. Ab. 927.

**KHALO**, A threshing-floor; oil-cake, paste [खल]. Ab. 454, 927. *Mamsakhalo*, a mash of flesh. Dh. 126, 186. Also neut. in the sense of threshing-floor.

**KHALOPĪ** (f.), A pot. Ab. 456.

**KHALU** (adj.), Indeed, truly [खलु]. Ab. 1195. *Imāya khalu bhācē me gaṇṭṭā nu*, my servants must surely have been seized by this woman (Mah. 48, comp. 243). *Samayo khalu bho Gotamo dahare sammāno*, verily the ascetic Gautama being then a young man (B. Lot. 410, 863). See *Kho*. For *Khalupacchābhāttikāṇaṇ* see *Pacchābhāttiko*.

**KHALUNKO**, A sort of horse. Ab. 370.

**KHAM**, The air, the sky [ख]. Ab. 45. Loc. *khe* (Ab. 1061).

**KHAMĀ**, see *Khama*.

**KHAMANAM**, Patience, forbearance [खम + नम]. Ab. 161.

**KHAMANO** (adj.), Patient, forbearing [खम + नम]. Ab. 732.

**KHAMĀPETI** (caus. next), To beg pardon of some one, to propitiate him; to forgive; to cause to beg pardon [comp. the use of खमयति]. *Thāpaṇaṇ pākatikaṇ katvā khamāpehi*, make atonement by restoring the dagoba (Mah. 129). *Pacchāsaṅghaṇ khamāpetvā*, later having made his peace with the priesthood (Mah. 201, comp. 16; Dh. 84). *Khamāpito vo satthā*, have you obtained the Teacher's forgiveness? (Dh. 105). *Rājānaṇ so khamāpayi*, he forgave the king (Mah. 236). *Aśāmaṇṇaṇ khamāpayuṇ*, brought about a mutual reconciliation (Mah. 205).

**KHAMATI**, To endure, to have patience; to forgive; to be able; to be permitted; to be approved, to approve or commend itself [खम]. *Khama me taṇ mam' oodayaṇ*, forgive me this my sin (Mah. 236). *Etāṇ na kkhamaṭi samanupassituṇ*, it is not right to take this view. *Yathā te khameyya tathā vyākarēyyāsi*, answer as you think right. *Yass' imāni pañca vatthāni khamanti so sādikaṇ gaṇṭhaṇ*, let any one who is in favour of these five proposals take a ticket, lit. to whom these five proposals approve themselves (Dh. 145, comp. Kamm. 7, and see *Kammavācā*). P.f.p. *khamitabbo* (Dh. 244). P.p.p. *khanto*.

**KHAMBHAKATO** (adj.), Having one or both hands resting on the hip [probably खम् + क + कत]. Pāt. 21, 93.

**KHAMO** (adj.), Patient, enduring, forgiving; durable; suitable, favourable, able [खम]. Ab. 994, 1001. Fem. *khamaṇ*, patience, forbearance (Ab. 161), the earth (Ab. 994, comp. *Chamaṇ*). *Ovāḍakkhama*, attending to admonition, teachable (Dh. 384). *Pa-casaṇakkhama*, meek (Att. 184). *Addhāṇakkhama*, lasting a long time.

**KHANALAYO**, see *Muhatto*.

**KHANĀPETI** (caus. next), To cause to be dug; to cause to be interred. *Pokkharapitaṇ kh.*, to have a pond dug (Dh. 189). *Nābhīppamāpeṇa dvāpēṇa khaṇāpetvā*, having buried them in pits waist-deep (Dh. 299, 176). Mah. 65.

**KHANATI**, To dig, to dig up [खन]. *Thālaṭṭhānaṃ khaṇitvā*, having dug down the high ground (Dh. 273). *Taṇhāya mūlaṃ khaṇatha*, dig up the root of lust (Dh. 60, comp. 44). Inf. *khantum*, *khanitum*; p.f.p. *khantabbo*, *khanitabbo* (Sen. K. 503). P.p.p. *khato*. Sometimes written *khaṇati*, probably from the false analogy of words like *khaṇa*, or by confusion with the root खण्, e.g. see Dh. 44 (one MS. has n), 60, 409; Pāt. 12. Pass. *khaṇāti*. Caus. *khāneti* (Mah. 169), *khaṇāpeti*.

**KHANDĀKHANḌAM**, and -**NDIKAM**, In pieces [खण्ड + खण्ड with lengthened a, comp. *phalā-phala*]. *Khaṇḍākhanaṇḍam kārāpeti*, to reduce to fragments (Dh. 300, comp. 176). *Khaṇḍākhanaṇḍikaṃ koṭṭeti*, to tear into shreds (Dh. 174).

**KHANDANAM**, Dividing, breaking [खण्डन]. Ab. 943, 1014.

**KHANDAPHULLO** (*adj.*), Broken [खण्ड + पुञ्ज]. *Khaṇḍaphullapaṭisaṃkharapaṇaṃ*, repairing dilapidations. *Sikkhāya padāni pañca akhaṇḍaphullāni samādiyaṃsu*, take upon yourself the five moral precepts whole and unbroken (Dh. 97).

**KHAṆḌETI**, To divide, to break [खण्ड]. Mah. 22.

**KHANDHĀDISO** (*adj.*), Like the skandhas [खण्ड + ह्य]. Dh. 36.

**KHANDHAKAM**, see *Vinayo*.

**KHANDHĀVĀRO**, A stockade; a fortified camp; an army [खण्डावार]. Ab. 198. *Khandhāvāraṃ nivāseti* and *niveseti*, to encamp, to entrench oneself, to make a fortified camp. *Khandhāvāraṃ bandhati* appears to mean to halt or to settle down temporarily in a place (Dh. 265; Ten J. 24).

**KHANDHIKO** (*adj.*), Carried on the shoulders [खण्डि + क]. Sen. K. 390.

**KHANDHO**, The god Skanda [खण्ड]. Ab. 13 (possibly a wrong reading for *khando*, but both editions have -dh, and also Clough's dict.).

**KHANDHO**, The shoulders; the trunk of a tree; a multitude, quantity; one of the five elements of being [खण्ड]. Ab. 264, 548, 630, 851. *Haṭṭhi-kkhandho*, the back of an elephant (Mah. 38, 45; Ras. 17). *Nisidāpiya taṃ khandho*, the elephant placing the king on his back (Mah. 217). Of a lion's back (Mah. 44). *Rukkhakkhandho*, the trunk of a tree (Dh. 165). *Tūlānaṃ khandhā*, the trunks of palmyra trees (Mah. 141, comp. 113). *Dukkakkhandho*, aggregation of sufferings (Alw. N. 36). *Puññakkhandho*, accumulation of merit

(Att. 195). *Tamokkhandhena āvuzā*, shrouded in thick darkness (Alw. N. 98). *Mahatā tejjakkhandhena*, by this vast accumulation of heat. *Mahantam bhogakkhandhaṃ paḥāya*, leaving behind him a great store of wealth. *Maṣikkhandho*, a magic jewel (F. Jāt. 3). Khandha is one of the technical terms of the Buddhist philosophy. There are five khandhas, "elements or attributes of being," *rūpakkhandho*, *vedanākkhandho*, *saññākkhandho*, *saṃkhārakkhandho*, *viññāṇakkhandho*. They are also called *rūpupādānakkhandho*, *vedanupādānakkhandho*, *saññupādānakkhandho*, *saṃkhārupādānakkhandho*, *viññāṇupādānakkhandho* (see *Upādānaṃ*). Separately they are *rūpaṃ*, *vedanā*, *saññā*, *saṃkhārā* (*pl.*), *viññāṇaṃ*, or Form, Sensation, Perception, Discrimination, Consciousness. For a full description of each khandha see the sep. articles *Rūpakkhandho*, *Vedanākkhandho*, etc. Khandha in this connexion probably means collection or aggregate, for *Rūpakkhandha*, or the organized body, is an assemblage of twenty-eight elements and properties, and *Viññāṇakkhandha* has no less than eighty-nine subdivisions, and *Saṃkhārā* fifty-five. The five khandhas embrace all the essential properties of every sentient being: some beings possess them less completely than others, and the inhabitants of the four *Arūpa-brahmalokas* do not possess the first khandha (*rūpa*) at all. When a man dies the khandhas of which he is constituted perish, but by the force of his *Kamma* a new set of khandhas instantly starts into existence, and a new being appears in another world, who though possessing different khandhas and a different form is in reality identical with the man just passed away, because his *Kamma* is the same. *Kamma* then is the link that preserves the identity of a being through all the countless changes which it undergoes in its progress through *Saṃsāra*. Though the khandhas perish at death there is practically no break in the line of organized existence, for the formation of the new khandhas follows instantaneously, and without appreciable interval, upon the dissolution of the old. When by the attainment of *Arhatship* *Kamma* has been destroyed the potentiality for re-birth conveyed by *Kamma* ceases, and the death of the *Arhat* is the annihilation not merely of his khandhas but of his existence. *Vedanā*, *saññā* and *saṃkhārā* are collectively termed

*dhammā*, "faculties" (Dh. 90; Alw. N. 70).—*Attā khandhā*, former existences (Dh. 413). *Khandhavatṭaṇ*, continuing or renewal of the khandhas, i.e. continued existence (Dh. 278). *Khandhaparinibbāṇaṇ*, annihilation of being (Dh. 350). *Khandhānam udayavyayaṇ*, the formation and dissolution of the khandhas, viz. the successive revolutions of re-birth and death (Dh. 67). Man. B. 388, 394, and foll.; B. Int. 475, 496, 511, and foll., 634; Dh. 36, 354, 422.

**KHANDICCAM**, State of being broken [खण्डित + च].

**KHANDO** (*adj.*), Broken, fragmentary, imperfect [खण्ड]. *Khaṇḍadanto*, having broken teeth (Dh. 315). *Khaṇḍo*, lump sugar (Ab. 462). *Akhaṇḍo* and *khaṇḍam*, a fragment, piece, part (Ab. 53). *Mattikākhaṇḍo*, a lump of clay (Ab. 447). *Cammakhaṇḍo*, a strip of skin, a rug (Mah. 3; Pāt. 87). *Pācīnakhaṇḍo*, eastern division (Mah. 137). *Dvīkhaṇḍam*, in two parts, broken in two (Mah. 141).

**KHĀNETI**, see *Khanati*.

**KHANITTĪ** (*f.*), A spade or hoe [खनिच]. Ab. 447.

**KHĀNITTIKO**, One who digs [खनिच + इक्].

**KHAÑJANO**, A wagtail [खञ्जन्]. Ab. 643.

**KHAÑJARĪṬO**, A wagtail [खञ्जरीट]. Ab. 643.

**KHAÑJATTAM**, Lameness [खञ्ज + ल्]. Mah. 142.

**KHAÑJO** (*adj.*), Lame [खञ्ज]. Ab. 320. *Pādena khañjo*, lame of one foot.

**KHAÑÑATI**, see *Khanati*.

**KHAṆO**, A moment; a brief measure of time; leisure; right moment, opportunity [खण]. Ab. 66, 855. *Khaṇena āgantvā*, coming in a moment (Dh. 87). *Taṅkhaṇam*, and *taṅkhaṇe*, that instant, at once, instantly. *Tasmim khaṇe*, at that moment, at once, thereupon (F. Jāt. 10; Dh. 87, 155). *Nibbattakkhaṇe*, at the moment he was re-born (Dh. 153). *Khaṇe khaṇe*, from time to time, as opportunity offers (Dh. 43). *Dullabhā khaṇa-sampatti*, it is difficult to find an opportunity (B. Lot. 305). *Khaṇḍittito*, one who has let the right moment pass (Dh. 56). For *khaṇalayo*, *khaṇamuhutto*, and for *khaṇo* as a measure of time see *Muhutto*.

**KHANTABBO**, see *Khanati*.

**KHANTI** (*f.*), Patience, long-suffering, forbearance, endurance [खान्ति]. Ab. 161; Dh. 34. *Khanti-bala*, whose strength is patience, strong in en-

durance (Dh. 71). *Khanti* is one of the *Pāramitās* (Man. B. 102).

**KHANTIMĀ** (*adj.*), Patient, forbearing [खान्ति-मन्]. Ab. 732.

**KHANTO** (*p.p.p. khamati*), Patient, enduring [खान्त = चन्]. Ab. 732.

**KHĀNU**, and **KHĀṆU** (*m.* and *n.*), The stump of a tree [from खन् or perhaps खण्]. Ab. 549. *Khānumatthake patitvā*, having fallen on to a stump of a tree (Dh. 107). B. Lot. 576; Sen. K. 539.

**KHĀNUKO**, and **-KAM**, The stump of a tree [khānu + क्]. *Khānuke laggesi*, tied to a post. *Khānuka* appears also to mean something much smaller than the stump of a tree, as a splinter or thorn, for at Ten J. 24 an elephant is represented as treading on a *khādirakhānuka*, "acacia splinter," which runs into his foot and has to be extracted with an instrument. Often written *khāpuka*.

**KHĀNUMĀ** (*adj.*), Having stumps [khānu + मन्]. Cl. Gr. 24.

**KHARĀDIYĀ** (*f.*), A proper name. Sen. K. 227.

**KHĀRAKO**, Alkali, potash, soda; a bud; name of a tree [खारक्]. Ab. 544, 568, 1116. Comp. Dh. 260 *khāriko*.

**KHARANAM**, Pouring, flowing [खरन्].

**KHARATI**, To flow, to stream [खर].

**KHĀRĪ** (*f.*), A measure of grain containing about three bushels [खारी]. Ab. 483.

**KHARO** (*adj.*), Solid; sharp; severe; hoarse; rough, harsh [खर]. Ab. 711. Masc. *kharo*, an ass (Ab. 502), a saw (Ab. 967). *Kharā vedanā*, acute pains (F. Jāt. 12; Ras. 23). *Kharā sudhā*, solid cement (Mah. 169).

**KHĀRO** (*adj.*), Salty, alkaline [खार]. *Kharā mattikā*, saline earth (Ab. 182). Masc. *khāro*, alkali, potash, lye (Ab. 1134).

**KHĀṬAKO**, The fist [खटक्]. Ab. 268, 1031.

**KHĀTAM**, A pond or tank [खात = खन्]. Ab. 677; Dh. 316.

**KHATI** (*f.*), Digging, excavating [from खन्]. Sen. K. 498.

**KHATO** (*p.p.p. khanati*), Dug, excavated. Sen. K. 498.

**KHATTĀ** (*m.*), A door-keeper; a charioteer [खप्]. Ab. 1095.

**KHATTAM**, A kshatriya [खप्]. Ab. 335.

**KHATTIYAMAHĀSĀLO**, A wealthy kshatriya [खनिच + महा + खार]. Ab. 337; Dh. 233. To



be a mahāsāla a khattiya must possess at least a hundred koṭis of treasure, and his daily expenditure must be twenty ammanas of kahāpapas.

**KHATTIYO**, A kshatriya, or man belonging to the warrior caste, a prince, nobleman [क्षत्रिय]. Ab. 335. *Moriyā khattiyā*, the Maurya princes (Mah. 21). *Sannaddho khattiyō tapati*, the warrior shines in his armour (Dh. 69). *Rājā khattiyō*, a kshatriya king (Dh. 52). Fem. *khattiyā*, *khattiyānī*, a kshatriya lady or princess (Ab. 236; Mah. 61).

**-KHATTUM**, This is an adverb forming multiplicative numerals [कृत्वत्]. *Ekakkhattum*, once. *Dvikkhattum*, twice. *Sattakkhattum*, seven times. *Soḷasakkhattum*, sixteen times. *Sattasahasakkhattum*, seven thousand times (Dh. 174).

**KHĀYATI** (*pass.*), To be known, to be seen, to appear [खायते = खा]. *Sabbasattānaṃ khāyati*, is visible to all men (Dh. 244). *Naccantamayūro viya khāyati*, looks like a dancing peacock (Dh. 237). P.p. *khyāto*.

**KHĀYIKO**, Eating [खादिक + क]. *Aggakhāyīkaḥḍṭake*, in the famine in which men ate sprouts (Mah. 195, the term. -ka belongs to *aggakhāyī*).

**KHĀYITO** (*p.p.p. khāddati*), Eaten [खादित]. Pāt. 78. Comp. last.

**KHAYO**, An abode; diminution, loss, decay; phthisis; end, destruction [क्षय]. Ab. 207, 323, 763; Mah. 137; Dh. 63, 69, 72, 75. *Paññakkhayo*, exhaustion of merit (Kh. 13). *Tapphānaṃ khayō*, cessation or extinction of desire (Dh. 28). *Āyukkhayo*, cessation of life, death. *Khayavayaṃ*, decay and death, perishableness (Dh. 80).

**KHEDANAṀ**, Suffering [खेदन्].

**KHEDO**, Affliction, suffering, weariness [खेद]. Ab. 1159; Mah. 215, 248.

**KHEḶO**, Saliva, phlegm [खेḶ]. Ab. 281; Kh. 3; Dh. 102, 142, 340.

**KHEMI** (*adj.*), Safe, tranquil [खेमिन्]. Kh. 15; Dh. 46.

**KHEMO** (*adj.*), Safe, secure, prosperous, peaceful [खेम]. Ab. 88. *Sarapaṇaṃ khemaṇaṃ*, a sure refuge (Dh. 34). Neut. *khemaṇaṃ*, safety, well-being, happiness (Ab. 1037), also Nirvāṇa (Ab. 8). *Khemappatto*, secure (B. Lot. 403).

**KHEPAKO** (*adj.*), Throwing, letting fall [क्षेपक]. Pāt. 22. *Khepako*, a darter, an archer (Ab. 922).

**KHEPANAM**, Throwing [क्षेपण]. Ab. 1078.

**KHEPETI** (*cons. khipati*), To throw; to spend, to pass [क्षेपयति = क्षिप]. *Sabbakilessa khetvā*, having thrown off all lests (Dh. 184). *Addhamāsaṃ khetvā*, having spent half a month (Mah. 11). *Tattha divasaṃ khetvā*, having spent the day there (Dh. 117). *Devalokā deva-lokaṃ samsarantā dvenavasi kappe khetvā*, they passed ninety-two kalpas transmigrating from one heaven to another (Dh. 129).

**KHEPO**, Throwing; abuse, contempt, blame [क्षेप]. Ab. 121, 1078. *Cittakkhepo*, madness (Dh. 25).

**KHETAKAM**, A shield [क्षेटक]. Ab. 392.

**KHETĀJĪVO**, A husbandman, farmer, cultivator [क्षेप + जाजीव]. Ab. 447.

**KHETTAM**, Landed property; a cultivated field; a wife; the body; place, region, domain; extent [क्षेप]. Ab. 880; Dh. 64. *Khettapālo*, and *khettagopālo*, and *khetarakkhako*, one who watches a field to ward off depredations by thieves, animals, etc. (F. Jāt. 15, 53). *Sāliyavakkhetāni*, fields of hill paddy and barley (F. Jāt. 15). There are three Buddhakkhetas, "regions of a Buddha," *visayakkhetāṃ*, *opākkhetāṃ*, *jātikkhettāṃ*. The first is the region to which Buddha's omniscience extends, and is co-extensive with the material universe as it includes an infinite number of Cakkavālas. The second is the region to which Buddha's authority extends, it includes a hundred thousand koṭis of Cakkavālas. The third is said by Hardy to include "the systems, ten thousand in number, in which a Buddha may be born (between the birth in which he becomes a claimant for the Buddhahip or a Bodhisat, and the birth in which he attains the supremacy), or in which the appearance of a Buddha is known, and to which the power of spirit or priestly exorcism extends" (Man. B. 2, comp. 143; B. Lot. 363).

**KHIDPĀ** (*f.*), Play, sport [खीडा]. Ab. 176; Mah. 66 and err.; Dh. 326. See also *Kṛdā*.

**KHIJATI**, To be afflicted [खिद्]. Cl. P. Verbs, 6.

**KHILAJĀTO** (*adj.*), Sulky, discontented, obstinate [खिल + जात = खन]. Pāt. 72. Comp. *Cetakhilo*.

**KHILIBHŪTO** (*adj.*), Stubborn [खिली + भूत].

**KHILO**, Stubbornness, obstinacy; waste or fallow land [खिल].

**KHĪLO**, A pin, a stake [खील]. Ab. 1115; Mah. 172. See also *Kūlo*, and comp. *Indakkhilo*.

**KHINABLIJO**, Whose germ of existence has withered, whose Karma is exhausted, an Arhat [बीय + बीज]. Kh. 10.

**KHINAPUNABBHAVO**, One for whom re-birth has come to an end, an Arhat [बीय + पुनर् + भव]. Alw. N. 108.

**KHINĀSAVO**, One in whom human passion is extinct, an Arhat [बीय + आसव]. Ab. 10; Dh. 16, 74.

**KHINNO** (*p.p.p. khijjati*), Tired, distressed [खिन् = खिद्]. Ab. 841.

**KHINO** (*p.p. khyati*), Decreased, decayed, come to an end, ceased, died out [बीय = बि]. *Khīṇaṃ purāṇaṃ*, their old (Karma) is exhausted (Kh. 10). *Khīṇā jāti*, re-birth is at an end. *Khīṇamacche pallale*, in a lake where the fish have perished (Dh. 28).

**KHIPANAM**, Throwing [चिप् + ञ]. Ab. 1004.

**KHIPATI**, To throw; to discharge, to shoot [चिप्]. *Saraṇ khipi*, he shot an arrow (Mah. 45). *Bahiṃ khipati*, pitches them outside (Mah. 137). Aor. *khipi* (Dh. 193). P.p.p. *khitto*. Caus. *khepeti* (see sep.), *khipāpeti* (Mah. 124, 211, 262; Dh. 341).

**KHIPATI**, To sneeze [चिच्, चीच्, चीच्, चु]. Aor. *khipi* (Ten J. 19). P.p.p. *khipito*. Loc. absolute *khipite*, when a person sneezes (Ten J. 19). Caus. *khipāpeti* (Ten J. 21).

**KHIPITAKAM**, A sneeze. Ten J. 19.

**KHIPPO** (*adj.*), Quick, speedy [चिप्]. Ab. 40. Adv. *khippaṃ* and *khippaṃ eva*, speedily, soon, directly (Dh. 12, 25, 42, 51; Mah. 121). *Khippataraṇ* (*adv.*), more quickly (F. Jāt. 50).

**KHIRAM**, Milk [कीर]. Ab. 500. *Khīrasāgara*, the Milk Ocean (Mah. 240). *Khītramukho dāraḥ*, a milk-faced boy (Dh. 353).

**KHIRANNAVO**, The mythical ocean of milk [कीर + नव]. Ab. 659.

**KHIRAPAKO** (*adj.*), Drinking milk [कीरप + क]. *Khīrapako vaccho*, a sucking calf (Dh. 50).

**KHIRIKĀ** (*f.*), A sort of date tree [कीरिका]. Ab. 564.

**KHĪRODAKAM**, and **KHĪRODO**, Water from the Milk Ocean [कीर + उद्दक and उद्द]. F. Jāt. 28; Ras. 33.

**KHITO** (*p.p.p.*), Exhausted [चित = बि].

**KHITTO** (*p.p.p. khipati*), Thrown; darted [चित = बिप्]. *Rattikhittā sard*, arrows shot in the night (Dh. 53). Dh. 7; Mah. 137, 152.

**KHIYANAM**, Being angry, complaining, murmuring. Pāt. 18. *Khiyanaka* (Pāt. 12).

**KHIYATI** (*pass.*), To decrease, to waste away, to be exhausted, to come to an end; to be angry, to murmur, to complain, to make a fuss [कीयते = बि]. Mah. 138; Alw. I. 72; Pāt. xxviii (*manussā khyanti*, people are annoyed). Imperat. *khyatu* (Dh. 383). Opt. *khiyetha* (B. Lot. 314). Aor. *khiyittha* (Mah. 62). P.p.p. *khiyo*. *Khiyyati* at Pāt. xxviii.

**KHO** (*adv.*), Indeed [खु]. *Esa kho dāḥaṃ karoti bandhanaṃ*, he indeed makes strong the bond (Dh. 63). *Sace kho Upāli samānesu Sakyaputtīyesu pabbajeyya evaṃ kho Upāli amhākaṃ accayena sukhaṃ jīveyya*, supposing U. were to become an ascetic in the S. fraternity then indeed at our death he would live happily (Alw. I. 101). *Buddhasāsanadāyādo hoti kho maddiso*, tell me, can a man like myself become a relative of religion? (Mah. 36). *Ye ca kho*, but those indeed who . . (Dh. 16). *Tena kho pana samayena*, now at that time . . (Alw. I. lxix; Alw. N. 103). *Na kho paṇ'etaṃ Ānanda evaṃ dāḥhabbaṃ*, nay, Ānanda, the matter is not to be viewed thus (B. Lot. 402). *Atha kho tesāṃ brāhmaṇānaṃ etad ahoṣi*, and those brahmins thought thus (Alw. I. lxix, comp. Kh. 4). *Kuhiṃ nu kho*, I wonder where (Dh. 193, comp. 163). *Kiṃ nu kho karissāmi*, what shall I do? (Dh. 175). Very frequently used as the second or third word of a sentence, without any special meaning, or where we should use the conjunction "and": *Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad avocum*, and seated on one side those priests thus addressed Buddha (Dh. 175, comp. Kh. 4); *N' eva kho asakkhī Bhāradvāja*, and neither was Bh. able (Alw. N. 103); *Ayaṃ kho samāno Gotama*, this ascetic Gotama (Alw. I. lxix); *Ayaṃ kho brahmaṇa pariyāyo*, this, brahmin, is the way (Alw. N. 35). *Kh' ajja = kho ajja*; *kho assa = kho assa* (Sen. K. 208); *kho esa = kho esa* (Alw. N. 34). See also *Khalu*.

**KHOBHETI** (*caus.*), To shake, to agitate, to stir up [कोभयति = जुम्]. *Sakalajambudīpaṃ khotvā*, after rousing all India with his eloquence (Dh. 405). F. Jāt. 51.

**KHOMO** (*adj.*), Flaxen [कीम]. Ab. 297. Neut. *khomaṃ*, linen, a linen garment (Ab. 291; Kamm. 9).

**KHONDO** (*adj.*), Lame [खोद]. Ab. 320.

KHOPANA, see *Kho*.

KHUDĀ (*f.*), Hunger [बुधा]. Ab. 468; Ras. 35.

KHUDDAGHAṆṬIKĀ (*f.*), A fringe of bells used as an ornament [बुद्धचण्डिका]. Ab. 286 (the spelling is -*ṇṭhikā*, which reading is found in some MSS.).

KHUDDAJANTU (*m.*), and -NTUKO, A small animal, as an insect, worm [बुद्ध + जन्तु]. Ab. 494; Sen. K. 365.

KHUDDAKO (*adj.*), Small [बुद्धक]. Dh. 265, *Sujano khuddako*, good men are few (Ras. 35). Fem. *khuddikā* (Mah. 88). *Khuddakapāṭho*, name of one of the books of *Khuddakanikāya* (Kh. 16). For *Khuddakanikāyo* see *Nikāyo*.

KHUDDAM, Honey [बुद्ध]. Ab. 494, 821.

KHUDDĀNUKHUDDAKO (*adj.*), Small and trifling [बुद्ध + अनु + बुद्ध + क]. Ab. 431. By *khuddānukhuddakāni sikkhāpadāni* are no doubt meant the minor details of canonical law, precepts not involving questions of fundamental morality (Pāt. xxxvii, 17, 102).

KHUDDO (*adj.*), Small; low, vile, poor, mean, miserly, miserable [बुद्ध]. Ab. 704, 739, 821; Kh. 15. *Khuddasaṅkha*, a small shell (Ab. 676). *Khuddasākhā*, a twig (Dh. 111). Fem. *khuddā*, a bee (Ab. 645, 821).

KHUDITO (*p.p.*), Hungry [बुधित]. Ab. 756.

KHUJJO (*adj.*), Hump-backed, crooked [कुब्ज]. Ab. 319. Fem. *khujjā* (Dh. 159, 177). *Piṭṭhiyā* (*instr.*) *khujja*, crook-backed (Sen. K. 399).

KHULUKHULUKARAKO (*adj.*), Making a scraping noise.

KHUPPIPĀSĀ (*f.*), Hunger and thirst [बुध् + पिपासा]. B. Lot. 443.

KHUPPIPĀSITO (*adj.*), Hungry and thirsty [बुध्पिपासित]. Man. B. 458 (the reading *khuppipāsika* is perhaps correct).

KHURAGGAM, Hall of tonsure, a room in which the heads of Buddhist priests are shaved [चुर + अगार, see *Aggam*]. Mah. 24, 103.

KHURAKO, Name of a tree [चुरक]. Ab. 561 (same as *tilaka*).

KHURAPPO, An arrow with a horse-shoe head [चुरप्प]. Ab. 389.

KHURATI, To cut, to scratch [चुर, चुर]. Cl. P. Verbs, 7.

KHURO, A razor; a sharp blade [चुर]. Alw. I. ciii.

KHURO, The hoof of a horse or ox [चुर]. Ab. 371; Mah. 218.

KHV, see *Kho*.

KHYĀ (*f.*), Indication, sign [ख्या]. *Itthikhyā*, sign of the feminine (Sen. K. 228, 229).

KHYĀTO (*perf. part. khāyati*), Known, famous [ख्यात = ख्या]. Ab. 724, 935.

KIBBIDHĀNAM, Rules of kṛit affixes [कृत् + विधान]. Sen. K. 479.

KIBBISAM, Fault, demerit, sin [विस्मिन्]. Ab. 84, 1062; Alw. I. xiii.

KĪCAKO, A sort of bamboo, *Arundo Karka* [कीचक].

KICCĀDHĪKARAṆAM, A question or case that arises in connexion with the performance of ecclesiastical duties or rites [कृत्य + अधिकरण]. Pāt. 64, see *Adhikaraṇam*.

KICCAKARO (*adj.*), Performing services or duties [कृत्य + कर]. Pāt. 79.

KICCĀKICCĀNI (*neut. pl.*), Duties great and small, all sorts of duties [कृत्य + कृत्य with lengthened *a*]. Dh. 13, 265. This is a compound like *phalāphalāni*.

KICCHO (*adj.*), Difficult, troublesome, wearisome, laborious, painful [कच्छ]. Ab. 89; Dh. 33. Neut. *kiccham*, pain, trouble. Acc. *kiccham*, instr. *kicchena*, and abl. *kicchā*, with great trouble, with difficulty (Sen. K. 323; Alw. I. 92; Dh. 114). *Akicchena*, without trouble (Mah. 89).

KICCO (*p.f.p. karoti*), That ought to be made or done [कृत्य]. *Tumhehi kiccaṃ ātappaṃ*, you yourself must make an effort (Dh. 49). *Yam hi kiccaṃ tad apaviddham*, for what ought to be done is neglected (Dh. 52). Neut. *kiccaṃ*, work, duty, service, business, need (Ab. 772). *Kiccaṃ me atthi*, I have something to do (Dh. 86). *Amhākaṃ ekaṃ kiccaṃ atthi*, I am very busy (Dh. 93). *Kiccaṃ samuppanne*, when need arises (Kh. 12). *Tava tathārūpe kiccaṃ sati*, if you should meet with a similar accident, lit. if such a need should arise to you (Ras. 30). With instr. *Mayhaṃ rajjena kiccaṃ n' atthi*, I do not want the kingdom (Dh. 341). *Gamaṇakiccaṃ n' atthi*, there's no occasion to go (Dh. 219). *Paḍḍhakiccaṃ n' atthi*, there's no need of a lamp (Pāt. 1). *Tūḍiṇa pāpena mama yaṭṭhigahapakiccaṃ n' atthi*, I have no business to be holding a staff with a sinner like you (Dh. 86). *N' atthi mayhaṃ tumhākaṃ samapāṇaṃ upasaṅkamanakiccaṃ*, I don't want

to be running after your priests, lit. there is not to me any need for the approaching of your priests. *Sabbattha kicce*, in every part of the work (Mah. 100). *Attano kiccena*, on some business of his (Att. 213). *Kattabbakiccā vicāretvā*, having performed all the necessary duties of hospitality (Alw. I. 79). *Akaramhase te kiccā*, we have done thee a service (F. Jāt. 12). *Lonkādāpassa kiccessu mā pamajji*, be unremitting in serving Ceylon (Mah. 105). *Pubbakiccā*, preliminary business (Pāt. 1). *Buddhakiccā*, the duties or mission of a Buddha. *Dhātukiccā*, ceremonies performed in honour of a sacred relic. *Petakiccā*, duties to departed relatives (Dh. 206, comp. Kh. 11). *Sartrakiccā*, performing the last duties to the body of a dead person (Das. 3, Dh. 222). *Ājāhanakiccā*, cremation ceremony. *Katakicca*, one who has performed his duties or mission (Mah. 43; Dh. 69).

**KIDĪ** (*adj.*), Like what? [कीदृश]. Sen. K. 525.

**KIDIKKHO** (*adj.*), Like what? of what sort? [कीदृश]. Sen. K. 525.

**KIDISO**, and **KIRISO** (*adj.*), Like what? of what sort? [कीदृश]. Sen. K. 525. *Silāṃ nāma kīdisaṃ*, what's sila like? (Dh. 193). *Kīdisaṃ? yaṃ eḥo nābhīhīrati*, what sort of island? one that the flood does not overwhelm (Dh. 182). *Kīdisaṃ bhadda*, how are you, madam? (Dh. 89, comp. 82). Fem. *kīdisī* (Dh. 314). Mah. 27, 243.

**KĪKĪ** (*f.*), The blue jay [किंकि]. Ab. 643.

**KILA** (*adv.*), It is said, they say [किल]. *Supine kila evaṃ āha*, they say he said this in a dream (Alw. I. 6, 7). See the usual form *Kira*.

**KILĀ** (*f.*), Sport, amusement, play [कीला]. Ab. 176. *Sīhakkīlā*, lion's gambols (F. Jāt. 47). *Kīlā-gulako*, a play-ball (Mah. 141). *Gulakkīlā*, playing at ball (139). *Kīlāmaṇḍalam*, playground (Dh. 328). *Kīlā-upavanā*, a pleasure grove, a park (Pāt. 115). *Jalakkīlā*, an aquatic festival (Mah. 218). *Tissavāpimakkīlā*, a great aquatic festival at the Tissa lake (Mah. 189). See also *Khiddā*.

**KILAMANAM**, Fatigue [कलम + नम]. Ab. 761.

**KILAMATHO**, Fatigue [कलमथ]. Ab. 761; Dh. 306.

**KILAMATI**, To be tired, worn out, troubled, exhausted [कलम]. Dh. 78, 154; Alw. I. 101. Caus. *kilāmapeti*. P.p.p. *kilanta*.

**KILANAM**, Playing, sport [कीलन]. *Tesaṃ kilānakāle*, while they were sporting (F. Jāt. 47).

*Kīlanuyyānaṃ*, pleasure grounds (Pāt. 115). Comp. *Sādhukīlanāṃ*, *Paṇsukīlanāṃ*.

**KILANJO**, A mat, matting [किलिज्ज]. Ab. 455; Mah. 212; Alw. I. 78.

**KILANTO** (*p.p.p. kilamati*), Wearied, exhausted [किलान्त = कलम]. *Maggakilanto*, tired with his journey (Dh. 210). *Nāvakkilantadehattā*, from their bodies being exhausted with the sea-voyage (Mah. 217). *Uphe kilante*, in this exhausting heat (Mah. 103). Mah. 132.

**KILĀSO**, A cutaneous complaint, dry leprosy [किलास]. Kamm. 4. *Kilāso ti na bhijjanakam na paggharaṇakam padumapundarikavapaṇam kuṭṭham yena gunnaṃ viya sabalaṃ sariraṃ hoti*.

**KILATI**, To play, to sport [कील]. *Sīhakkīlāṃ kīlīsu*, gambolled as lions will (F. Jāt. 47). *Migavaṃ kīlītuṃ agā*, went forth to enjoy the sport of the chase (Mah. 78). *Tassa ekadivasaṃ mahānādiyaṃ jālakaṇḍake kilantassa*, one day as he was amusing himself by throwing nets in the great river (F. Jāt. 5). P.pr. *kīlāmaṇo* (Dh. 281; Mah. 141). P.p.p. neut. *kīlītaṃ*, sport (Ab. 176). *Salīlakīlītaṃ*, a water festival (Mah. 78).

**KILESO**, Sin, depravity, corruption, human passion, moral defilement, lust [किलेश]. The ten Kilesas, or evil passions, are *lobho*, *doso*, *moho*, *māno*, *diṭṭhi*, *vicikicchā*, *thīnaṃ*, *uddhaccaṃ*, *ahīkā*, *anottappaṃ*, desire, hate, ignorance, vanity, heresy, doubt, sloth, arrogance, shamelessness, hardness of heart (B. Lot. 444, comp. Man. B. 417, 418). Kleṣa or moral depravity being the cause of sinful actions is therefore primarily the cause of re-birth or continued existence. Arhatship consists in the annihilation of Kleṣa (E. Mon. 281, 288, 290). The five Kilesas are probably *lobha*, *dosa*, *moha*, *māno*, *uddhaccaṃ*. At Dh. v. 88 the commentator explains *cittakleṣā* by the five *nivaraṇas*. *Kileṣāturo*, love-sick (Ten J. 51). For *kilesakāmo* see *Kāmo*. Dh. 138, 227, 278, 350, 432. See *Kīṇanaṃ*.

**KILINNO** (*p.p.p.*), Wet [किलिन् + किलिद्]. Ab. 753.

**KILISSATI**, To suffer, to be injured; to be deprived [किलिस्स]. *Na kilisseyya*, let him not allow himself to be disgraced (Dh. 29, 326). *Vatthāni kilissanti*, one's clothes get dirty. P.p.p. *kilīṭṭho*.

**KILITAM**, see *Kīlāti*.

**KILITO** (*p.p.p.*), Bound [कीलित = कील]. Ab. 747.

**KILITṬHO** (*p.p.p. kilissati*), Afflicted, suffering; depraved, sinful, polluted, vicious; soiled, dirty;

contradictory [किट्ट = किङ्ग]. Ab. 125. *Kamma-kiliṭṭhaṃ*, evil actions, demerit (Dh. 3). *Kiliṭṭhā cetand*, sinful intention (Mah. 41). *Sabbagehaṃ kiliṭṭhaṃ karontā*, dirtying the whole house (Dh. 300). *Kiliṭṭhagattena*, with unwashed limbs (Dh. 304).

**KILO**, A pin, a stake [कील]. Ab. 374, 449. See *Khilo*.

**KILOMAKAM**, This word is क्लोमन् + क्; it is explained by Visuddhi Magga in the following words, *kilomakesu paṭicchannakilomakaṃ hadayaṃ ca vakkhaṃ ca parivāretpā appaṭicchannakilomakaṃ sakalasartre cammassa heṭṭhato maṃsaṃ pariyonandhitvā ṭhitam*, which appear to mean "Of the two k.s the innermost k. surrounds the heart and kidneys, the outer k. envelops the flesh below the skin throughout the whole body." From this it would appear to indicate some membrane, as the pleura.

**KIM** (*adv.*), Why? Pray! What! [किम्]. This word must not be confounded with *kiṃ* the neut. sing. from *ko*, for the use of which see under *Ko*. Ab. 949, 1138, 1139. *Kim āgato 'si*, why are you come? (Mah. 103). *Na kṛissanti kiṃ bhikkhā*, why should not monks amuse themselves? (Mah. 33). *Kim evaṃ vadesi*, why do you say that? (Dh. 159). *Ichchūlobhasamāpanno samaṇo kiṃ bhavissati*, can a man be a Cramapa who is full of lust and covetousness? (Dh. 47). *Kim Ānando na ppahoti*, what! is Ānanda not qualified? *Kim vo bhante hatthi kiṃ karonti*, pray, sir, what do the elephants do to you? (Dh. 154). *Roruppdāna tass' eva kiṃ pūremi manoratham*, can I fulfil my wish by getting angry with him? (Mah. 261). *Gadrabhānaṃ rave atthaṃ kiṃ jānāsi*, what! do you know the hidden meaning in the bray of an ass? (Mah. 250). *Kim ayaṃ mahārāja gahapatiko viya dhāvati*, why there's a king running like an ordinary householder! (Dh. 234). *Samma Sujāta kiṃ umuattako 'si*, why, friend Sujāta, are you mad! (Das. 31). *Kim mahārāja avissamitvā āgato 'siti āma bhante*, pray, great king, did you come here without having any rest? Yes, lord (Dh. 401). *Kim kāḷaṃ*, is it black? (Dh. 193). *Kim tass' eva dinnam mahapphalaṃ amhākam pi dinnam mahapphalaṃ eva*, of course alms given to him have a great reward, and alms given to us have a great reward also (Dh. 338). *Kim bhante natthukammaṃ kataṃ*, well, sir, did you use my

remedy? (Dh. 83). With foll. *pana*: *Kim pana vaṇṇam bhāsittā*, did you really praise? (Dh. 395); *Kim pana so tumhehi mārento diṭṭho*, come! did you see him kill them? (Dh. 88); *Kim pana Rājagahe tato adhiṇaṃ ratanaṃ n' atthi*, let me see, is there no treasure in R. greater than this? (Alw. I. 75); *Kim pana passasi bhacce me bhōti tvam*, pray, madam, do you see my servants? (Mah. 48); *Kim pan' ettha apattibhāvaṃ na jānāsi*, do not you know there is sin in doing this? (Dh. 103). With foll. *nu*: *Kim nu kho rogo na vūpasanto*, how is it the disease is not cured? *Kim nu 'ma 'va samaṇiyo*, of course these are pious nuns (Pāt. 99; Sen. K. 206; comp. the example from Dh. 338 given above). See *Kinti*, *Kinru*, *Kimuta*, *Kimapi*.

**KIMĀṄGA** (*adv.*), Far more [किम् + अङ्ग].

**KIMAPI** (*adv.*), Far more [किम् + अपि]. *Gaṇṭuṃ ca kimapi bhaṇitvā ca na sakkoti*, and he is unable to walk, much less to speak (Att. 206).

**KIMATTHAM** (*adv.*), On account of what? why? [किमर्थम्]. Mah. 159; F. Jāt. 54; Dh. 95, 248; Sen. K. 260.

**KIMATTHO**, What need? [किम् + अर्थ]. *Kim-attho me (dat.) Buddhena*, what do I want with Buddha? (Sen. K. 330). See *Ko*.

**KIMI** (*m.*), A worm, an insect [कृमि]. Ab. 623.

**KIMIJO** (*adj.*), Produced by a worm; silken [कृमिज]. Ab. 298.

**KIMNĀMO**, and **KINNĀMO** (*adj.*), Having what name? [किम् + नामन्]. *Kimnāmo 'si*, what is your name? (Kamm. 5).

**KIMNIMITTO** (*adj.*), Having what mark? [किम् + निमित्त]. Ras. 67.

**KIMPACCAYĀ**, By means of what? [किम् + प्रत्ययात्].

**KIMPAMĀNO**, (*adj.*), How large? of what dimensions? [किम् + प्रमाण]. Mah. 111.

**KIMPURISO**, A class of demigods in the service of Kuvera [किम् + पुरिष]. Ab. 45.

**KIMSANTHĀNO** (*adj.*), Having what shape? [किम् + संस्कार].

**KIMSU** (*adv.*), How? [किम् + सिद्]. Ab. 1139.

**KIMSU** (*neut. pron.*), What? [किम् + सिद्]. *Kim sūḍha vittaṃ purisassa seṭṭham*, what is a man's best treasure on earth? (Sen. K. 207, *kiṃ sūḍha* = *kiṃ su idha*). *Kim su tassa mahabhayam*, what is its great fear? (Alw. I. 106).

**KIMSUKO**, The tree *Batea Foudosa* [किंशुक].  
Ab. 555.

**KIMU** (*adv.*), How much more! [किम् + उ].  
Cl. Gr. 73.

**KIMUTA** (*adv.*), How much more! [किम् + उत].  
Ab. 1138; Att. 192.

**KIMVADANTĪ** (*f.*), Report, rumour [किंवदन्ती].

**KIMVĀDĪ** (*adj.*), Saying what? holding what doctrine? [किम् + वादिन्]. Mah. 42.

**KIMYATHĀ** (*adv.*), How? [किम् + यथा].

**KINĀTĪ**, To buy [की]. Sen. K. 440. Ger. *kiṣitvā* (Mah. 223).

**KIŒCANAM**, Anything, something; moral defilement, sin, clinging to the world, attachment [किञ्चन]. *Yesan no n' atthi kiñcanam*, we who have nothing, or perhaps "we who are free from attachment to the world" (Dh. 36, comp. the stanzas at Dh. 175, 308, where *kiñcana* appears to have its secondary and technical meaning). The three *Kiñcanas* are *rāgo kiñcanam*, *doso kiñcanam*, *moho kiñcanam*. *Kiñcana* is sometimes explained by *palibodho*, "obstacles to religious perfection." Under the term may be included any of the Kilesas, as *rāgo*, *doso*, *moho*, *māyā*, *sātheyyam*. Dh. 71, 428, 433. I have also met with a masc. *kiñcano*.

**KIŒCĀPI** (*adv.*), However much, although [किञ्चिद् + अपि]. *Kiñcāpi te honti bhūappamattā*, however much they are tempted (Kh. 8). *Ayañ āyasmā Ānando kiñcāpi sekha*, the venerable Ānanda though only a sekha. With foll. *pana*: *Te hi kiñcāpi "dethāti" ayācitvā 'va gharadvāre tiṭṭhanti atthato pana yācanti yeva*, for although they stand at the house door without begging and saying "give me," yet in reality they do beg (Dh. 365); *Idaṃ kiñcāpi heṭṭhā vuttam eva upāsakassa pana punappuna dāḥikarapaṭṭhañ idhāpi Sattthārā gahitaṃ*, although this has been said above yet to confirm the devout hearer again and again it is introduced by the Teacher in this place also (Dh. 369). Dh. 148, 235, 243; Kh. 9.

**KIŒCETĪ**, To crush, to trample. Cl. P. Verbs, 2.

**KIŒCI** (*adv.*), A little, rather [किञ्चिद्]. Ab. 1148.

*Kiñci rattanā*, reddish (Ab. 97). With the original final *d* restored for euphony: *Kiñcid ānako*, somewhat deficient (Ab. 742). For the pronoun *kiñci*, "something, anything," see *Koci*.

**KIŒCIDESO**, This word appears to be किञ्चिद् + देश, and to mean "a trifling matter" (Pāt. 5).

**KIŒCIKKHAM**, A small thing, any trifle. Alw. N. 120. *Āmisakiñcikkhahetu*, for the sake of some trifling gain.

**KIŒCIMATTAM**, A little, some trifle [किञ्चिद् + मात्र]. Mah. 260; Pāt. 11.

**KIŒJAKKHO**, A filament, especially of the lotus [किञ्जल्क]. Ab. 686. *Kiñjakkkhapāsāno* appears to be some sort of marble or other ornamental stone (Mah. 213).

**KIŒKĀRANĀ** (*adv.*), On account of what? why? [किम् + कारणात्]. Dh. 83, 105, 158.

**KIŒKARĀNIYAM**, Business, job [किम् + करणीय = कृ].

**KIŒKARO**, and **KIŒKĀRO**, A servant [किञ्कर]. Ab. 514. *Sahakiñkaro*, attended by his servants (Mah. 180). See *Paṭissāvi*.

**KIŒKINĪ** (*f.*), A small bell [किञ्चिणी]. Ab. 286; Mah. 179.

**KIŒKINIKAM**, and **-KO**, A small bell [किञ्चि-निक्क]. Sen. K. 391; Mah. 163. *Kiñkikajālāṃ*, a row or fringe of tinkling bells (Dh. 191; Mah. 162).

**KIŒKIRĀTO**, Name of a plant [किञ्चिरात]. Ab. 579.

**KIŒNAM**, Ferment, yeast [किञ्चन]. Ab. 533.

**KIŒNĀMO**, see *Kiñnāmo*.

**KIŒNARO**, A class of demigods in the service of Kuvera [किञ्जर]. Ab. 45. Fem. *kinnarī*, a nymph (Mah. 37).

**KIŒNIMITTO** (*adj.*), Having what mark? [किम् + निमित्त]. Ras. 69.

**KIŒNU**, see *Ko*, and *Kim*.

**KINTI** (*adv.*), How? Pray! [किम् + इति]. *Kinti naṃ māreyyan ti cintento*, thinking "How can I make away with him?" (Alw. I. 101). *Kinti tumhākaṃ raṭṭhaṃ subhikkhaṃ*, pray is your country fertile? (Alw. I. 97). For the pron. *kim* followed by *iti* see *Ko*.

**KIPILLO**, An ant [पिपील]. Mah. 249.

**KIPILLIKO**, An ant [पिपीलिक]. Dh. 224; Alw. N. 104; Sen. K. 366.

**KIRA** (*adv.*), They say; 'tis said [किञ्च]. Ab. 1199. *Kuntakinnariyā saddhim saṃvāsaṃ kappayī kira*, tradition says that he cohabited with a nymph (Mah. 37; comp. Dh. 106). *Pubbe kira tayo āsuṃ bhātaro*, we are told that in a former existence there were three brothers (Mah. 24). *Iti kira ekatimsatime kappe Sikkhi nāma saṃvāsaṃ-buddho*, we all know that in the thirty-first kappa



from the present one a supreme Buddha named Sikkhi . . (Ras. 25). *Satthā kira Sāvattihim gato*, they say the Teacher is gone to S. (Dh. 109). *Ayyassa kira akkhī vāto vijjhati*, I hear the wind hurts your reverence's eyes (Dh. 82). *Attā hi kira duddamo*, for self is proverbially difficult to subdue (Dh. 29). *Na nu hiñci kira tena jitaṃ*, did I hear that man say he had won something? (Dh. 291). *Te kira sakupā pañcannam katthimam balaṃ dhārenti*, these birds are said to possess the strength of five elephants (Dh. 154). In delivering a message from another person; *Bhagavā samaggā kira hotūti dve vāre pesetvā*, Buddha having twice sent to say that they were to make up their quarrel (Dh. 104); *Tvaṃ enaṃ kira ghātehi idaṃ devivaco iti vatvāna*, having said, "You are to kill this child, those are the queen's commands" (Mah. 216). See *Kila*.

**KIRANO**, A ray of light [किरण]. Ab. 64.

**KIRĀTO**, A man of a tribe of out-caste hillmen or aborigines [किरात]. Ab. 517; Alw. I. cvii. *Khujjavāmanakirātādayo* are mentioned as in the retinue of a king.

**KIRIṬO**, and **-TAM**, A diadem [किरीट]. Ab. 283.

**KIRIYĀ** (f.), and **KIRIYAM**, Action, performance, work, deed [किरिया]. Ab. p. 103, line 10 from bottom; Ab. 877; Sen. K. 522. *Mātugāmassa viya kiriyā*, a woman-like proceeding (Dh. 159). *Disvāna tassa kiriyam*, beholding this feat of his. *Dukkhaṃ antakiriyāya*, for putting an end to suffering (Alw. I. 72). *Sātaccakiriyā*, perseverance (Dh. 80). *Cittakiriyā*, operations of the mind, *Maṅgalakiriyadivasam*, a day on which festival is held (Dh. 288). See also *Kriyā*.

**KIRO**, A parrot [कीर].

**KISALAYAM**, A sprout, a shoot [किसलय]. Ab. 543.

**KISMICI**, see *Koci*.

**KISO** (adj.), Thin, emaciated; small, poor, mean [किश]. Ab. 704; Dh. 71; B. Lot. 569; Mah. 33. *Kisakalandaka*, a tiny squirrel (Att. 202).

**KISORO**, A colt [किशोर]. Ab. 369.

**KISSA**, see *Ka*.

**KIT**, and **KITO**, A grammatical term, a kṛit affix; a word formed with a kṛit affix [कृत]. Sen. K. 514. *Kite suttasatam*, a hundred rules of kṛit affixes (Alw. I. 104). *Kitakappo*, chapter on the kṛit affixes (Sen. K. 468). *Kitapaccayā*, kṛit affixes. *Kibbidhānam*, rules of kṛit affixes (Sen. K. 489).

**KITAKO**, A word formed with a kṛit affix [कृत + क]. Cl. Gr. 112.

**KITAVO**, A gambler; a cheat, a rogue [कितव]. Ab. 531; Dh. 45, 376.

**KITO** (p.p. *kipāti*), Bought [कीत = की]. Ab. 515.

**KIṬO**, A worm, an insect [कीट]. Ab. 623; Alw. N. 104.

**KITTAKO** (adj.), How much? how great? how many? *Kittakam ṭhānam*, what extent of country? (Mah. 81). *Manussadānam kittakam eyum*, what is the length of men's lives? (Dh. 226). *Kittakam dhanam*, how much treasure? (Dh. 235). *Kittakehi te bhikkhāhi attā*, how many priests do you wish me to bring? (Dh. 113). Mah. 26. Comp. *Ettako*.

**KITTANAM**, Mention, report [कीर्तिन].

**KITTĀVATĀ** (adv.), How far? to what extent? in how many ways? Ab. 1141. Formed on the false analogy of *ettāvata*.

**KITTETI**, To proclaim, to celebrate, to publish, to announce, to propound, to call [कृत]. *Mahāvibhaṅga* *ti kittetvā*, calling it the Mahāvibhaṅga. *Tassa kamman kittayantā*, publishing the news of his feat (Mah. 141). P.p. *kittite* (Ras. 69).

**KITṬHAM**, Growing corn, the crop on the ground [कृष्ट = कृष]. Ab. 452.

**KITTI** (f.), Fame, renown; rumour, report [कीर्ति]. Ab. 117; Alw. I. x, 107.

**KITTIMĀ** (adj.), Renowned [कीर्तिमान]. Sen. K. 400.

**KITTIMO** (adj.), Artificial, factitious, false [कृत्रिम]. Ab. 1036.

**KITTISADDO**, Fame, reputation [कीर्ति + शब्द]. *Kalyāṇo kittisaddo*, good fame (Sen. K. 342). *Pāpako kittisaddo*, evil report, ill fame.

**KIVA** (adv.), How? how much? [कियन्]. Ab. 1141. *Yāva kivaṃ ca*, however much (Dh. 348). *Kivādūre* (loc.), at what distance, how far off? (Dh. 232). As first part of a compound forms a few adjectives: *Kivādūro ita Kalasigāmo hoti*, how distant is K. from this place? (Alw. I. xlii). *Kivamahantam mama cakkaṃyugam karissasi*, how big will you make my pair of wheels? (Dh. 96).

**KO** (interr. pron.), Who? which? what? of what sort? [किम्]. Acc. *kaṃ*. Instr. *kena*. Gen. and dat. *kassa*. Abl. *kaṃ*. Loc. *kaṃ*. Fem. *kā*. Fem. Instr. *kāya* (F. Jāt. 8). Neut. *kiṃ*. Gen. and dat.

neut. *kissa*. Plur. *ke*. Gen. and dat. pl. *kesam*. Instr. and abl. pl. *kehi*. Loc. pl. *kesu*. Neut. pl. *kāni*. *Ko'si*, who are you? (fem. *kā'si*, Dh. 159, 193). *Ke pana tvaṃ*, who are you? (Dh. 192). *Ko jānāti kim p' eṣa karissati*, who knows what this fellow will do? (F. Jāt. 12). *Ko cīrataraṃ ko sīghataraṃ*, which of the two (is born) later, which sooner? (Alw. I. xlii). *Ke ete viravanti*, who are these screaming? (Dh. 194). *Ko dukkaro*, which of the two is the more difficult? (Mah. 41). *Kaṃ ārabbhā*, about whom? (Dh. 77). *Kim ārabbhā*, about what? *Taṃ ko nāma na jāneyya*, who could fail to recognize him? *Ko nāma tvaṃ*, who art thou? (Dh. 96). *Ke nāma te upajjhāyo*, who is your spiritual master? (Kamm. 5; comp. Dh. 134). *Kā nām' eṣā mātugā-massa viya kiriyā*, what a woman-like proceeding! (Dh. 159). *Ku attho*, and *kim payojanaṃ*, what is the use or meaning of? (Sen. K. 202, 478, followed by instr.). *Kim akāsi puññaṃ*, what good deed have you done? (Dh. 99). *N' āvaṇṇaṃ kaṃ nāmaṇṇattham*, what evil does it not produce! viz. it produces much evil (Att. 193). *Kena'ssu nivuto loko*, by what is the world shrouded? (Alw. I. 106). *Kim*, what is this? (Mah. 157). *Kim idaṃ*, what is this? (Dh. 300). *Idaṃ kiṃ*, why is this? why so? (Dh. 160). *Kim etaṃ* or *kiṃ nāma etaṃ*, why is this? what is the meaning of this? how is this? (Mah. 156; F. Jāt. 49, 57). *Kim pana nu kho etaṃ*, now what on earth can it be? (Alw. I. 101). *Ayaṃ te brāhmaṇo kiṃ heṭi*, what is this brahmin to you? (F. Jāt. 10). *Tumhākaṃ ettha kiṃ*, what's that to you? (F. Jāt. 17). *Kim te dukkhaṃ*, what is your ailment? (F. Jāt. 12). *Pitund vindsitaṃ kiṃ kim eva*, what were the several acts of destruction committed by my father? (Mah. 238). *Khattiyā kiṃ agghanti*, what are kshatriyas worth? (Dh. 352). *Iddāni kiṃ karomi*, now what am I to do? (Dh. 157). *Kim nu kātabbhaṃ*, what is to be done? (Mah. 153, 243). *Kim nu kho karissāma*, what shall we do? (Dh. 333). *Kim katvā*, having done what, by what means? (F. Jāt. 17). *Gehe kiṃ karissāmi*, what can I do at home? i.e. it is no use living at home (Dh. 313). *Porānabhummatth-arapāni kiṃ karissanti*, what do they do with the old carpets? (Dh. 174). With instr.: *Jvītēna kiṃ karissāmi*, what is the use of my living? *Etthahe kiṃ karissatha*, what will you do with all these? (Dh. 174). *Kim nu kho pesemi*, what shall I send? (Alw. I. 75). *Kim nu kho ettha*

*kārapaṃ*, what is the cause of this? (F. Jāt. 6). *Kassa imāni*, whose are these things? (Dh. 302). *Kena vuttaṃ*, by whom was it said? (Alw. I. xxi). *Kissa phalaṃ nām' etaṃ*, what is this the fruit of? (F. Jāt. 5). *Kena te attho*, what are you in want of? (F. Jāt. 2). *Kissa hetu*, on account of what? why? *Kena hetuṇā*, and *kasmā hetuṇā*, on what account? why? The gen. neut. *kissa*, instr. *kena*, and abl. *kasmā*, are used adverbially in the sense of "why?" *Kissa pana thero ekeṇ' ānaṃ akāsi*, now why did the elder omit one? *Kissa viññā attānaṃ upatāpaye*, why should the wise man distress himself? (Das. 5); *Ken' ambo kaṭukapphalo*, why has the mango bitter fruit? (F. Jāt. 7); *Tvaṃ kendaṃ kiso*, why are you thin? (Mah. 33); *Kasmā maṃ pucchasi*, why do you ask me? (Dh. 98); *Kasmā evaṃ karosi*, why do you do so? (Dh. 333); *Kasmā pana tvaṃ bhikkhu bahubhāṇḍo jāto*, how is it, priest, that you have got so much property? (Das. 38). The neut. *kiṃ* with instr. is used in the sense of "what is the use of?" the person being in the dat. case: *Kim me samapa-bhāṇena*, what is the use of my being a monk? (Dh. 199); *Kim me gharāvāsena*, what is the use of my living at home? lit. what have I with living at home? (Dh. 79, comp. 153 *kin no gh.*); *Kim me jvītēna*, what is the use of my living? I am sick of life (Dh. 353); *Kim te jaṭṭhi*, what have you to do with matted hair? (Dh. 70); *Kim me rajjena kāritena*, what is the use of my reigning? (Dh. 406, comp. Ras. 18); *Kim bhacchehi piva nahāya*, never mind your servants, drink and bathe (Mah. 48); *Kim bahundā*, what is the use of (saying) much? why say more? enough has been said, in short (comp. Att. 191 *kim iha bahundā*). *Kim* is sometimes followed pleonastically by *iti*: *Kinti maññanti no ime*, what are these meditating against us? (Mah. 153); *Kinti katvā eṣa patito*, how came he to fall? (F. Jāt. 17; comp. Ten J. 52). For the adv. *kiṃ* see sep. article. The base *kiṃ* forms the first part of compound nouns, adjectives, and adverbs, as *kimpuriso*, *kiṃkaro*, *kimattho*, *kimpamāpo*, *kiṃnāmo*, *kimatthaṃ*, *kiṃkārapā*; *kiṃdohaṇo*, what sort of longing? (Dh. 219); *ko nu hāso kiṃnāmo*, what laughter can there be, what joy? (Dh. 27); *kiṃdārāni*, what sort of logs? (Dh. 324); *kiṃobhāso nām' eṣo*, what is that light? (Dh. 95); *kiṃkalāho nām' eṣa*, what is that disturbance about? (Dh. 352).

**KOCCHAM**, A comb (Pát. 82); some sort of seat or couch, explained at Ab. 311 by *bhaddapīṭha*, from Pát. 86 it would appear to be made of wicker or matting.

**KOCI**, and before a vowel often **KOCID** (*pron.*), Any, some [किम् + चिद्]. Acc. *kañci*. Instr. *kenaci*. Dat. and gen. *kassaci*. Loc. *kasmici*. Pl. *keci*. Abl. and instr. pl. *kehici*. Fem. *kúci*. Neut. *kiñci*. Neut. loc. *kismici* (Dh. 13), *kismiñci*. Neut. pl. *kánici*. *Ma' idha koci pávati*, let nobody enter here (Alw. I. 79). *Hirñisedho puriso koci lokasmim vijjati*, is there in this world any man restrained by shame? (Dh. 26). *Kocid eva vijjati*, is there any body at all? (Dh. 310). *Kenacid eva karaṇṭiyena*, on some business or other (Alw. I. lxix, comp. Dh. 203). *Janá keci*, some of the people (Mah. 198). *Keci*, some people. *Kehici vutte*, it being said by some people. *Kassaci vacanam sutvā*, having heard some one or other speak (F. Ját. 18). *Kañci adisvā*, not seeing anybody (Ten J. 2). *Tass' eko sindhavo purisam kañci n' árohitum add*, there was a horse of his who allowed nobody to mount him (Mah. 142). Neut. *kiñci*. *Kiñci bhayam*, any danger (Att. 206). *Kismiñcid eva adhikarape*, at some circumstance or other (Pát. 99). *Kiñci vattukámo*, wishing to say something (F. Ját. 18). *Aham pi kiñcid eva karissámi*, I too will do something or other (Dh. 106). *Kiñci laddham ghare no*, did you receive anything at my house? (Mah. 31). *So kiñci na paṭivadati*, he makes no reply (Das. 31). *Kassaci kiñci avatvā*, without saying anything to anybody (Dh. 221, comp. F. Ját. 17). *Kim etan ti vutte na kiñceti vadati*, being asked "What is this?" he replies "Nothing." *Na kiñci atthi*, there is nothing (Kh. 7). For *Yo koci* see *Yo*.

**KODANḌAM**, A bow [कोदण्ड]. Ab. 338.

**KODHANO** (*adj.*), Angry, passionate [क्रोधन]. Ab. 732.

**KODHETI** (*caus. kujjhati*), To make angry [क्रोधयति = क्रुध].

**KODHO**, Anger, wrath [क्रोध]. Ab. 164; Dh. 40.

**KOHANÑAM**, Hypocrisy, deceit [कुहण + य].

**KOJAVO**, A goats' hair coverlet of fine workmanship. Ab. 312; Pát. 87.

**KOKANADAM**, The red lotus [कोकणद]. Ab. 686.

**KOKĀSAKO**, The red lotus. Ab. 686.

**KOKILO**, The Indian cuckoo [कोकिल]. Ab. 633. Fem. -*lā* (F. Ját. 49).

**KOKO**, A wolf [कोक]. Ab. 615.

**KOLĀHALO**, and **-LAM**, Uproar, tumult, shouting, screaming [कोलाहल]. Ab. 130; Dh. 103; Mah. 165. *Ekakoldhalam ahu*, there was one universal uproar (Mah. 113; F. Ját. 17). A hundred thousand years before the commencement of a *Saṇivattakappa* a deva traverses all the *cakkavālas* that are to be destroyed, proclaiming with a loud voice the coming destruction. This shout of warning is called *kappakoldhalam*. There are four other *kolāhalas* or warnings, *cakkavattikoldhalam* a hundred years before the birth of a universal monarch, *buddhakoldhalam*, a thousand years before the birth of a Buddha, *maṅgalakoldhalam* twelve years before Buddha preaches the *Maṅgala-sutta*, and *moneyyakoldhalam* "seven years before Buddha explains the *moneyyapaṭipatti* or ordinances of the *rahats*" (Man. B. 30).

**KOLAKAM**, Black pepper; a particular perfume [कोलक]. Ab. 304, 459.

**KOLAM**, and **KOLO**, The jujube fruit [कोल]. Ab. 559; Dh. 351.

**KOLAMBO**, A pot. Ab. 456.

**KOLAVALLI** (*f.*), A sort of pepper, *Piper Chaba* [कोलवल्ली]. Ab. 583.

**KOLEYYO** (*adj.*), Of noble family [कोलेय]. Sen. K. 388.

**KOLI** (*f.*), The jujube tree [कोली]. Ab. 558.

**KOLITO**, A name of the apostle *Moggallāna* [कोलित]. Ab. 435; B. Int. 391; Dh. 120.

**KOMALO** (*adj.*), Soft [कोमल]. Ab. 716. *Komalagattatā*, softness of the limbs (B. Lot. 591).

**KOMĀRABHACCO**, A proper name [कीमारभुज]. B. Lot. 449.

**KOMUDI** (*f.*), Moonlight; the day of full moon in the month *Kattika* [कीमुदी]. Ab. 54; Dh. 391.

**KONĀGAMANO**, Name of one of the twenty-four Buddhas. Man. B. 95; Mah. 2; Dh. 117, 129, 344.

**KONAKO**, A corner [कोण + क]. Mah. 241.

**KONĀMO** (*adj.*), Having what name? [formed anomalously from *ko* followed by the indeclinable *nāma*, see under *Ko*]. *Putto konāmo*, what is his son's name? (Dh. 234, 235).

**KOÑCO**, and **KOÑCĀ** (*f.*), A heron [कोञ]. Ab. 641; Dh. 28.

**KONḌAÑÑO**, Name of one of the twenty-four Buddhas [कीण्डिय]. Man. B. 94; Dh. 117; Mah. 1.

**KOṆO**, A corner or angle; a bow or quill for a musical instrument; the point of a sword [कोण]. Ab. 144, 394, 867, 871. *Vīṭṭnacatukonamhi*, at the four corners of the curtain (Mah. 179).

**KOPETI** (*caus. kuppati*), To make angry, to annoy, to offend; to disturb, to spoil, to throw into confusion [कोपयति + कृप्]. *Dasarājadhamme akopento*, practising the ten royal virtues, lit. not contravening them (Dh. 416). *Kammaṃ na kopenti*, do not spoil the proceedings (Pāt. 30). Dh. 108; Mah. 237.

**KOPI** (*adj.*), Wrathful [कोपिन्]. Ab. 732.

**KOPINAM**, Pudenda; a cloth to cover them; improper act [कोपीन्]. Ab. 985; Dh. 398.

**KOPO**, Anger, ill temper [कोप]. Ab. 164; Dh. 364. *Kopam karoti*, to be angry, to show ill-temper (Dh. 271).

**KORAKO**, and **-KAM**, A flower bud [कोरक]. Ab. 544.

**KOSAJJAM**, Indolence, sloth [कोसीज]. Dh. 43, 370, 371.

**KOSALĀ** (*m.pl.*), Name of a country and its people [कोसल]. Ab. 184. *Kosalarājā*, the king of Kosala (Dh. 231, 340). *Kosalaratṭham*, the K. country (Dh. 277). E. Mon. 300.

**KOSALLAM**, Skill, proficiency, knowledge, mastery [कोशल्ल]. Sen. K. 200. *Akkharakosallam*, thorough knowledge of the letters (Sen. K. 200). The three Kosallas are *āyakkosallam*, *apāyakkosallam*, *upāyakkosallam*, knowledge of what is advantageous, knowledge of what is injurious, knowledge of expedients, or how to act under given circumstances. The ten Appanakosallas are certain proprieties to be observed when the endeavour is made to obtain samādhi (E. Mon. 257).

**KOSALO** (*adj.*), Belonging to Kosala [कोसल + ल].

**KOSAMBAKO** (*adj.*), Belonging to the Kauçāmba country [कोशाम्ब + क]. Dh. 103, 109.

**KOSAMBI** (*f.*), Name of the capital of the Kauçāmba country [कोशाम्बी]. Ab. 200; Dh. 103, 142, 153, 399.

**KOSAPHALAM**, Bdellium, a fragrant gum [कोश + फल]. Ab. 304.

**KOSEYYO** (*adj.*), Made of silk [कोशिय]. Ab. 298. Neut. *koseyyam*, silken stuff or cloth (Ab. 291, 315; Kamm. 9).

**KO'SI**, see *Ko*.

**KOSI** (*f.*), The sheath of a sword [कोशी]. Ab. 391.

**KOSIKO**, Bdellium, a fragrant gum [कोशिक]. Ab. 557.

**KOSINĀRAKO** (*adj.*), Belonging to *Kusinārd*. Cl. Gr. 90.

**KOSIYO** (*adj.*), Silken [कोश + य]. Ab. 315.

**KOSIYO**, Indra; an owl [कोशिक]. Ab. 20, 638, 1045.

**KOSO**, A shout, a call; a measure of length = five hundred bow-lengths, or about six or seven hundred yards [कोश]. Ab. 197, 811.

**KOSO**, and **KOSAM**, A sheath; a bud; treasure; a testicle [कोश]. Ab. 273, 486, 811. *Sakosam rajjam*, a wealthy kingdom (Att. 212). *Kosadrakkho*, the guardian of a treasure (Mah. 13). *Aṇḍakoso*, an egg-shell.

**KOSOHITO** (*adj.*), Sheathed, hidden [कोश + अवहित = धा]. B. Lot. 572; Mah. 137. See *Vatthaguyham*.

**KOTĀRĀVANAM**, Proper name [कोटरावन]. Sen. K. 418 (given as an instance of the lengthening of a vowel).

**KOTARO**, and **-RAM**, The hollow of a tree [कोटर]. Ab. 548; Att. 194.

**KOṬI** (*f.*), Point, tip, end, extremity; top, summit, height; eminence, excess; ten millions [कोटि]. Ab. 474, 871. *Asikoṭi*, the point of a sword (Mah. 63). *Tassa ubho koṭiyo ḍasitvā*, seizing with their beaks the two ends of the stick (F. Jāt. 17, comp. 12, and Dh. 85). *Heṭṭhimakoṭiyā*, at the lower end or extremity (Dh. 261, 287). *Purimā* or *pubbā koṭi*, the beginning (Alw. N. 21). *Nekakoṭi* (*adj.*), numbering many koṭis (Mah. 158). *Channavutikoṭiyo* (*adj.*) *bhikkhū*, ninety-six koṭis of priests (Mah. 194). *Channavutidhanakoṭi*, ninety-six koṭis of treasure (Mah. 26).

**KOṬILLAM**, Crookedness, deceitfulness [कोटिल्ल]. Ab. 859.

**KOṬIPPAKOṬI** (*f.*), One of the high numerals, a koṭi of prakoṭis, viz. 10,000,000<sup>3</sup>, or 1 followed by twenty-one ciphers [कोटि + प्र + कोटि]. Ab. 474; Ras. 18; Sen. K. 413. See *Saṅkhyā*.

**KOṬIPPATTO** (*adj.*), Having reached the end or summit, having fully accomplished or attained; perfectly attained, perfect [कोटि + प्राप्त = आप]. With gen. *Sāvakaḥ paramānāṇassa koṭippatto*, having perfectly acquired the knowledge given by the paramitās (Dh. 134). *Catubbidhapaṇḍicakoṭippatto*, having attained eminence in the four ac-

complishments of a pundit (Att. 23). *Dānapāramiṇ koṭippattam katvā*, having carried to perfection the virtue of charity (Att. 57, comp. 214). *Koṭippattapamodo*, excessive joy (Att. 190).

**KOTṬAKO** (*adj.*), Breaking, cutting [कुट्ट + क]. *Silākoṭṭako*, a stone-cutter or mason.

**KOTṬANAM**, Pounding, cutting (from *koṭṭeti*).

**KOTṬĀPETI** (*caus. next*), To cause to be pounded. Pāt. 105.

**KOTṬETI**, To strike, to break, to pound, to cut [कुट्ट]. *Tuṇḍena koṭṭetvā*, pecking him with her beak (F. Jāt. 49). *Sayam eva suvaṇṇam koṭṭetvā*, himself beating out the gold (Dh. 93, comp. 369). *Vīhi k.*, to pound paddy (rice) to rid it of the husk (Dh. 141, comp. Pāt. 105). *Koṭṭetvā māretvā*, having smitten them and killed them (Dh. 301, 224). *Ayadaṇḍena koṭṭitakamāsatṭam viya*, like a gong struck with an iron rod (Alw. N. 35). *Koṭṭayitvā mahāvanam*, having felled the forest (Mah. 140). Dh. 174; Mah. 175.

**KOTṬHĀGĀRAM**, A store-room, store-house [कोष्ठ + आगार]. *Koṭṭhāgāram ti tiṇḍham koṭṭhāgāram, dhanak. dhaññak. vatthukoṭṭhāgāram*, storehouses are of three sorts, treasuries, granaries, warehouses. *Ratanakoṭṭhāgārāni*, jewel stores (Das. 24, comp. Dh. 131). *Dussakoṭṭhāgārātela-koṭṭhāgārāni*, linen and oil closets (Dh. 175, comp. 236).

**KOTṬHĀGĀRIKO**, A treasurer or storehouse keeper [कोष्ठगार + इक]. Dh. 128.

**KOTṬHAKO**, A room; a store-room [कोष्ठ + क]. *Nahānakoṭṭhako*, a bath-house. *Dvārakoṭṭhako*, the battlemented chambers over a city gate, a battlement, rampart, portico (Mah. 154, 164).

**KOTṬHAM**, A granary [कोष्ठ]. Ab. 458. See also *Koṭṭho*.

**KOTṬHĀSAYO** (*adj.*), Contained in the intestines [कोष्ठ + आशय]. This is the name of one of the Vāyus or airs in the human body (Ab. 39; Man. B. 400).

**KOTṬHĀSO**, A part, a portion, a share; portion, lot, destiny. Ab. 485; Dh. 103, 126, 261; Kh. 31.

**KOTṬHO**, A granary; a storeroom; the abdomen; a room, a closet [कोष्ठ]. Ab. 271, 862; Dh. 141, 351.

**KOTṬHU** (*m.*), A jackal [कोट्टु]. Ab. 615. Also *koṭṭhuko*.

**KOTṬIMO** (*adj.*), Smoothed, beaten (?) [कुट्टिम]. *Koṭṭimasuvaṇṇam*, beaten gold (Dh. 250).

**KOTṬIMO**, and **-MAM**, A floor or pavement made of pounded stones [कुट्टिम]. Mah. 169.

**KOTṬO** (*adj.*), Breaking [कुट्ट]. *Pāṇapakotṭo*, a stone-breaker.

**KOTṬHALAM**, see *Kuṭṭhalam*.

**KOTṬUMBARAM**, A sort of cloth. Ab. 291.

**KOVIDO** (*adj.*), Knowing, acquainted with, skilled, wise [कोविद]. Ab. 228. With loc. *Pucchāsu kovido*, skilled in putting questions (Mah. 19). With gen. *Maggāmaggaṣa kovido*, who knows the right way and the wrong (Dh. 72). Fem. *kovidā* (Mah. 132). Dh. 63.

**KOVIḶĀRO**, A sort of ebony, *Bauhinia Variegata*; a tree in the Devaloka [कोविदार]. Ab. 27, 552; Dh. 189.

**KRIYĀ** (*f.*), Action, act, performance [क्रिया]. Ab. 174, 877, p. 103. *Kriyāpadam*, a verb. See *Kiriya*. For *kriyācittam* see *Vīññāpanam*.

**KU** (*f.*), The earth [कु]. Dh. 181.

**KU-**, A pronominal base found in the interrogatives *kuto, kutra, kuttha, kva, kuham, kuhiṃ, kuddacanam*; and as the former part of several compounds, implying inferiority or wickedness, e.g. *kupurisso*, a bad man, *kunnadī*, an insignificant river, *kudittīhi*, false views, heresy.

**KUBBĀNO** (*part. pres. from karoti*), Doing, making [कुर्वीण]. Dh. 39, 362.

**KUBBARO**, The pole of a carriage [कूबर]. Ab. 374.

**KUBBATI**, see *Karoti*.

**KUBUDDHI** (*adj.*), Weak-minded, foolish [कुबुद्धि]. Mah. 208.

**KUCCHĀ** (*f.*), Blame, contempt [कुत्सा]. Ab. 121.

**KUCCHANAM**, Contempt [कुत्सन]. Ab. 1171.

**KUCCHI** (*m. and f.*), The belly; the womb; cavity, hollow; interior [कुचि]. Ab. 271. *Kucchiroga*, an internal complaint (Mah. 243; Dh. 215). *Kucchipāro*, belly-full (Dh. 113). *Kucchi-ajiram*, an inner court (Mah. 215). Loc. *kucchimiṃ* (Alw. I. 77), *kucchiyam* (Dh. 324). Abl. *kucchito* (Dh. 207).

**KUCCHITO** (*adj.*), Contemptible, vile, bad [कुत्सित]. Ab. 699.

**KUCCHITṬHO** (*adj.*), Contained in the abdomen [कुचि + त्त]. This is the name of one of the Vāyus or vital airs in the human body (Ab. 39; Man. B. 400).

**KUCO**, The female breast [कुच]. Ab. 270.

**KUDĀCANAM** (*adv.*), Ever, sometimes [कुदा + चन]. Ab. 1161; Sen. K. 301. *Na kuddācanam* and *mā kuddācanam*, never (Dh. 2, 38).

**KUDĀRO**, A bad wife [कु + दार]. Sen. K. 380.

**KUDĀSO**, A bad servant [कु + दास]. Sen. K. 380.

**KUDDĀLIKO**, One who digs with a kuddāla [कुहाल + इक].

**KUDDĀLAM**, and -LO, A spade [कुहाल]. *Kuddā-lādihatthā*, with spades or similar tools in their hands (Dh. 187). Dh. 186, 409.

**KUDDAM**, A wall [कुदा]. Ab. 204; Kh. 11.

**KUDDHO** (*p.p. kujjhati*), Angry, incensed, indignant [कुद = कुध]. Ab. 1077; Mah. 15, 154.

**KUDITTHI** (*f.*), Scepticism, unbelief, heresy [कु + इट्ठि]. Att. 9; Mah. 129.

**KUDRŪSO**, A sort of grain. Ab. 450.

**KUDUBO**, A measure of capacity equal to a fourth of a pattha [कुदुव]. Ab. 482.

**KUDUMALO**, An opening bud [कुदुमल]. Ab. 544.

**KUGANDHI** (*adj.*), Ill-smelling [कु + गन्धि].

**KUGEHAM**, A bad house [कु + गेह]. Sen. K. 380.

**KUHAKE** (*adj.*), Deceitful, cheating [कुहक]. Ab. 983.

**KUHAM** (*adv.*), When? whither? [कुह]. Sen. K. 310. Comp. *Kaham*, *Kuhim*.

**KUHANĀ** (*f.*), Deceit, hypocrisy [कुहना]. Ab. 983.

**KŪHANO** (*adj.*), Deceitful, hypocritical [कुहन]. Ab. 983.

**KUHARAM**, A hole, a cavity [कुहर]. Ab. 649.

**KUHETI**, To deceive [कुह].

**KUHIṆ** (*adv.*), Where? whither? [कुह]. Ab. 1160; Sen. K. 310. *Kuhim vasati*, where does he live? (Dh. 123). *Kuhim gacchanti*, where are they going? (Dh. 79, 114). Alw. I. xlii; Mah. 205; Dh. 163, 192. See *Kuham*.

**KUHIṆCANAM** (*adv.*), Anywhere, somewhere [कुह + चन]. Ab. 1160; Sen. K. 310.

**KUHIṆCI** (*adv.*), Anywhere; to any place [कुह + चिद्]. Dh. 33, 114.

**KUJJHATI**, To be angry [कुज्ज]. Pres. with *ātm.* term. *kujjate* (Sen. K. 438), 2nd pers. sing. *kujjhi* (F. Jāt. 25). Opt. *kujjheyya* (Dh. 40). Aor. *kujjhi*. Ger. *kujjhitvā* (Mah. 205; Dh. 218). With dat. *Tassa mā kujjha*, be not angry with him (Sen. K. 327).

**KUJO**, A tree [कुज]. Ab. 540.

**KUKKU** (*n.*), A measure of length, a hattha or cubit. Ab. 268.

**KUKKUCCAKO** (*adj.*), Remorseful, sensitive [कौ-कुत्त + क]. Pāt. 99.

**KUKKUCCAM**, Misconduct; remorse; doubt; moroseness, querulousness, restlessness [कौकुत्त]. Ab. 169; Dh. 416; Man. B. 418; Pāt. 17, 18. *Hatthakukkuccam pādakukkuccam*, impropriety or misbehaviour with the hands and feet.

**KUKKUCCĀYATI** (*denom. from last*), To feel remorse.

**KUKKUHO**, An osprey. Ab. 640.

**KUKKULO**, Hot ashes, embers. Ab. 36.

**KUKKURO**, A dog [कुकर]. Ab. 518.

**KUKKUTO**, A cock [कुकुट]. Ab. 640. Fem. *kukkutī*, a hen (Cl. Gr. 40). At Mah. 57 *kukkutayantaka* is rendered "an iron ladder."

**KUKUTTHAKO**, A sort of bird. Ab. 628.

**KULĀCALO**, Principal mountain [कुल + चचल]. This is the name given to the seven vast concentric circles of rock or mountain which surround Mount Meru. Their names are *Yugandharo*, *Isadharo*, *Karaviko*, *Sudassano*, *Nemindharo*, *Vinatakko*, *Asakappo*, *Yugandhara* being the nearest to Meru (Ab. 26, 27; B. Lot. 842; Man. B. 12).

**KULAJO** (*adj.*), Of good family [कुलज]. Ab. 1074.

**KULAKO** (*adj.*), Of good family [कुलक].

**KULALO**, A bird of the falcon tribe. Ab. 637.

**KULĀLO**, A potter [कुलाल]. Ab. 507.

**KULAM**, A flock, herd, multitude; family; species; a house, a building; lineage; good family, nobility [कुल]. Ab. 332, 632, 1060. *Gajakulāni*, different species of elephants (Ab. 361). *Kulaputto* or *kuladrako*, a young man of good family, "fils de famille" (B. Lot. 322; Alw. I. 78; at Mah. 75 and Dh. 354 *kuladrako*). *Kuladhītā* and *kuladrīkā*, a young lady of good family (Mah. 75; Dh. 233). *Kulapālīkā*, a lady of rank (Ab. 234). *Kulagharam* and *kulageham*, a gentleman's house or family (Dh. 226, 371; Ras. 26). *Attano kulagharam*, the house of her own family (Dh. 222). *Samānakulajāto*, of equal rank (Mah. 51). *Kassakakule nibbattitvā*, having been born in a cultivator's family (F. Jāt. 14; comp. Das. 6). *Amācakkulam*, a nobleman's family (F. Jāt. 16). *Brāhmaṇakkulam*, a brahmin family (F. Jāt. 9). *Parihānam kulam patitṭhappessāmi*, I will relieve my distressed family (Ditto). *Kulesu ananugiddho*, not showing greed in the families he frequents for alms (Kh. 15). *Parakulesu*, in the families of other people, in neigh-



- bours' houses (Dh. 13, 264). *Kulasamsaṭṭhadoscna*, for the offence of associating with the laity (Mah. 207, lit. "with families," Buddhist priests being forbidden to live with householders). *Rājakulaṃ*, a palace (see sep.). *Gokulaṃ*, a cow-stable. *Kam-mārakulaṃ*, a forge. *Kuladhammo*, customs peculiar to particular families or castes (Man. B. 494). *Kuladevatā*, a deva who is the guardian of a particular family (Att. 88). *Mahākulaṃ*, a great family. *Khattiyaṃ kulaṃ*, a kshatriya family.
- KULAM**, A slope, a bank [कुल]. Ab. 660, 664; Cl. Gr. 44.
- KULATĀ** (f.), An unchaste woman [कुलटा]. Ab. 233.
- KULATTHO**, A kind of vetch, *Dolichos Uniflorus* [कुलत्थ]. Pāt. 87.
- KULAVĀ** (adj.), Belonging to a high family [कुलवक्]. Cl. Gr. 24.
- KULĀVAKAM**, A nest [कुलाय + क]. Ab. 627; F. Jāt. 49.
- KULIKO** (adj.), Belonging to a family [कुलिक]. *Kappakakuliko*, belonging to a barber's family (the term. belongs to the whole compound).
- KULĪNAKO**, A thorough-bred horse [कुलीनक]. Ab. 369.
- KULĪNO** (adj.), Belonging to a family; of good or noble family [कुलीन]. Ab. 333. *Nedkullno uced-kullno*, of low birth, of high birth (Gog. Ev. 31, the term. here belongs to the whole compound). *Janā kullnā sabbe*, all the respectable inhabitants (Mah. 254).
- KULĪRO**, A crab [कुलीर]. Ab. 675.
- KULISO**, and -SAM, Indra's thunderbolt [कुलिश]. Ab. 24.
- KULITTHI** (f.), A woman of good family, a lady, noblewoman [कुल + स्त्री]. Ab. 234.
- KULLO**, A winnowing basket; a raft [कुल्ल]. Ab. 455, 665.
- KULŪPAKO**, and **KULŪPAGO**, One who associates much with a family, a family friend, a confidant [कुल + उपग]. Sen. K. 209; Mah. 177, 233. *Rāja-kulūpako*, a royal favourite.
- KUMĀRAKO**, A child, a youth; a royal infant or youth, a prince [कुमारक]. *Gabbhakumdrako*, the unborn infant prince (Mah. 58). Alw. I. cvii; Mah. 4, 23. Fem. *kumārikā*, a girl, a young woman, a princess (Ab. 231; Dh. 300, 352; Mah. lxxviii).
- KUMĀRO**, A child, a youth; a young prince; Skanda, the god of war [कुमार]. Ab. 17, 251, 907; Mah. 23; B. Lot. 300.
- KUMBHAKAM**, The mast of a ship [कुम्भक]. Ab. 666.
- KUMBHAKĀRO**, A potter [कुम्भ + कार]. Sen. K. 468. *Kumbhakārako* at Dh. 193.
- KUMBHAṆḌO**, A class of supernatural beings or demons, attendants on Virūlhaka; name of a plant [कुम्भाण्ड]. Ab. 13, 597, 1030; Man. B. 24, 46; B. Int. 600; Dh. 194; Pāt. 87. *Kumbhaṇḍasmit*, Virūlhaka (Ab. 31). *Kumbhaṇḍako* at Mah. 72.
- KUMBHATHUNAM**, A sort of drum or similar musical instrument. Ab. 140.
- KUMBHĪ** (f.), A pot; name of a plant = *kumudikā* [कुम्भी]. Ab. 456, 564. *Ācāmakumbhī*, a vessel used for cloacal purposes (Mah. 164).
- KUMBHIKO** (adj.), Containing a kumbha measure [कुम्भ + इक]. Sen. K. 391, 392; Cl. Gr. 91.
- KUMBHĪLO**, A crocodile or alligator [कुम्भीर]. Ab. 674; Dh. 375.
- KUMBHO**, A waterpot, a pitcher, a vessel; one of the frontal globes of an elephant which swell in the rutting season; a measure of capacity equal to ten ammaṇas [कुम्भ]. Ab. 363, 483, 853; Dh. 8. *Sappikumbhasatam*, a hundred hogsheads of clarified butter (Mah. 38). *Kumbhaddi*, a prostitute (Dh. 241).
- KUMINAM**, A funnel-shaped basket fish-net. Ab. 521.
- KUMMĀSO**, Sour gruel [कुम्मास]. Ab. 1048.
- KUMMO**, A tortoise [कुर्म]. Ab. 674.
- KUMUDAM**, The white esculent water-lily; one of the high numerals, 10,000,000<sup>15</sup>, or 1 followed by 105 ciphers [कुमुद]. Ab. 476, 688; Dh. 50. See *Saṅkhyā*.
- KUMUDIKĀ** (f.), Name of a plant [कुमुदिका]. Ab. 564.
- KUMUDO**, see *Disdgajo*.
- KUNĀLO**, The Indian cuckoo (*kokila*); name of one of the Mahāsaras [कुणाळ]. Ab. 633, 679; Man. B. 17.
- KUNĀPO**, and -PAM, A corpse [कुणाप]. Ab. 405; Dh. 316.
- KUÑCANĀDO**, and **KOÑCANĀDO**, The roaring or trumpeting of an elephant. Ab. 119. *Kuñcandam* or *koñcanūdam karoti*, to trumpet (Mah. 106; Att. 135; Ten J. 29). At Mah. 152 *koñcaṃ karoti*.

**KUŃCIKĀ** (*f.*), A key [कुञ्चिका]. Ab. 222, 901.  
*Kuñcīkāvivaraṃ* and *kuñcīkēcchiddaṃ*, a keyhole (Ab. 222; Dh. 298).  
**KUŃCITO** (*p.p.*), Bent, crooked [कुञ्चित = कुच]. Ab. 267, 709.  
**KUNḌAKO**, The red powder which adheres to the grain of rice under the husk. Ab. 454.  
**KUNḌALĀM**, A ring, an earring, an ear ornament [कुण्डल]. Ab. 284; Dh. 62, 93, 412; Mah. 195.  
**KUNḌALĪ** (*adj.*), Having rings [कुण्डलिन]. Dh. 93. Masc. *kuṇḍallī*, a snake (Att. 194).  
**KUNḌAM**, The many-flowered jasmine, *Jasminum Multiflorum* [कुण्ड]. Ab. 578.  
**KUNḌAM**, A jar, a waterpot [कुण्ड]. Ab. 456.  
**KUNḌATI**, To heat [कुण्ड]. Cl. P. Verbs, 11.  
**KUNḌIKĀ** (*f.*), The waterpot of an ascetic [कुण्डिका]. Ab. 443; Dh. 122; Mah. 47.  
**KUNḌO**, An iguana or ichneumon (*godhā*) [कुण्ड]. Ab. 622.  
**KUNĪ** (*adj.*), Having a crooked limb [कुञ्चि]. Ab. 320. With instr. *Haṭṭhena kuṇi*, having a crooked hand (Sen. K. 339).  
**KUNĪJARO**, An elephant [कुञ्जर]. Ab. 360; Dh. 57. Sometimes as the last part of a compound used in the sense of eminent, e.g. *munikuñjārā*, eminent sages (Alw. I. vii, see Ab. 696).  
**KUNĪJO**, and **KUNĪJAM**, A place overgrown with creeping plants [कुञ्ज]. Ab. 609.  
**KUNKUMAM**, Saffron, *Crocus Sativus* [कुङ्कुम]. Ab. 147, 303.  
**KUNKUMO** (*adj.*), Dyed with saffron [कुङ्कुम + च]. Sen. K. 392.  
**KUNNADĪ** (*f.*), A very small river, an insignificant stream [कु + नदी]. Sen. K. 318; Gog. Ev. 15.  
**KUNTALO**, Hair [कुन्तल]. Ab. 256.  
**KUNTANĪ** (*f.*), A curlew (*koñca*). Ab. 641.  
**KUNTHO**, A sort of ant [कुन्त]. Alw. N. 104, 111; Sen. K. 366; Mah. 249.  
**KUNTHO** (*adj.*), Slow, lazy [कुण्ठ]. Ab. 729. *Kuṇṭhapado aso*, a slow-footed horse (Dh. 184).  
**KUNTO**, A lance or spear [कुन्त]. Ab. 394; Mah. 150, 159, 160 (a sceptre?).  
**KUPAKO**, The mast of a ship [कूपक]. Ab. 666.  
**KUPITO** (*p.p.p.* *kuppati*), Angry, enraged, excited [कुपित = कुप]. Dh. 128, 166, 303; Mah. 280. With loc. *Sabrahmacārīsu kupito*, angry with his fellow-students.  
**KUPO**, A pit; a well; the mast of a ship [कूप]. Ab. 931. *Kūpamaṇḍūko*, a frog in a well, used

figuratively of a man of confined ideas (Cl. Gr. 80).  
*Lomakūpo*, a pore of the skin. *Nāvāya kūpaya-ṭṭhikā*, the mast of a vessel (Mah. 120). *Vacca-kūpo*, a cesspool (Alw. I. 101).  
**KUPPAM**, Any metal except gold or silver, as copper, zinc, etc. [कुप]. Ab. 486.  
**KUPPANAM**, Being angry (from next). *Khippan-kuppanasīlī*, whose nature it is to be easily infuriated (Mah. 243).  
**KUPPATI**, To be angry; to be disturbed, shaken, agitated, thrown into confusion [कुप]. Ger. *kup-pitvā* (Dh. 169). P.pr. *kuppanāno* (Att. 202). P.p.p. *kupito*. *Kammaṇḍo na kuppati*, the k. is not disturbed (Pāt. 30). Caus. *kopeti*. Comp. *akuppo*.  
**KUPURISO**, A bad man [कु + पुष]. Sen. K. 380.  
**KUPUTTO**, A bad son [कु + पुत्र]. Sen. K. 380.  
**KURAM**, Boiled rice [कूर]. Ab. 465. Sen. K. 539 has *kūro*.  
**KURANḌAKO**, A sort of Amaranth [कुरण्डक]. Ab. 579.  
**KURANGO**, An antelope [कुरङ्ग]. Ab. 619. See *Kuraṅgo*.  
**KURARO**, A sea-eagle or osprey [कुरर]. Ab. 640.  
**KURAVĪKO**, A fine-voiced bird, probably the Indian cuckoo. Mah. 22; B. Lot. 566. See *Karaviko*.  
**KURU**, Imperat. 2nd pers. sing. from *Karoti*.  
**KURŪ** (*m.pl.*), Name of a people [कुरु]. Ab. 184. *Kururaṭṭhaṃ* (Dh. 162, 416). Loc. *kurūsu*, among the Kurus, in the Kuru country.  
**KURUMĀNO**, P.pr.āt. from *karoti*, formed upon *kurute*.  
**KURUNDĪ** (*f.*), Name of one of the three great collections of *aṭṭhakathā* or commentaries on the Tipiṭaka. Pāt. vii, viii.  
**KURUNGO**, A sort of deer. Dh. 147, 331. See *Kuraṅgo*.  
**KURURO** (*adj.*), Cruel; hard, severe; formidable [कूर]. Ab. 928.  
**KURUTE**, see *Karoti*.  
**KURUVINDO**, A ruby [कुरविन्द]. Mah. 166. Perhaps cinnabar is meant at Mah. 169.  
**KUSĀ** (*f.*), A rein, bridle [कुशा]. Ab. 371.  
**KUSAGGAM**, The tip of a blade of Kuṣa grass [कुश + चय]. Dh. 13; Att. 198.  
**KUSALAKAMMAPATHO**, Way of virtuous action or merit [कुशल + कर्म + पथ]. There are ten, *pāṇātipātā veramaṇī*, *adinnādāna veramaṇī*, *kāmesu micchācārā veramaṇī*, *musāvāda veramaṇī*, *pisuṇāya vācāya veramaṇī*, *pharusāya vācāya veramaṇī*,

*samphappalāpā veramaṇi, anabhijjā, avyāpado, sammādiṭṭhi*, "refraining from killing, from stealing, from impurity, from lying, from slander, from harsh language, from frivolous talk, freedom from covetousness and from malice, and orthodox" (Ras. 15).

**KUSALĀKUSALAM**, Good and bad [कुशल + अकुशल]. *Kusalākusalakammaṃ*, doing good and doing evil, merit and demerit (Dh. 99).

**KUSALATĀ** (f.), Skill, knowledge [कुशलता]. *Āpattikusalatā āpattivuttānākusalatā*, skill in discerning what is sinful, and skill in discerning what leads to sin.

**KUSALATTAM**, Skilfulness [कुशल + त्व]. Dh. 231.

**KUSALĪ** (adj.), Prosperous; meritorious [कुशलिन]. Cl. Gr. 29.

**KUSALO** (adj.), Skilful, expert, clever; lucky, happy, prosperous; good, right, virtuous, meritorious [कुशल]. Ab. 720; Dh. 9; Kh. 15. *Ce samanubhāsiyamāno taṃ paṇinissajjeyya iccetaṃ kusalaṃ*, If being admonished he forsake it, well and good (Pāt. 5). With gen. *kusalo naccagītasea*, skilled in dancing and singing (Cl. Gr. 145, also loc., see Sen. K. 345). *Ācāra-kusalo*, skilled in right conduct (Dh. 67, comp. Att. 212). *Vācā kusala*, appropriate, happy, well-timed speech (F. Jāt. 18). *Kusalaṃ kammaṃ*, and *kusalakammaṃ*, good actions, meritorious Karma (Dh. 96; Man. B. 445; E. Mon. 5; see *Kammaṃ*). Neut. *kusalaṃ*, health (Ab. 331), luck, happiness, good fortune (Ab. 803), a good action, good works, merit, meritorious Karma (Dh. 10, 33, 345; Ab. 86). *Kusalakiriya*, doing good actions. With dat. *kusalaṃ bhavato hotu*, health to you! good luck to you! (Sen. K. 329). There are three *Kusaladhātus*, "elements of goodness or merit," they are *nekkhammadhātu*, *avyāpādadhātu*, *avihiṃsādhātu*, self-abnegation, benevolence, humanity. The three *Kusalamūlas*, "roots of goodness, or groundwork of merit," are *alobho*, *adoṣo*, *amoho*, freedom from covetousness, from anger, and from ignorance. The three *Kusala-saññās*, or meritorious ideas, are *nekkhammasaññā*, *avyāpādasaññā*, *avihiṃsāsaññā*. The three *Kusala-vitakkas*, or meritorious thoughts, are *nekkhammavitakko*, *avyāpādavitakko*, *avihiṃsāvitakko*. The three *Kusala-saṅkappas*, or meritorious resolves, are *nekkhammasaṅkappo*, *avyāpādasāṅkappo*, *avihiṃsāsaṅkappo*. The *dasakusalaṃ* and *dasakusalakammāni* appear to be identical with the ten *Puñña-*

*kiriya-vatthus* (Att. 56, 200, 204, 212). *Kusalā cetanā*, virtuous or meritorious thoughts (Gog. Ev. 68). *Kusalacittam*, virtuous or meritorious state of mind (Man. B. 448, see *Lokuttaro*). *Kusalavipāko*, the good result or reward of a good action (see *Kammaṃ*). *Kusalavipāko* (adj.), having a good result or reward. *Kusalārdsi*, accumulation of merit.

**KUSESAYAM**, A water-lily or lotus [कुशेशय]. Ab. 685.

**KUSI** (n.), One of the four cross seams of the robe of a Buddhist priest. Ab. 296.

**KUSINĀRĀ** (f.), A town in India, the capital of the Mallas [the Sansk. name is कुशिनर or कुशिनररी]. Ab. 201; B. Int. 85. It was at K. that Buddha died (Man. B. 343; Mah. 11).

**KUSITO** (adj.), Slothful, inert, indolent [कुसीट]. Dh. 2, 21, 49, 289, 383. There are eight *Kusitavattus*, "occasions of indolence," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, when he has failed to obtain food in alms, when he has obtained food in alms, when he is attacked by illness, when he is recovering from an illness: in each of these cases the slothful man lies down and rests instead of exerting himself (comp. the *Ārambhavattus*).

**KUSO**, A blade of grass; the sacrificial grass, *Poa Cynosuroides* [कुस]. Ab. 602, 1079; Dh. 55.

**KUSSUBBHAM**, A small pond, a puddle [कुसुब्ध]. Gog. Ev. 15. Comp. *Sobbham*.

**KUSŪLO**, A granary [कुसूल]. Ab. 458.

**KUSUMAM**, A flower; the menses [कुसुम]. Ab. 545, 1105; Mah. 68.

**KUSUMBHAM**, Safflower, *Carthamus Tinctorius* [कुसुम्भ].

**KUṬADHĀRIKĀ** (f.), A maid-servant, lit. "she who carries the water-jar" [कुट + धारिका]. Ab. 236.

**KUṬĀGĀRAM**, Any room or building with a peaked roof or pinnacles, a pagoda; a room at the top of a house or palace, a belvedere, attic; a funeral hearse or pile, a state funeral hearse, a catafalque [कुट + आगार]. Mah. 124, 126, 155, 162, 163.

**KUṬAJO**, The plant *Wrightia Antidysenterica* [कुटज]. Ab. 573.

**KUṬAKAM**, A heap, a mound; a peak [कुट + क]. Ab. 224; Mah. 4.

**KUTANNATAM**, The plant *Cyperus Rotundus* [कुटन्नट]. Ab. 592.

**KUTASIMBALI** (f.), A variety of the silk-cotton tree [कुट + शसकी]. Ab. 565.

**KUTASSO**, A vicious horse [कुट + अश्व]. Lit. "a deceptive horse," evidently meaning a showy handsome horse with a vicious temper (Ten J. 43).

**KUTATTHO** (adj.), Continuing unaltered, unchangeable, permanent [कुटत्थ]. Ab. 710.

**KUTATTO**, A false suit or action at law, one supported by false or frivolous evidence [कुट + अर्थ]. *Kūṭaṭṭakārako*, one who brings a false suit against another (Ten J. 2). *Kūṭaṭṭaparājīṭamanussā*, some men who had been defeated in a false suit (Dh. 220).

**KUTETTHA**, = *kuto ettha*.

**KUTHĀRI** (f.), An axe [कुठारी]. Ab. 393.

**KUTHO**, and **KUTHAM**, A woollen blanket [कुच]. Ab. 365, 1053.

**KUTĪ** (f.), A house; a house of a single room, a hut, cabin, tent, shed [कुटी]. Ab. 207. *Khettagopakassa kuṭiyam*, in the hut of a field-watcher (F. Jāt. 53). *Gandhakuṭi*, chamber of perfumes. *Vaccakuṭi*, a privy. Sen. K. 338; Att. 218.

**KUTIKĀ** (f.), A hut or tent [कुटिका]. *Chattakuṭikā*, an umbrella-tent (Pāt. xxxii).

**KUTILO** (adj.), Crooked; shifty, deceitful [कुटिल]. Ab. 709.

**KUTIMBAM**, see *Kuṭumbam*.

**KUTIRAM**, A box, a kennel [कुटीर]. Att. 194.

**KUTO** (adv.), Whence? how? much less [कुतस्]. Sen. K. 309. *Kuto āgato 'si tvaṃ*, whence comest thou? (Sen. K. 300; Dh. 153). *Kuto vo anabhirati*, whence your dissatisfaction? why are you not satisfied? (Att. 134). *Anattasambhūto mano kuto attā bhavissati*, how can the mind be the self when it springs from that which is not self? (Gog. Ev. 48). *Kuto vā pana tassa uttaritaram*, how indeed can there be a greater? (Alw. I. 108). *Ghoso pi so n' atthi dassanam pana kuto*, we have not even heard of it, much less seen it (Alw. I. 76). *Attā hi attano n'atthi kuto puttā kuto dhanam*, his own self does not belong to him, much less sons and wealth (Dh. 12, comp. 38).

**KUTO**, and **KUTAM**, A waterpot [कुट]. Ab. 457.

**KUTO**, and **KUTAM**, Top, summit, peak; a heap, a mass, a multitude; a sledge-hammer; a trap; deceit, deception, falsity, fraud; a part of a plough [कुट]. Ab. 177, 219, 526, 608, 828. *Gahakūṭam*, the peak or pinnacle of a house (Dh. 28). *Pabba-*

*tīnam kūtāni*, mountain-tops (Mah. 72). *Pañcayojanasatikāni kūtāni*, peaks five hundred yojanas in height (Gog. Ev. 16). As the latter part of a compound forms the names of several mountains, as *Gijjhakūṭo*, "The Vulture's Peak," *Kāḷakūṭo*, "The Black Peak." *Kūṭehi āhandapetvā*, causing them to be pounded with sledge-hammers (Mah. 169, comp. 22). *Tulākūṭam kamsakūṭam mṇa-kūṭam*, a false balance, counterfeit metal, false measures (see next).

**KUTO** (adj.), False, fraudulent, lying [कुट]. *Kūṭasakkhi*, a false witness (Dh. 100). *Kūṭaṭṭo*, a false action at law. *Kūṭapaṇṇam*, a forged letter (Das. 2). *Kūṭasso*, a vicious horse (see sep.).

**KUTOCI** (adv.), From any place [कुतस् + चिद्].

**KUTRA** (adv.), Where? [कुच]. Ab. 1160. *Kutra nāma*, I wonder where (Att. 212). See also *Kuttha* and *Kattha*.

**KUTTAKAM**, A woollen carpet. Ab. 314.

**KUTTHA** (adv.), Where? [कुच]. Ab. 1160.

**KUTTHAM**, Leprosy; the plant *Costus Speciosus* [कुष्ठ]. Ab. 303, 329, 592, 1120.

**KUTTHI** (m.), A leper [कुष्ठिन्]. Mah. 245.

**KUTTIMO** (adj.), Artificial [कृतम्]. Sen. K. 528. See also *Kittimo*.

**KUTUHALAM**, and **KOTUHALAM**, Eagerness, desire, passion; vehemence, violence; excitement, tumult [कुतूहल, कौतूहल]. Ab. 173; Mah. 52, 57, 176; Dh. 207.

**KUTUMBAM**, and **KUTIMBAM**, Family; family property, family estates, wealth [कुटुम्ब]. Alw. I. 98; Mah. 141.

**KUTUMBI** (m.), The head of a family; a landed proprietor, a man of property [कुटुम्बिन्]. Mah. 142.

**KUTUMBIKO**, and **KUTIMBIKO**, Same meaning as last [कुटुम्बिक]. Dh. 77, 126; Mah. 141, 254; F. Jāt. 52.

**KUVALAYAM**, The water-lily [कुवलय]. Ab. 688.

**KUVAṂ** (adv.), Where? [कु].

**KUVEṆĪ** (f.), A funnel-shaped wicker basket for catching fish [कुवेणी]. Ab. 521.

**KUVERO**, A name of Vessavana [कुवेर]. Ab. 32.

**KVA** (adv.), Where? whither? [कु]. Ab. 1160.

**KVACI** (adv.), Somewhere; sometimes, in some cases; in some places [क्व + चिद्]. Mah. 1; Sen. K. 220.

**KVATTHO**, What need of? [क्व + अर्थ]. See *Ko*. With instr. *Rassa icc anena kv attho*, what is meant by *Rassa*? (Sen. K. 201).

## L.

**LABBHĀ** (*indecl.*), Allowable, possible [लभ्य].

Das. 37; Cl. Gr. 72. With inf. *Idaṃ na labbhā evaṃ kátum*, the thing cannot be done in that way (Dh. 212). *Na te labbhā kiñci kátum*, it is not permitted to do anything to them (Alw. I. 72). Comp. *Labbho*. For the origin of this form see *Sakká*.

**LABBHANEYYO** (*adj.*), Obtainable.

**LABBHATI** (*pass. labhati*), To be taken, to be received, to be obtained; to be permitted [लभ्यते = लभ]. Mah. 177; Kh. 14; F. Ját. 13. *Labbhate* (Sen. K. 442). *Mayá vutto missakamaggo na labbhati*, the mixed course I spoke about is inadmissible (Pát. xvi).

**LABBHO** (*p.f.p. labhati*), Obtainable, attainable; proper, right, suitable, admissible [लभ्य = लभ]. Ab. 1086. *Anaññalabbho*, not obtainable by others (Att. 190). Comp. *Labbhá*.

**LĀBHĀ**, see *Lābho*.

**LĀBHAGGAM**, Highest gain [लभ + लभ्य]. Dh. 121, 305.

**LABHANAM**, Taking, receiving, acquisition [लभन]. Dh. 129, 156.

**LABHATI**, To obtain, to get, to acquire; to meet with, to find; to receive; to take; to obtain permission, to be allowed; to receive an opportunity, to get a chance, to be able [लभ]. *Laddhá samatthapurise*, taking with him competent men (Mah. 220). *Tittham l.*, to reach port (Mah. 69). *Ācariyam l.*, to find a teacher (Dh. 121). *Kāsavam l.*, to assume the yellow robe (Dh. 114). *So rājā deviyā tassā ekam alabhi dhītaram*, the king had a daughter by this queen (Mah. 43, comp. Dh. 78; *puttam l.*, "to give birth to a son," may also be said of a woman). *Nivāsam l.*, to receive an asylum (Mah. 209). *Pūjam l.*, to receive honour (F. Ját. 7). *Āhāram l.*, to take food. *Sukham l.*, to obtain happiness (Dh. 24). *Vacanam l.*, to get a word said to one (Dh. 155; comp. Mah. 31). *Gabbham l.*, to conceive. *Suce labhetha nipakam saḥāyam*, if he obtain a prudent friend (Dh. 58). *Pabbajjā laddhum vaṭṭati*, the ascetic life ought to be adopted, or asceticism is the right thing to take up (Dh. 121). *Pun' idikkhasamāgamo na sakkā laddhum*, such an assemblage cannot be met with again (Mah. 49). *Añño koci daṭṭhum na labhati*, nobody else gets permission to see him (Alw. I. 80). *Pabbajitum*

*sace lacchāmi*, if I am allowed to enter the priesthood (Mah. 110). *Gehā bahi nikkhamitum alabhamo*, not being allowed to go out of the house (Dh. 401). With dat. *Labheyyāma . . savandya*, may we be allowed to hear (Dh. 107). *Sukhena sayitum labhissāmi*, I shall be able to sleep in peace (Dh. 176). *Satthāram daṭṭhum na labhimha*, we were not able to have an interview with the Teacher (Dh. 105).—Pres. atm. *labhate* (Dh. 24). Imperat. *labhatu*. Opt. *labheyya*. Opt. atm. *labhetha*. Fut. *lacchati* (Dh. 96, 324; Mah. 104, 122), *labhissati* (Sen. K. 464; Dh. 121, 129, 130). Aor. *alattha* (Sen. K. 457, Mah. 31, Alw. I. 93, Dh. 240; 1st pers. *alattham*, 2nd *alattha*), *alabhi*, *labhi* (Mah. 31, 209, Alw. I. 80; 1st pers. *labhim*). Cond. *alabhiṣṣ* (Sen. K. 429; Dh. 292). Inf. *laddhum* (Dh. 114, 160). Ger. *laddhā* (Kh. 8; Mah. 260), *laddhāna* (Mah. 69), *labhitvā* (Dh. 160; Ras. 19). *Aladdhā*, not having obtained (Dh. 28). P.pr. *labhanto*, *labhamāno* (Dh. 108, 130; F. Ját. 7). Pass. *labbhati*, *labbhate* (see sep.). P.f.p. *laddhabho*, *labbho*. P.p.p. *laddho*.

**LĀBHĪ** (*adj.*), Possessed of [लभिन]. *Upasampadālabhī*, an ordained priest (the termination belongs to the whole compound).

**LĀBHO**, Receiving, getting, acquisition, obtaining, taking; gain, receipts [लभ]. Dh. 14, 37, 48. *Lābhasakkāro*, gain and honour (Dh. 143, 298). *Devadattassa kāsvalābho*, D.'s assumption of the yellow robe (Dh. 112). *Apuññalābho*, acquisition of demerit, guilt (Dh. 55). *Appalābho* (*adj.*), whose gains are small (Dh. 66). *Saṅghassa uppannālābhā*, the gains of the priesthood, i.e. charitable gifts (Mah. 87). *Civaraalābho*, receiving a robe (Pát. 106). A dat. *lābhā* (for *lābhāya*, comp. *paṭisaṅkhā*, *abhiññā*) is used adverbially with foll. genitive: *Lābhā vata no*, this is for our advantage (Dh. 149); *Lābhā vata me*, this is all gain to me (Dh. 126); *Lābhā vata me yaṃ mama santikam sammāsambuddho uphodakassa atthāya sarakam pahīsi*, how fortunate I am in that the supreme Buddha has sent a vessel to my humble house for hot water (Dh. 434); comp. the similar use of *atthāya*, e.g. *atthāya me bhavissati*.

**LĀBU**, A pumpkin [लव]. See *Alābu*.

**LABUJO**, The tree Artocarpus Lacucha [comp. लवज]. Ab. 570.

**LACCHATI**, see *Labhati*.

**LADDHĀ**, ger. from *labhati* = S. लब्धा; also nom. pl. masc. or sing. fem. from *laddho*.

**LADDHABBO** (*p.f.p. labhati*), That ought to be received or obtained [लब्धव्य = लभ्]. Dh. 218, 264; Ab. 1086.

**LADDHA KO** (*adj.*), Delightful, pleasing [लब्ध + क]. Ab. 694.

**LADDHI** (*f.*), Religious belief; wrong views, heresy [लद्धि]. Ab. 161. *Tassa laddhiyā nissārabhāvaṃ kathetvā*, pointing out the shallowness of his views (Dh. 136). Pāt. vii; Dh. 104, 350.

**LADDHI KO** (*adj.*), Heretical, schismatic [लद्धि + क]. *Laddhikā bhikkhū*, schismatic priests (Mah. 42). At Dh. 350 the term. belongs to the whole compound.

**LADDHO** (*p.p. labhati*), Taken, obtained, received [लब्ध = लभ्]. Ab. 573. *Kiñci laddham*, did you receive anything? (Mah. 31). *Kaṇṇā laddhā*, a damsel has been found (Mah. 62). *Laddhā dāni pi esā (upamā)*, now I have found the illustration I sought (F. Jāt. 49). *Udakarakkhasena laddho*, tenanted by a water-sprite (Dh. 304, of a pond). *Laddhajayo*, victorious, lit. by whom victory was obtained (Mah. 157, 226). *Laddhabalo*, having obtained reinforcements (Mah. 61). *Sukhaṃ ti laddhanāmaṃ*, having obtained the name of "blissful" (Dh. 421). *Laddhūpasampado*, having received ordination (Dh. 416).

**LADDHUM**, see *Labhati*.

**LAGGĀPETI** (*caus. next*), To cause to be hung up. Mah. 201, 211.

**LAGGATI**, and **LAGATI**, To adhere, to stick fast, to hang from [लग्]. *Ekam ambapakkam jāle laggi*, a mango fruit stuck in the net (F. Jāt. 5). *Aṭṭhi gale laggi*, a bone stuck in his throat (F. Jāt. 12). P.p.p. *lagito*, *laggo*.

**LAGGETI**, and **LAGETI** (*caus. last*), To fasten, to tie, to hang up. With loc. *Suttaṃ ca tesam hatthesu lagetvā*, and having tied threads to their arms (Mah. 48). *Khānuke laggesi*, tied to a post. *Tāni dbharāṇāni rukke lagetvā*, having hung the ornaments up to a tree (Dh. 142, comp. 247).

**LAGGO** (*p.p.p. laggati*), Attached, tied, adhering, [लग्न = लग्]. *Laggakeso*, matted hair (Dh. 947). With loc. *Tasmim laggā hutvā*, adhering thereto (Dh. 410). *Alaggacittatā*, detachment of mind, unworldliness.

**LAGITO** (*p.p.p. laggati*), Adhering [लग्नित = लग्]. Att. 200.

**LAGUḲO**, A club, a mallet [लगुङ्ग]. Ab. 392.

**LAHU** (*adj.*), Light; quick; vain; frivolous, flighty; trifling, insignificant; beautiful, delightful [लघु]. Ab. 710, 929; Dh. 7; Sen. K. 201.

**LAHU**, and **LAHUM** (*adv.*), Quickly; surely, certainly [लघु]. Ab. 40, 1144. *Lahum essati*, it will sail quickly (Dh. 66). *Lahum* (Mah. 16, 39, 52, 168).

**LAHUKO** (*adj.*), Light; trifling [लघु + क]. *Lahukāni kammāni*, less important acts (Pāt. 62).

**LAHUTĀ** (*f.*), Lightness, buoyancy [लघुता]. Man. B. 399, 416.

**LAHUTTHĀNAM**, Bodily vigour [लघु + उत्थान]. B. Lot. 427.

**LAJJĀ** (*f.*), Shame, modesty, timidity [लज्जा]. Ab. 158; Dh. 335. Instr. *lajjāya*, out of shame (Mah. 43).

**LAJJANAM**, Being ashamed [लज्ज + न]. Das. 43.

**LAJJATI**, To be ashamed [लज्ज]. With abl. of the thing ashamed of: *Lajjitā ye na lajjare*, those who are not ashamed of what is shameful (Dh. 56). P.f.p. neut. *lajjitabbo*, that of which one should be ashamed, shameful (Dh. 398). Caus. *lajjāpeti*, *lajjeti*, to cause to be ashamed, to put to the blush (Dh. 194, 335).

**LAJJĪ** (*adj.*), Feeling shame, modest, quiet, well-conducted [लज्जा + इन्]. Fem. *lajjīni* (Pāt. 99).

**LAJJITO** (*adj.*), Ashamed; shameful [लज्जित]. Ab. 747; F. Jāt. 47; Dh. 56.

**LĀJO**, and **LĀJĀ** (*f.*), Fried grain, parched corn [लाज]. Ab. 463, 1133 (*lājāsu*); Mah. 260. *Lājapupphāni* appear to be the flowers of *Dalbergia Arborea*.

**LAKĀRO**, The letter *L* [ल + कार].

**LAKĀRO**, A part of a ship. Ab. 668.

**LĀKHĀ** (*f.*), Lac, an animal dye [लाक्षा]. Ab. 305.

**LAKKHAM**, A mark; a target; a lac or 100,000 [लक्ष]. Ab. 55, 390, 474, 1020.

**LAKKHANAM**, Mark, sign, symptom, characteristic; attribute, property, nature, quality; a definition; a grammatical rule; a lucky mark, a personal characteristic from which good fortune may be predicted; the art of fortune telling [लक्षण]. Ab. 55, 178, 1113. *Āṅgalakkhaṇapāṭhako*, a fortune-teller, lit. one who reads the bodily marks or lineaments (Att. 190). *Dvattimsalakkaṇūpato*, possessed of the thirty-two characteristics (Mah. 27, see *Mahāpuriso*). *Ākiṇṇavaralakkaṇa*, his person crowded with the principal characteristics of a great man



(*vara* as opposed to the *anuvyañjanalakṣaṇas*). There are three *lakṣaṇas* (*tilakṣaṇaṃ*), or properties of all existing things, *aniccaṃ*, *dukkhaṃ*, *anattaṃ*, impermanence, suffering, unreality (Man. B. 495; Dh. 229). *Itthilakṣaṇāni*, characteristics of female beauty (Mah. 223). *Dhaññalakṣaṇa-sampanno*, possessing personal characteristics indicative of future good fortune (Mah. lxxxviii). The essential property of a thing is called *lakṣaṇa*, e.g. the property of *paṭhavīdhātu* or earth is *kakṣha-lattaṃ* "solidity," that of *āpodhātu* or water is *paggharaṇaṃ* "fluidity," that of *ākāśadhātu* or space is *asamphūṭṭhaṃ* "intangibility," that of *saññā* or sense is *saññānaṃ* "perception," that of *marāṇaṃ* is *cuti* "disappearance." *Sattosa-ggalakṣaṇo pamādo*, sloth, the characteristic or evidence of which is indifference (Dh. 334, comp. 311). According to Pāt. xii to be a *vinayadhara* a man must possess three *lakṣaṇas* or qualifications, he must be thoroughly versed in the contents of the Vinaya Piṭaka, he must be a steadfast observer of the Vinaya precepts, and he must have thoroughly mastered the *īcariyaparamparā*. At Dh. 163 a brāhman woman is represented as versed *salakṣaṇamantānaṃ tīṇaṃ vedānaṃ* "in the three Vedas and the lakṣaṇamantras"; the latter appear to be memorial verses enumerating the outward signs by which character or fortune may be known or predicted; on the same page will be found a *pādalakṣaṇamanto*, or gāthā describing the different sorts of footprints left by men of different characters. *Sasalakṣaṇaṃ*, the figure of a hare (F. Jāt. 58). See *Maṅgalo*, *Manto*.

**LAKKHAṆAÑŃU** (*adj.*), Knowing signs, skilled in predicting a man's future from the marks on his person [लक्षणाञ्जु]. Mah. lxxxviii.

**LAKKHANIYO** (*adj.*), Distinguished, characterized [लक्षणीय].

**LAKKHAÑŃO** (*adj.*), Auspicious, beautiful [लक्ष्ण]. *Lakkhaññā ratti*, a beautiful evening.

**LAKKHETI**, To mark, to characterize, to distinguish, to discern [लक्ष्]. Pass. *lakkhiyati*. Pass.p.pr. *lakkhiyamāno*. *Dullakkhiyamānaveśo*, in disguise, lit. having a dress which is not easily recognized (Att. 212).

**LAKKHI** (*f.*), Prosperity, splendour, beauty, royal power; Lakshmi, the goddess of prosperity [लक्ष्मी]. Ab. 82, 385, 906. *Rājalakṣhi*, royal splendour.

**LAKKHITO** (*p.p.p.* *lakkheti*), Distinguished, marked; renowned [लक्षित]. Mah. 50.

**LAKUṆṬAKO**, A dwarf. Ab. 319. *Lakuṇṭaka-sarirattaṃ*, dwarfish stature (Mah. 140).

**LĀLĀ** (*f.*), Saliva [लाला]. Ab. 281.

**LĀLANĀ** (*f.*), A woman [लालना]. Ab. 231.

**LĀLANAṂ**, Dalliance, sport [लालन]. Att. 193.

**LĀLAPPATI**, and **LĀLAPATI**, To lament [लालयते = लप]. Mah. 198; Das. 35.

**LĀLASĀ** (*f.*), Ardent desire [लालसा]. Ab. 163.

**LĀLĀTAṂ**, The forehead [ललाट]. Ab. 864; B. Lot. 604; Ras. 20. See also *Nalāṭaṃ*.

**LĀLATI**, To sport, to dally [ललत्]. P.p.p. *lalito*, sporting, beautiful (Att. 191). Neut. *lalitaṃ*, dalliance (Ab. 174).

**LĀMAKO** (*adj.*), Low, inferior, vile. Ab. 699; F. Jāt. 15; Dh. 409. *Lāmakataro*, viler (Dh. 392).

**LAMBAKAṆŃO** (*adj.*), Having hanging ears, or ears with long lobes [लम्बकाण]. Name of a family in Ceylon (Mah. 228; Att. 11).

**LAMBATI**, To droop, to fall; to hang down, to be suspended [लम्ब]. Mah. 198. *Ākāse lambamānāni*, hanging in the air (Mah. 199). Caus. *lambāpeti*, to cause to be suspended (Mah. 128, 211).

**LAMBIKO** (*adj.*), Hanging, suspended [लम्बिन् + क]. Mah. 164, 179.

**LAMBITO** (*p.p.p.* *lambati*), Suspended, hanging downwards [लम्बित]. Mah. 179.

**LAMBO** (*adj.*), Pendulous, long, large [लम्ब].

**LAÑCHANAṂ**, A mark; the seal of a letter [लाञ्छन]. Ab. 55. *Lañchanam chinditvā*, having broken the seal (Alw. I. 79).

**LAÑCHATI**, and **LAÑCHETI**, To seal [लाञ्छ]. *Paṭiṭṭhāpitamattikaṃ sāsaṇaṃ rājamuddāya lañchanto*, sealing an edict with the royal seal after the wax, lit. clay, has been affixed (Dh. 89). Alw. I. 74; Das. 24.

**LAÑCHO**, A mark, an imprint [लाञ्छ + क].

**LAÑCO**, A present; a douceur, a bribe [लान्च]. *Lañcam dadāti*, to give a bribe (Dh. 169, 171, 176, 188). *Lañcam gaheti* or *labhati*, to take bribes (Das. 25; Dh. 220). *Lañcadānaṃ*, bribery (Ab. 824).

**LAṆḌAṂ**, The dung of animals [लण्ड]. Dh. 154, 158.

**LAṆGALĪ** (*f.*), Name of a plant [लाङ्गली]. Ab. 588.

**LAṆGHATI**, To disregard; to jump over, to step over [लङ्घ]. Dh. 211; Cl. P. Verbs, 1.

**LANGHETI**, To jump over; to lift up [लङ्घ].  
*Langhayitodna pākāraṃ*, leaping over the wall  
 (Mah. 153). *Chattam langhest*, raised the royal  
 umbrella, viz. began to reign (Mah. 242).  
**LANGI** (f.), A bolt or bar. Ab. 217.  
**LANKĀ** (f.), Ceylon [लङ्का]. Mah. 3.  
**LANKĀDĪPATTHO** (adj.), Living in Ceylon [लङ्का-  
 दीप + थ]. Mah. 3.  
**LANKĀDĪPO**, and -PAM, Island of Ceylon [लङ्का  
 + दीप]. Mah. 2, 3, 67.  
**LANĀKIKO** (adj.), Belonging to Ceylon [लङ्का +  
 इक]. *Laikikā* (pl.), The Sinhalese people, the  
 Sinhalese (Alw. I. 112).  
**LANĀKINDO**, King of Ceylon [लङ्का + ईश्वर]. Mah.  
 67.  
**LANĀKISSARO**, King of Ceylon [लङ्का + ईश्वर].  
 Mah. lxxvi.  
**LAPAKO**, This appears to mean one who fawns or  
 intrigues, the explanation is *lābhasakkāratthikā*  
*āsvā lapantīti lapakā* [लप + थक].  
**LAPANAJO**, A tooth [लपन + ज]. Ab. 261.  
**LAPANAM**, Speaking; the mouth [लपन]. Ab. 260.  
**LAPĀPETI** (caus. next), To cause to talk or beg.  
 Dh. 275.  
**LAPATI**, To talk, to prattle, to mutter, to whine,  
 to lament [लप]. Das. 7, 31; Dh. 275.  
**LAPAYATI**, To talk, to prattle, to whine, to beg.  
 Dh. 15, 275.  
**LĀPAYATI**, see *Lāveti*.  
**LAPITAM**, Talk; voice [लपित = लप]. Ab. 755.  
**LĀPO**, A sort of quail, *Perdix Chinensis* [लाप,  
 लाव]. Ab. 639.  
**LĀPU**, see *Alōpu*.  
**LĀSANAM**, Dancing [लासन]. Ab. 100.  
**LASATI**, To shine; to sport [लस]. Att. 210.  
**LASI** (f.), Brains (?). Dh. 146.  
**LASIKĀ** (f.), The fluid which lubricates the joints  
 [लसिका]. Kh. 18. I find the foll. in Visuddhi  
*Magga, lasikā aṭṭhisandhinam abbhāṇjanakiccā*  
*addhayaṃdā aṭṭhisatāsandhinu phitā*, "lasikā is  
 found in the hundred and eighty joints, serving  
 the purpose of their lubrication."  
**LASUNAM**, Garlic [लसुण]. Ab. 595.  
**LATĀ** (f.), A creeping plant, a creeper; a branch  
 [लाता]. Ab. 542, 550, 1083; Dh. 60.  
**LĀTI**, To take [ला]. B. Lot. 368.  
**LATTAKAM**, Lac, a red animal dye [लत्तक].  
 Dh. 190.

**LATTHI**, and **LATTHIKĀ** (f.), A staff, a stick;  
 an offshoot, a plant [यष्टि, यष्टिका]. Dh. 199;  
 Mah. 120. See *Yatthi*. Comp. *Madhulattthikā*.  
**LATUKIKĀ** (f.), The diminutive Indian quail,  
*Perdix Chinensis* [लटुका + इका]. Ab. 639;  
 Dh. 104.  
**LĀVAKO**, A reaper [लावक]. Sen. K. 512, 525;  
 Mah. 61.  
**LAVANAM**, Cutting, reaping [लावन]. Sen. K.  
 524; Ab. 770.  
**LAVANAM**, Salt [लावण]. Ab. 460, 461. See also  
*Lōṇam*.  
**LAVANĀGAM**, Cloves [लावङ्ग]. Ab. 303.  
**LAVANO** (adj.), Reaping [लावन]. Sen. K. 524.  
**LĀVETI** (caus. *lunāti*), To cut, to reap [लावयति  
 = लु]. Alw. I. 41. Mah. 61 has *lāpayati*, which  
 is probably a dialectic variety of *lāvayati* (the  
 Ind. Off. MS. has the same reading).  
**LAVITTAM**, A sickle [लावित्र]. Ab. 448.  
**LAVO**, Cutting, reaping; a small piece, a chip, a  
 very little; a drop [लाव]. Ab. 705, 770, 1096.  
**LĀYATI**, To reap [fr. लु]. Das. 31.  
**LAYO**, A brief measure of time (see *Muhutto*); equal  
 time in music and dancing [लय]. Ab. 66, 137.  
**LEDḌU** (m.), A clod of earth [लेड्डु]. Ab. 447;  
 Dh. 340.  
**LEHATI**, To lick [लिह]. P.p.p. *līho*. P.f.p. *leyyo*.  
**LEKHĀ** (f.), A line, a streak, a scratch [लेखा].  
 Ab. 263, 1098. *Candalekhā*, the crescent moon  
 (Dh. 246). *Pañcalekhāya likhitapothakam*, a  
 manuscript written with five lines on each page.  
*Lekhā ākaḍḍhati*, To draw lines (Das. 24). See  
*Lekho*.  
**LEKHAKO**, A scribe, a secretary [लेखक]. Ab.  
 348; Mah. 195.  
**LEKHANAM**, Writing; a letter [लेखन]. *Silā-*  
*lekhanam*, a rock-inscription.  
**LEKHETI** (caus. *likhati*), To write, to delineate  
 [लेखयति = लिख]. Mah. 162.  
**LEKHO**, Writing, manuscript, inscription; a letter,  
 epistle; a drawing, delineation [लेख]. Ab. 992,  
 1098. *Lekham tattha avdāyā*, read the inscription  
 upon it (Mah. 162). *Dve lekha*, two epistles.  
*Lekhe sutvā*, having heard the despatches read  
 (Mah. 34). *Lekham viśajjayi*, despatched a letter  
 (Mah. 53, 203). *Lekham sikkhati*, to learn writ-  
 ing (Alw. I. 100). Pl. *lekha*, writing (Pāt. 83, 84).  
 See *Lekhā*.

**LEKHYAM**, Writing [लेख = लिख]. Ab. 1098.  
**LENAM**, A cave, a rock cavern, asylum, retreat, refuge; Nirvāṇa [लयन]. Ab. 6, 609; Alw. N. 131; Mah. 167. *Pihitadvāravātapānālene viharanto*, living in a hermitage with the door and window closed (Dh. 325). A rock cell (Mah. 103).  
**LEPANAM**, Smearing, plastering [लेपन]. *Sudhā-mattikalepano*, coated with cement and mortar (Dh. 251, comp. 27).  
**LEPO**, Plastering; plaster, mortar [लेप]. Ab. 1052; Pāt. 70.  
**LEPYAM**, Plastering, modelling in clay [लेप]. Ab. 523, 1006.  
**LESO**, A bit, an atom, a little [लेस]. Ab. 705.  
**LESO**, A trick, a stratagem. Ab. 1108; Mah. 150.  
**LEYYO** (*p.f.p. lehati*), To be licked, or lapped, or sipped [लेह = लिह]. Neut. *leyyam*, mucilaginous food (Ab. 466).  
**LICHAVI** (*m.*), Proper name of a race of Indian princes, also called Vajji [लिच्छवि]. Ab. 336; B. Int. 530; Dh. 360.  
**LIKHANAM**, Writing [लिखन].  
**LIKHĀPETI** (*caus. next*), To cause to be written; to cause to be cut. Mah. 207. *Tassa kesam likhāpetvā*, having caused his head to be shaved (Mah. 139). *Karaṇḍake likhāpetvā*, having got some boxes turned (Alw. I. 74).  
**LIKhati**, To scratch, to scrape; to write, to inscribe [लिख]. *Paṇṇaṃ l.*, to write a letter (Alw. I. 101). *Buddhagūṇe likhitvā*, having written down the virtues of Buddha (Alw. I. 77). Mah. 204. *Caus. lekheti, likhāpeti*.  
**LIKHITAKO** (*adj.*), Written [लिखितक]. *Likhitako coro*, a proclaimed thief (Alw. I. 72).  
**LIKHITO** (*p.p.p. likhati*), Scratched; erased; written, inscribed [लिखितक = लिख]. *Likhitā-khilakibbisso*, from whom all sin has been eradicated, lit. scraped off (Alw. I. xiii). *Likhitacoro*, a proclaimed thief (Alw. I. 72).  
**LIKKHĀ** (*f.*), A measure of weight = 1296 Apas [लिक्का]. Ab. 195.  
**LIKOKAKO**, The plant Alangium Hexapetalum. Ab. 557.  
**LIKUCO**, A sort of breadfruit, Artocarpus Lacucha [लिकुच]. Ab. 570.  
**LILĀ** (*f.*), Play, sport, dalliance [लीला]. Ab. 174.  
**LILHĀ** (*f.*), Ease, grace, playfulness, facility, adroitness, skill, proficiency, mastery [लीह = लिह]. This word is explained by *vildsa*. *Samadagandha-*

*sindhurato gamanallīhā*, the graceful or sportive gait of the musk-elephant when his temples exude ichor (Att. 191). *Attano issariyalīhāya pucchati*, he asks the question in the very wantonness of power. *Sarīralīhādassanaṃ*, exhibiting her graceful gestures (Dh. 307 of a nautch girl). *Raṇṇo maṅgalaṭṭhi alañkato javamāno na so-bhati vārapallīhāya gacchanto 'va so-bhati*, a king's state elephant with all his trappings on does not look well trotting, he looks best when stepping with an elephant's native grace and dignity (Dh. 234). At Dh. 146 the wicked Devadattā is represented as saying, *dve aggasāwake ubhoṃ passesaṃ nīddāpetvā buddhalīhāya dhammaṃ desesāmi*, "I'll make my two chief disciples sit down one on each side of me, and I'll preach the Law with all the fluent mastery of a Buddha." *Ajja Buddhavisayaṃ Buddhalīhaṃ passisāma*, this day we shall see the Buddha's power, this day we shall behold his easy triumph (Dh. 98, comp. 307, the idea is that of playing with the adversary's arguments, answering them with perfect ease).  
**LIMPANAM**, Smearing, plastering. Dh. 306.  
**LIMPATI**, To smear, to daub, to plaster, to stain [लिप]. *Bhittim l.*, to plaster a wall (Dh. 174). *Pass. lippati. Yo na lippati kāmesu*, he who does not cling to pleasure (Dh. 71). *P.p.p. litto. Caus. limpāpeti, limpeti. Kāyaṃ limpetvā chārikam*, having smeared ashes on his body. *P.p.p. caus. limpito. Suvaṇṇena limpito*, coated with gold, gilt.  
**LINGAM**, A mark, sign, characteristic; pudendum; gender, sex; nominal theme or crude base [लिङ्ग]. Ab. 273, 910. *Purisalingaṃ itthilingaṃ*, physical characteristics of the male and female sex (Dh. 206). In grammar the three genders are *pullīgaṃ, itthilingaṃ, napumsakalingaṃ*, masculine, feminine and neuter. *Līṅgavipallāso*, change of gender (Dh. 286). *Dhātulingaṃ*, verbal roots and nominal themes (Sen. K. 433).  
**LINGAVĀ** (*adj.*), Having marks or characteristics [लिङ्ग + वच्]. *Paribbājakaṭṭhāgavā*, in the guise of a devotee (Mah. 54).  
**LINGI** (*adj.*), Having gender [लिङ्गिण]. *Abhinne-lingi*, of the same gender (Alw. I. vii, the termination belongs to the whole compound).  
**LINO** (*p.p. lhyati*), Attached, adhering; inherent, hidden [लीन = ली]. *Linattho*, hidden or recondite meaning. *Alīno*, free from attachment or worldliness (Dh. 44).

**LIPĪ** (*f.*), A letter of the alphabet; writing [लिपि].

Ab. 1063. *Lipikāro*, a scribe (Ab. 348).

**LIPPATI**, see *Limpati*.

**LITTO** (*p.p. limpati*), Smeared, plastered [लिप्त = लिप]. Ab. 746, 958.

**LIYATI**, To adhere [ली]. *P.p. lino*.

**LOBHANIYO** (*adj.*), Connected with covetousness [लोभनीय]. *Lobhantiyeḥi dhammeḥi suddho*, free from covetous affections (Sen. K. 324).

**LOBHO**, Covetousness, desire, cupidity, greed [लोभ]. *Dhanalobho*, lust of wealth (Ras. 18). Dh. 44, 47; Man. B. 417. Lobha is one of the Akusalamūlas, or sinful principles in the heart from which spring demerit or sin.

**LOCANAM**, The eye [लोचन]. Ab. 149.

**LODDO**, The tree *Symplocos Racemosa* [लोद]. Ab. 556.

**LOHAGUḬO**, An iron or metal ball [लोह + गुह]. Dh. 66.

**LOHAJAM**, Brass, bronze [लोहज]. Mah. 259.

**LOHAKĀRAKO**, A blacksmith [लोह + कारक]. Ab. 509. Also *lohakāro*.

**LOHAKUMBHĪ** (*f.*), An iron cauldron; name of a lake in hell [लोह + कुम्भी]. Ab. 658; Mah. 17, 249.

**LOHAM**, Agallochum [लोह]. Ab. 302. See *Loho*.

**LOHAPITTHO**, A heron [लोहि + पृष्ठ]. Ab. 643.

**LOHITAKO** (*adj.*), Red [लोहितक]. *Ubhato lohitaḥpadhānam*, a red pillow at each end of a couch (a luxury forbidden to a bhikkhu).

**LOHITANĀKO**, A ruby [लोहित = लङ्क]. Ab. 491; Mah. 69; Pāt. 79; Alw. I. 75.

**LOHITAPĀNĪ** (*adj.*), Red-handed, bloody, murderous, destroying life whether animal or human [लोहित + पाणि].

**LOHITO** (*adj.*), Red [लोहित]. Ab. 1028. Masc. *lohito*, the colour red (Ab. 95). Neut. *lohitam*, blood (Ab. 280). *Lohitanadī*, a river of blood (Dh. 224). *Galalohitam*, his throat's blood (Mah. 246, as we say "heart's blood").

**LOHITUPPĀDAKO**, One who has committed the crime of shedding the blood of a Buddha (see next). Pāt. 28.

**LOHITUPPĀDO**, The crime of wounding a supreme Buddha so as to draw blood [लोहित + उत्पाद]. See *Abhiḥānam*. Comp. Dh. 279.

**LOHO**, and **LOHAM**, Iron; copper, brass; any metal [लोह]. Ab. 493, 820, 905; Cl. Gr. 45. *Loha-*

*rūpāni ṭhapāpesi dūve*, set up two brazen images (Mah. 236). *Lohamayo paṭṭo*, a brazen or copper plate (Mah. 143). *Tambaloham*, copper (Mah. 164; Pāt. 80). *Lohapāsādo*, the Brazen Palace, lit. metal palace, is the name of a famous monastery at Anurādhapura in Ceylon, built by King Duṭṭhagāmaṇī about 150 years before Christ; it was roofed with brass or copper tiles.

**LOKADHAMMATĀ** (*f.*), The vicissitudes of life, the vanity of worldly things [लोक + धर्म + ता]. Mah. 261.

**LOKADHAMMO**, Worldly condition [लोक + धर्म]. There are eight conditions to which man is subject in this world, viz. *lābho*, *alābho*, *yaso*, *ayaso*, *pa-sāmsā*, *nindā*, *sukham*, *dukkham*, gain, loss, fame, dishonour, praise, blame, happiness, suffering (Kh. 6, 20). Das. 9.

**LOKADHĀTU** (*f.*), A world or sphere [लोक + धातु]. This word is another name for a Cakkavāla, it probably means constituent or unit of the universe, the whole material universe consisting of a vast number of these spheres. A thousand cakkavālas are called *sahassilokadhātu* or *cūlalo-kadhātu*; one million cakkavālas are called *dvisa-hassilokadhātu* or *majjhimalokadhātu*; a million million of cakkavālas are called *tisahassilokadhātu* or *mahāsahassilokadhātu* (Man. B. 8). *Dasasa-hassalokadhātu*, ten thousand worlds. B. Int. 594; B. Lot. 717.

**LOKĀDHIPATEYYAM**, Influence of the world [लोक + ādhipateyya]. By this is meant the influence on a man's conduct of the opinion of the world, which produces *ottappaṃ* or fear of sinning (Das. 41, 43). Man. B. 493.

**LOKAGARU** (*m.*), Teacher of the world, an epithet of Buddha or of any Buddha [लोक + गरु]. Ab. 3.

**LOKAGGO**, Chief of the world, i.e. Buddha [लोक + गग]. B. Lot. 576.

**LOKAKKHĀYIKĀ**, See *Akkhāyikā* and *Lokā-yutam*.

**LOKĀMISAM**, Temptation of the world, pleasures of sense [लोक + आमिष]. Dh. 68; Ten J. 8.

**LOKANĀTHO**, Protector or saviour of the world, an epithet of Buddha [लोक + नाथ]. Ab. 2; Mah. 11.

**LOKANTARIKO** (*adj.*), Belonging to the *lokan-taram*, or space between three spheres (see *Cakka-vālam*) [लोक + अन्तर + रिक]. *Lokantarikanirayo*,

the L. hell, a place of punishment situated in the lokantara, it is partly inhabited by pretas (Mah. 209; Man. B. 27, 47, 48; B. Int. 81; B. Lot. 631, 832).

**LOKAPĀLO**, Guardian of the world [लोक + पाल]. This term is applied to several devas, as *Sakka* (Indra), *Yama*, *Varuṇa*. The four Mahārājas are lokapālas. Att. 81; B. Int. 603.

**LOKAVIDŪ** (*adj.*), Knowing the universe [लोक + विद्]. A common epithet of a Buddha (Alw. I. 77).

**LOKĀYATAM**, Controversy on fabulous or absurd points, casuistry [लोकायत]. B. Lot. 409; Alw. I. lxx, lxxi. This word is explained to be *vitapḍa-sattham* (Ab. 112). I find the following in Brahma Jāla S. Atth., *lokakkhāyikā ti ayam loko kena nimmito asukena nāma nimmito kāko seto apphīnam setattā baldkā rattā lohitassa rattattā ti evam-ādikā lokāyatavitapḍasallāpakathā*, “‘Who made the world? the world was made by so and so. Crows are white because their bones are white, cranes are red because their blood is red.’ To these and similar controversies, discussions, and conversations the term *lokakkhāyikā* is applied.”

**LOKESO**, Brahman [लोक + ईश]. Ab. 15.

**LOKIYO** (*adj.*), Common, popular; worldly, earthly, temporal [लौकिक]. *Lokiyacchando*, common prosody as opposed to vedic (Kh. 23). *Lokiyamahājano*, every-day people, the world, the mass of mankind, the unconverted as opposed to Ariyas (Dh. 256, 287, 288, 430). See *Lokuttaro*.

**LOKO**, The universe; a world; the world; the inhabitants of a world or region; mankind; a being, a creature [लोक]. Ab. 93, 186, 1041. *Lokam dukkhā pamocetum*, to redeem the world from suffering (Mah. 1). *Lokassa saggamaggabhāvanatthāya*, that men may learn the way to heaven (Alw. I. cxxiv). *Loko 'yam plīto*, the people of this country are oppressed (Mah. 165). *Mahārakkhitatheraṃ Yonalokam apesayi*, sent the therā M. to the Yona people or country (Mah. 71). *Laṅkāloko*, the people of Ceylon (Mah. 121). *Koci lokasmiṃ vijjati*, is there any man in the world who . . (Dh. 26). *Sanṅhāradukkhātāya loko anupādisesāya nibbānadhātūyā muccati*, from the suffering of existence a being is released by that Nirvāṇa in which no trace of existence remains (Alw. I. 108). *Paṭhavī lokam pāleti*, the earth supports mankind. *Āyam loko paraloko*, this world and the next world, this life and the next life (Das. 45; Dh. 31, 43).

*Idhaloko*, this world, this life, this state of existence. By *paraloko* is meant any world whether good or bad to which a man goes after death. *Naraloko*, the world of men (Mah. 43). *Brahmaloko*, the world of brahmas, the Brahma heavens (Mah. 118). *Petaloko*, the Preta world (Dh. 129). *Lokavisayo*, the extent of the universe (Man. B. 9). The three great divisions of the existing universe are *sattaloko*, *saṅkhāraloko*, *okāsalo* (see each sep.). *Kāmaloko*, *rūpaloko*, *arūpaloko*, the worlds of Sense, of Form, and of absence of Form, are subdivisions of the World of Sentient Being (see *Sattaloko* and *Ti lokam*). For the thirty-one lokas see *Sattaloko*. Other classifications are given, as *kilesaloko*, *bhavaloko*, *indriyaloko*, the world of sin, the world of existence, the world or aggregate of properties of sentient beings (Alw. I. 106); *khaḍhaloko*, *āyatanaloko*, *dhātuloko*, the world of the skandhas, of the āyatanas, of the dhātus (Das. 44). The loc. *loke* is frequently used in the sense of “in the world, among men, commonly.” *Yam kiñci yiṭṭham va hutam va loke yajetha*, whatever sacrifice or offering a man offers in the world (Dh. 20). *Loke adinnaṃ ādiyati*, takes in this world what is not given to him (Dh. 44, 73, 97, comp. 60). *Seṭṭho loko eko ti vuccati*, one who is chief is called Eka. *Santo sappurisa loko devadhammā ti vuccare*, good and righteous men are called devadhamma (Das. 41).

**LOKUTTARO** (*adj.*), Transcending the world, supernatural, spiritual [लोक + उत्तर]. *Sabb lokiyalokuttaradhammā*, all conditions or things temporal and spiritual (Dh. 180, comp. 194). The *nava lokuttarā dhammā*, or nine transcendent conditions, are the four Maggas, the four Phalas, and Nirvāṇa (Dh. 180, 361). The *apṭha lokuttarakusalavipācakkittāni* are thoughts in the four Maggas and the four Phalas (*sotāpattimaggacittam*, *sakadāgāminimaggacittam*, and so on). Man. B. 445, 493; Dh. 310.

**LOLATĀ** (*f.*), Longing, eagerness [लोक + ता]. Ras. 18, 28.

**LOLO** (*adj.*), Tremulous; desirous, longing; greedy; unsteady, agitated [लोल]. Ab. 712, 729, 988, 1066, 1075.

**LOLUPO** (*adj.*), Desirous, covetous, greedy [लोलुप]. Ab. 729.

**LOMAHĀMSANAM**, Horripilation or bristling of the hair of the body caused by astonishment or

- fear or delight [लोमन् + हर्षण]. Ab. 175, 912; Mah. 107.
- LOMAHAMSANO (*adj.*), Causing horripilation, astounding, stupendous [लोमहर्षण]. Of an earthquake (Mah. 108). Of the wonderful efficacy of meritorious Karma (B. Lot. 340).
- LOMAHAMSO, Horripilation [लोमन् + हर्ष]. Ten J. 50.
- LOMAHATTHAJĀTO (*adj.*), Having the hair of the body erect with wonder or fear, terrified, astounded, thunderstruck [लोमन् + हृष्ट = हृष्ट + जात = जन्].
- LOMĀM, The hair of the body [लोमन्]. Ab. 259; Kh. 18. *Lomakāpo*, a pore of the skin (F. Jāt. 57; Alw. I. 80). *Haṭṭhalomo*, having the hair of the body erect with joy or wonder (Mah. 86).
- LOMASO (*adj.*), Hairy [लोमन्]. *Lomasapāṇako*, a caterpillar (Ab. 623).
- LOMI (*adj.*), Having hair [लोमन् + रन्].
- LOṆAM, Salt [लवण]. Ab. 460; Mah. 15. See also *Lavaṇam*.
- LOṆIKO (*adj.*), Relating to salt, having a salt taste [लवणिक]. Dh. 260.
- LOPO, Cutting off; in gram. elision, apocope [लोप]. *Kvaci lopo hoti*, sometimes elision takes place. *Lopam pappoti*, undergoes elision (Sen. K. 205).
- LUDDAKO, A huntsman, a sportsman [लुब्धक]. Ab. 518, 1106; Dh. 203; Mah. 166; Cl. Gr. 84. *Migaluddako*, a deer-stalker (Ras. 25). *Sakunā-luddako*, a fowler (Dh. 376).
- LUDDHO (*p.p.p.*), Greedy, covetous [लुब्ध = लुभ]. Ab. 729. Masc. *luddho*, a huntsman (Ab. 1106).
- LUDDO (*adj.*), Cruel, murderous [लुब्ध = लुभ]. *Luddakammaṃ*, a barbarous deed. *Luddāni karoti*, to kill prey (F. Jāt. 13). *Luddo*, a huntsman, sportsman (Ab. 1038; Mah. 166; Dh. 410; Das. 24).
- LUKHO (*adj.*), Rough; unpleasant; hard, harsh [लुक्ख, लुक्ख]. *Lūkho bhūbhāgo*, a rugged piece of ground (Ab. 183). *Lūkhajīvikaṃ jīvati*, to live a hard life (Dh. 373). Used of food *lūkha* means "bitter," "unpleasant," as opposed to *paṇṭha*, "sweet," "nice" (Dh. 145, 214, 374, 375).
- LULĀYO, A buffalo [लुलाय]. Ab. 616.
- LUNĀTI, To cut, to reap [लु]. Sen. K. 440. Pass. *lāyati*. P.p.p. *lūno*. Caus. *lāveti*.
- LUNĀTI, To pull up or out [लुञ्च]. Pāt. 119; Mah. 140.
- LŪNO (*p.p.p. lūnāti*), Cut, reaped [लून = लु].

- LUPANAM, Cutting off [लुप + जन्].
- LUPYATI (*pass.*), To be elided [लुप्यते = लुप].
- LŪTĀ (*f.*), and LŪTIKĀ (*f.*), A spider [लूता, and लूतिका]. Ab. 621.
- LUTTO (*p.p. lupyati*), Cut off, elided [लुप्त = लुप]. Sen. K. 206.
- LŪYATI (*pass.*), To be cut or reaped [लूयते = लु]. Sen. K. 524.

## M.

- MĀ (*m.*), The moon [मास]. Ab. 52.
- MĀ (*prohibitive particle*), Not, do not [मा]. With imperat. *Mā khāda*, do not eat (Mah. 230); *Mā evaṃ karoṭha*, do not do so (Dh. 199); *Mā gacchāhi*, do not go (Alw. I. 7); *Vanaṃ chindatha mā rukkhaṃ*, cut down the forest, not the tree (Dh. 50). With aor. *Mā voca*, do not say (Dh. 24); *Mā 'pādi*, do not obtain (Dh. 48); *Khaṇo ve mā upaccagā*, let not an opportunity escape (Dh. 56); *Mā evaṃ kari*, do not do so (comp. *mā evaṃ akattha*, Dh. 80). With opt. *Mā bhuñjetha*, let him not eat (Mah. 158); *Mā ācikkheyyāsi*, do not point out; *Mā pamādam anuyuñjetha*, let him not be slothful (Dh. 6). With imperf. *Mā h' evaṃ avaca*, say not so. Without expressed verb: *Mā h' evaṃ bhante*, not so, lord; *Alaṃ bhikkhave mā bhaṇḍanam*, enough priests, no quarrelling (Dh. 104).
- MACCHĀ (*f.*), Good soil [मृत्ता]. Sen. K. 522.
- MACCHABANDHO, A fisherman [मत्स्य + बन्ध]. Ab. 670.
- MACCHAKO, A fish [मत्स्यक]. Dh. 192.
- MACCHANDI (*f.*), Inspissated juice of the sugar-cane [मत्स्यखी]. Ab. 462.
- MACCHARĀYATI, To be envious [denom. from मत्सर].
- MACCHARI (*adj.*), Envious, niggardly [मत्सरिन्]. Dh. 47.
- MACCHARIYAM, and MACCHERAM, Avarice, niggardliness, selfishness, envy, churlishness [मात्सर्य]. Dh. 43, 290, 371; Man. B. 418.
- MACCHARO (*adj.*), Niggardly, envious, grudging [मत्सर]. Sen. K. 517. Neut. *maccharam*, avarice, etc. (Ab. 168).
- MACCHIKO, A fisherman [मात्सिक]. Ab. 670.
- MACCHO, A fish [मत्स्य]. Ab. 671; Alw. I. xxi; F. Jāt. 53.
- MACCO (*p.f.p. marati*), Mortal [मर्त्य = मृ]. *Macco*, a man, a mortal (Das. 6; Ab. 227; Dh. 10).
- MACCO (*adj.*), Maternal [मातृ + च].



**MACCU** (*m.*), Death; Yama [मृत्यु]. Ab. 404. *Maccurđjā*, Yama (Dh. 9, 31). *Maccuyuddhām*, conflict with death, the last death-struggle (Mah. 194). *Niyato maccu*, death is inevitable (Dh. 156). Gen. *maccuno* (Dh. 5), *maccussa* (Dh. 277).

**MACCUDHEYYAM**, The realm of Death [मृत्यु + धेय = धा]. By this term is meant all sentient existence as opposed to Nirvāṇa or the annihilation of being (Dh. 16, 197, 277); the realm of death is the region in which death holds sway, viz. the sattaloka with its three stages of *kāmaḥhava*, *rūpaḥhava*, and *arūpaḥhava* (*tebhūmakavaṭṭa*).

**MĀDANAM**, Delighting; cloves [मादन].

**MADANIYO** (*adj.*), Intoxicating [मदनीय]. Sen. K. 395.

**MADANO**, Kāma, the god of love; the plant *Vanguiera Spinosa* [मदन]. Ab. 42, 567, 1131. *Madanasaro*, Cupid's dart (Att. 192).

**MADDĀ** (*m.plur.*), Name of a country and its inhabitants [मद्र]. Ab. 185.

**MADDALO**, A sort of drum [मदल]. Ab. 144.

**MADDANAM**, Rubbing, grinding, crushing, tramping [मदन]. Ab. 769. *Arimaddano*, one who destroys his enemies (Mah. 2). Dh. 187.

**MADDATI**, To rub; to compress, to crush, to trample, to destroy [मद]. *Pariyantesu jālaṃ maddanto*, drawing together the net at the sides. At Mah. 225, *māhāvihārasīmaṃ maddito*, probably means "encroaching on (lit. compressing) the boundary of the M.," the Ind. Off. MS. reads *-sīmaṃ so. Kappakam m.*, to tread on a thorn (Sen. K. 335). *Maddanto Damiḷe*, defeating the Tamula (Mah. 4, comp. 165). *Muddikapphalāni m.*, to press grapes (Pāt. 90). *Vādam m.*, to refute, crush, or stamp out a heresy (Mah. 227; Pāt. vi; Alw. I. 55). Caus. *maddāpeti* and *maddeti*. *Haṭṭhinā maddāpeti*, to cause a criminal to be trampled to death by elephants (Dh. 187). *Mahāhaṭṭhīhi maddayi*, caused (the stones) to be trampled down by huge elephants (Mah. 169).

**MADDAVO** (*adj.*), Flaccid, withered [मादव]. Dh. 67; Mah. 181. *Maddavaṃ*, mildness.

**MADHU** (*adj.*), Sweet; pleasant, nice [मधु]. Ab. 1067; Dh. 13. Neut. *madhu*, wine made from the blossoms of *Bassia Latifolia* (Ab. 533; Dh. 275), the nectar of flowers (Ab. 545), honey (Mah. 2, 22 *madhūni*). *Madhuvāpiyo*, a honey-seller (Mah. 25). *Makkhikāmadhu*, bee honey (Pāt. 90). *Madhu-makkhikā*, a bee (Mah. 22).

**MADHUBBATO**, A honey bee [मधु + व्रत]. Ab. 635.

**MADHUCCHITTHAM**, Wax [मधुच्छिष्ट]. Ab. 494.

**MADHUDDUMO**, The tree *Bassia Latifolia* [मधु + द्रुम]. Ab. 554.

**MADHUKARO**, A bee [मधुकर]. Ab. 636.

**MADHUKARO** (*adj.*), Sweet [मधुकर]. *Nesāda-madhukaragītikā*, the beguiling song of the hunter (Att. 198).

**MADHUKO** (*adj.*), Sweet [मधुक]. Masc. *madhuko*, a bard or panegyrist (Ab. 396), *Bassia Latifolia* (Ab. 554). Neut. *madhukam*, liquorice (Ab. 587).

**MADHULATTHIKĀ** (*f.*), Liquorice [मधु + यष्टिका]. Ab. 587.

**MADHULIHO**, A bee [मधुलिह]. Ab. 636.

**MADHUMEHO**, Diabetes [मधु + मेह]. Pāt. 83, 84.

**MADHUPO**, A bee [मधु + प]. Ab. 636.

**MADHURAKO**, The *Jivaka* plant [मधुरक]. Ab. 594.

**MADHURASĀ** (*f.*), A grape; the plant *Sanseveria Roxburghiana* [मधु + रस]. Ab. 581, 587.

**MADHURASSARO**, A sweet voice [मधुर + सर]. Ras. 26; Dh. 402. Also *adj.* "sweet-voiced" (Mah. 22).

**MADHURATTAM**, Sweetness [मधुर + त्व].

**MADHURO** (*adj.*), Sweet; agreeable [मधुर]. *Annāni madhurāni*, savoury food (Mah. 170). *Madhuram tassa bhāsitaṃ*, his speech is sweet (Dh. 65). Masc. *madhu-ro*, sweetness (Ab. 148). *Madhuraraso*, sweet taste (Dh. 260). Fem. *Madhurā*, name of a town in India (Sen. K. 321). The *catumadhuram*, or four sweet foods, are, I think, *navanītam*, *madhu*, *phāṇītam*, *telam*, priests are allowed to eat these after midday (Dh. 165).

**MĀDHURO** (*adj.*), Belonging to the town of Madhurā [माधुर]. Sen. K. 392, 393.

**MADHVĀSAVO**, Wine made from the flowers of *Bassia Latifolia* [मधु + वासव]. Ab. 533; Pāt. 90.

**MĀDĪ** (*adj.*), Like me [मादु]. Sen. K. 525.

**MADIRĀ** (*f.*), Spirituous liquor [मदिरा]. Ab. 533. *Rajjasirimadira*, the intoxicating draught of kingly power (Att. 199).

**MĀDISO**, and **MĀRISO** (*adj.*), Like me, such as I [मादु]. Sen. K. 525; Das. 7; Mah. 36. *Mādiso buddho*, a Buddha like me (Dh. 109). *Mādisā khujjā nāma honti*, are people like me to be called hunchbacks? (Dh. 159).

**MADIYO** (*adj.*), Mine [मदीय].

**MADO**, Intoxication; pride; enjoyment; the juice that flows from an elephant's temples when in rut [मद]. Ab. 364, 1128; Mah. 215; Dh. 275. *Surā-madamatto*, intoxicated (Dh. 307). *Na maddya āhāreti*, he does not eat for sensual enjoyment. The three madas are *drogyamado*, *yobbanamado*, *jātimado*, the pride or intoxication of health, of youth, of birth. *Rūpamado*, vanity (Dh. 315).

**MĀDO**, Pride [मद]. Ab. 764.

**MAGADHĀ** (*m.pl.*), Name of a people and country, Southern Behar [मगध]. Ab. 184; Alw. I. iii. Loc. *Magadheru*, among the Magadhas, in the Magadha country (Mah. 2). *Magadhabhāsā*, the Magadha language, Pāli (Kh. 23). *Magadharaṭṭham*, the Magadha country (Dh. 186).

**MĀGADHAKO**, **MĀGADHIKO** (*adj.*), Belonging to Magadha [मगधक, मगधिक्]. Cl. Gr. 90, 92; Sen. K. 390. *Māgadhikā bhāsā*, the Pāli language (Alw. I. cvii). Pl. masc. *māgadhikā*, the Magadha people (Kh. 22).

**MĀGADHO** (*adj.*), Belonging to Magadha [मगध]. *Rājā Māgadho*, the King of Magadha. *Māgadhi bhāsā*, the Pāli language (Alw. I. iii, cvii). Masc. *māgadho*, a bard or panegyrist (Ab. 396, 503 said to be the offspring of a Cūdra by a Kshatriya woman). Fem. *māgadhi*, a kind of jasmine (Ab. 576), also long pepper (Ab. 583). Fem. also *māgadhi* (Mah. 253).

**MAGASIRAM**, Name of a Nakkhatta [मगशिरस]. Ab. 58.

**MĀGASIRO**, and **MAGGASIRO**, Name of a month [मगशिर]. Ab. 76; Sen. K. 392; Mah. 70, 116.

**MĀGAVIKO**, A deer-stalker, huntsman, sportsman [मगवस् + रक्]. Ab. 513.

**MAGGĀMAGGO**, The right and the wrong way [मार्ग + समार्ग]. Dh. 72, 429. By *maggā-maggañāpadassana* is meant the knowledge of what does and what does not lead to the attainment of the four Maggas (Man. B. 193).

**MAGGANĀ** (*f.*), and **-NĀM**, Tracing out, research [मार्गक]. Ab. 774.

**MAGGATI**, and **MAGGETI**, To trace out, to seek [मार्ग]. P.p.p. *maggito* (Ab. 753).

**MAGGATTHO** (*adj.*), Walking in one of the Four Paths [मार्ग + त्थ]. See *Sotāpattimaggaṭṭho*, *Sakadāgāmimaggaṭṭho*, etc.

**MAGGIKO**, A traveller [मार्गिक]. Dh. 153.

**MAGGO**, Trace, track; road, path, course, passage; urethra [मार्ग]. Ab. 190, 921; Mah. 206. *Sakaṭa-maggo*, a carriage road (Ab. 191). *Jaṅghamaggo*, a footpath (Ditto). *Vanamaggo*, a jungle path. *Maggo gantabbo hoti*, a journey has to be performed. *Vīsayojanasato maggo*, a journey of twenty thousand yojanas (Dh. 81). *Maggakilanto*, wearied with the journey (Dh. 210). *Saggamaggo*, the way to heaven (Alw. I. cxxiv). *Mokkhamaggo*, the way to Nirvāṇa. *Haṭṭhiṇā katamaggo*, the passage forced by the elephant (Mah. 153, through the city wall). *Nītipaveṇimaggo*, customs and usages (Alw. I. 112). *Kāthamaggo*, narrative, exposition, history. *Vitthāramaggaṃ samāyitvā*, condensing detailed accounts. *Vīuddhimaggo*, The Path of Holiness, name of a famous theological work (comp. Dh. 49). For the *ariyo aṭṭhaṅgikamaggo* see *Aṭṭhaṅgiko*; it is sometimes called simply *maggo*, "the Path," e.g. *magge nāṇam*, "knowledge of the Path," and see *Ariyasaccam*. *Rāgādāśāsako maggo*, the path that destroys lust and the other evil passions, i.e. the Ariya Aṭṭh. Magga (Alw. I. 33). The *cattāro magga*, or Four Paths, are four stages of sanctification leading to Nirvāṇa, and without which Nirvāṇa cannot be attained. Their names are *sotāpattimaggo*, *sakadāgāmimaggo*, *anāgāmimaggo*, *arahattamaggo*. Those who are walking in these four paths are called respectively *sotāpanno*, *sakadāgāmi*, *anāgāmi*, and *arahā* (for the meaning of these terms see separate articles). Each of the paths is subdivided into a lower and a higher stage, the path and its *phala* or fruition, so that there are also eight grades of sanctification, viz. *sotāpattimaggo*, *sotāpattiphalaṃ*, *sakadāgāmimaggo*, *sakadāgāmiphalaṃ*, *anāgāmimaggo*, *anāgāmiphalaṃ*, *arahattamaggo*, *arahattaphalaṃ*. Those who have attained these stages are called respectively *sotāpattimaggaṭṭho*, *sotāpattiphalaṭṭho*, *sakadāgāmimaggaṭṭho*, *sakadāgāmiphalaṭṭho*, *anāgāmimaggaṭṭho*, *anāgāmiphalaṭṭho*, *arahattamaggaṭṭho*, *arahattaphalaṭṭho*: collectively they are termed *ariyapuggala* or *ariya* (*pl.*), "the Elect," "the Saints": their state is termed *sotāpattimaggaṭṭhānam*, *sotāpattiphalaṭṭhānam*, and so on. By the terms *sotāpanno*, *sakadāgāmi*, *anāgāmi*, and *arahā*, are generally meant the *sotāpattiphalaṭṭho*, *sakadāgāmiphalaṭṭho*, *anāgāmiphalaṭṭho*, and *arahattaphalaṭṭho*. Those who are in the seven lower stages are called Sekha; the term

Asekha is applied only to the Arahattaphalaṭṭha. Arahattaphala, the highest degree of sanctification, is also called *kilesapariniḥḥānaṃ* (or *kilesanibbānaṃ*), and *upādisesanibbānaṃ*, and even simply *niḥḥānaṃ*. All those who have not entered the Paths are called Puthujjana, "unconverted," lit. "ordinary men." When a man has once entered one of the four Paths he can never fall away, his salvation is assured, he must ultimately attain Nirvāṇa. Of the four Paths the last alone brings immediate release from existence. When a man has attained Arhatship he ceases to exist as soon as the natural term of his life has expired, that is in a few years at most. With the other three Paths the case is different. When a man attains the state of Sotāpanna he is far from being wholly freed from human passion, and must pass through a period of probation, before he is qualified for Nirvāṇa by the total extinction of impurity and of Kamma: he must be born again seven times, in any of the worlds except the four Apāyas, from which he is exempted. The Sakadāgāmin, in whom a larger portion of human passion is destroyed, has only to pass through two more existences, one in a deva-loka and one in the world of men. The Anāgāmin is not reborn on earth or in a kāmalo-ka, but passes to one of the five highest Rūpabrahma-lokas, and thence attains Nirvāṇa. B. Int. 290-298; B. Lot. 520; E. Mon. 6, 280-291. *Magga-brahmacariyaṇi*, the life of one who is walking in one of the four Paths (Man. B. 492; Dh. 379). See *Phalaṃ*. For further details respecting the Paths see *Nibbānaṃ*.

**MAGGURO**, A sort of fish [मगुर]. Ab. 671.

**MAGHĀ** (f.), Name of a Nakkhatta [मघा]. Ab. 59.

**MĀGHĀTO**, Non-slaughter, interdiction of slaughter [मा + घात]. *Māghātāṃ sakale dīpe kāresi manujādāhipo*, the king interdicted the destruction of animal life throughout the whole island (Mah. 215).

**MAGHAVĀ** (m.), Indra [मघवन्]. Ab. 20; Dh. 6; Sen. K. 273, 274.

**MĀGHO**, Name of a month [माघ]. Ab. 76; Sen. K. 392.

**MĀGHYAM**, The blossoms of the many-flowered jasmine [माघ्य]. Ab. 578.

**MAGO**, A deer or antelope [मग]. Ab. 617. See also *Migo*. Comp. *Magasiro*.

**MAHĀ** (adj.), Great. This nominative is sometimes met with, e.g. at Mah. 132, *tass' ābādho mahā ahu*, "a severe illness befell him," and Dh. 298, *samaṇassa Gotamassa lābhasakkāro mahā hutvā nibbatti*. It may be the Sanskrit nom. महात् from महत्, or it may be the Vedic adj. महा, or it may arise from a misunderstanding of the true nature of the base mahā-. How easily the latter may be mistaken for a nom. can be seen from such compounds as *mahā-aggi-kkhandho* (Alw. N. 36, where D'Alwis prints mahā as a separate word). That *mahā-aggi-kkhandha* is really a compound is evident from the comparison of words like *mahā-upāsikā* and *mahā-araññaṃ*. The nom. masc. of महत् is rarely found in Pāli, its place being generally supplied by the base mahā- forming the first part of a compound. When it does occur it is almost always in the form *mahanto* (which see). At Ab. 413 occurs a nom. plur. mahā, which perhaps should be referred to the Vedic महा (*iti yagā mahā ime*).

**MAHĀ-**, Great. This is a Vedic adj. much used as a substitute for महत् in the formation of compound nouns and adjectives. *Mahānigrodho*, a great banyan tree (Dh. 165). *Mahāyodho*, a great warrior (Das. 7; Mah. 194). *Mahākaruṇā*, great compassion (B. Lot. 376). *Mahāseṭṭhī*, an eminent or very wealthy seṭṭhī (Dh. 238). *Mahāvaṇaṃ* and *mahā-araññaṃ*, a great forest (Ras. 18; Dh. 406). *Mahā-upāsikā*, an eminent female devotee (Dh. 107). *Mahā-aggi-kkhandho*, a great mass of fire (Alw. N. 36). Sometimes prefixed to a proper name in the sense of "eminent," to distinguish its owner from others of the same name, e.g. *Mahākassapo*, *Mahākaccāyano*, *Mahāmaggalāno*, names of eminent disciples of Buddha. *Mahāvīdhavo*, very wealthy (Das. 24). Sometimes compounded with an adj. as *mahāvīdlo*, very broad (Att. 201).

**MAHĀATTHAKATHĀ** (f.), The Great Commentary [महा + अर्थ + कथा]. The *Mahā-aṭṭhakathā* was the oldest and most important of the commentaries upon the Tipiṭaka. The tradition is that it was rehearsed at the first Council, and brought to Ceylon by Mahinda, who translated it into Sinhalese. Buddhaghosa's commentaries appear to have been chiefly compiled from it (Pāt. vii).

**MAHĀBALAM**, Great strength [महा + बल]. Sen. K. 376.

**MAHĀBALO** (*adj.*), Strong, mighty [महा + बल]. Ten J. 13.

**MAHABBALAM**, Great strength; a strong force, a great army [महत् + बल]. Mah. 64.

**MAHABBALO** (*adj.*), Having great strength, powerful, mighty [महत् + बल]. *Nāmaṅgeṣu kosallaṃ gato mahabbalaṃ buddhavacane pāṭavattimaṃ*, inasmuch as a thorough knowledge of nouns and their genders is a powerful help to those desirous of mastering the word of Buddha (Alw. I. vii). *Rājā mahabbalo*, a powerful king (Mah. 150). Mah. 127, 144.

**MAHABBHAYAM**, Great fear, horror [महत् + भय]. Ab. 106; Alw. I. 106; Sen. K. 376.

**MAHĀBHADDAKAPPO**, The Great Auspicious Cycle [महा + भद्र + कल्प]. By this is meant a kalpa in which five Buddhas appear, the present kalpa is one (see *Kappo*). Man. B. 95.

**MAHĀBHAYAM**, Great fear [महा + भय]. Comp. *Mahabbhayam*.

**MAHĀBHINIKKHAMANAM**, The Great Retirement [महा + अभिनिष्क्रमण]. By this is meant Gotama's retirement from the world and adoption of the ascetic life preparatory to the attainment of Buddhahood; the circumstances are given at Man. B. 160 and foll., see also Dh. 118, 163. *Kata-mahābhikkhamaṇo*, having retired from the world (Ras. 64). The term *abhinikkhamana* is used of the abandonment of the world by an ordinary man, *mahābhikkhamaṇa* only of one about to become a Buddha, comp. *mahāparinibbānaṃ*.

**MAHĀBHOGO** (*adj.*), Wealthy; having a great hood (said of a cobra) [महा + भोग]. Dh. 77; F. Jāt. 51.

**MAHĀBHŪTO**, and **-TAM**, A principal element [महा + भूत]. The *cattāro mahābhūtā*, or Four Elements, are *paṭhavīdhātu*, *āpodhātu*, *tejo dhātu*, *vāyodhātu*, Earth, Water, Fire, Air (B. Lot. 514; Dh. 200; Ab. 788, 817). The *Rūpakkhandha*, or organized body, is composed of these elements (Man. B. 399).

**MAHĀBODHI** (*m. and f.*), The great Bo tree [महा + बोधि]. This name is given to the *Ficus Religiosa* at Buddha Gaya, under which Gotama attained Buddhahood, and also to the tree grown from it which still flourishes at Anurādhapura. Mah. 7, 101, 105, 108, etc. See *Bodhi*.

**MAHĀBRAHMĀ** (*m.*), The archangel Brahman, also called *Brahmā Sahampati* [महा + ब्रह्मन्].

*Mahābrahmā*, or as he is also frequently called *Brahmā*, is the ruler of the Brahma heavens, and therefore the greatest of all the devas or angels. He holds the same place among the Brahma angels that Sakka and Māra hold among the angels of the Kāmadevalokas. It is of the greatest importance not to confound the Buddhist Brahman with the Brahman of the Hindu triad. *Mahābrahmā* is merely a powerful angel, and vastly inferior in power to Buddha. Every cakkavāla has its Mahābrahman as the ruler of its Brahmaloṇa, so that in reality Mahābrahman is not one but many, for the universe contains an almost infinite number of Cakkavālas, and consequently of Mahābrahmans. Moreover, the term Mahābrahman in truth designates rather an office (the sovereignty of the Brahma angels) than an individual, for the same person only remains Mahābrahman for a limited period, at the expiration of which he enters upon a new existence, and is succeeded in the Brahma sovereignty by another. According to Man. B. 100 Cākyamuni when a bodhisatta was four times born as Mahābrahman. I find it stated in a comment that the Mahābrahman of Gotama's time had been a monk named Sahaka, who under the dispensation of Kassapa Buddha, by the practice of Jhāna, attained the sovereignty of the Brahmadevas. Mahābrahman is represented as continually exercising good will towards every being. He sometimes descends from his celestial abode to interfere for good in the affairs of men. Thus when after the attainment of Buddhahood Cākyamuni hesitated for a while to communicate to mankind the truths he had discovered, we are told that Brahman quitting the Brahma world appeared before him, and loosing his robe from one shoulder in token of respect, and falling upon one knee, implored the sage not to keep back from man the knowledge of the way of salvation (Gog. Ev. 8; Man. B. 184). Again, at a critical period of the fortunes of the Buddhist church, Mahābrahman is represented as appearing to the Thera Sāḷha to confirm his wavering faith (Mah. 17). Mahābrahman was present at the birth of Cākyamuni, and received the infant in a golden net (Man. B. 145). One of his insignia is a silver *chatta* or parasol, which he carries as the symbol of his sovereignty (Mah. 180; Man. B. 173). On certain occasions the Mahābrahmans of other Cakkavālas are represented as coming to this earth

- to pay honour to Buddha (Man. B. 146; Dh. 119). See *Sahampati*. The word *mahābrahmā* is declined like *brahmā*, acc. *mahābrahmānaṁ* (Dh. 403), instr. *mahābrahmūnā* (Dh. 367), etc. For the angels of the third Brahma heaven, see *Sattaloko*. B. Int. 202, 609; Man. B. 26, 41, 43.
- MAHĀCĀGO** (*adj.*), Munificent [महा + त्याग]. Mah. 165.
- MAHACCHAṆO**, A great festival [महत् + चण]. Comp. *Chapo*.
- MAHĀDĀNAM**, Great gifts or charity [महा + दान]. *Mahāddānaṁ daddāti*, to bestow abundant alms (Dh. 231, Mah. 240, sometimes means entertaining a number of priests liberally for a certain period). Mah. 160.
- MAHĀDARO**, Anguish [महा + दर]. Mah. 261.
- MAHĀDAYO** (*adj.*), Very compassionate, all-merciful [महा + दया]. Mah. 199, 245.
- MAHADDHANO** (*adj.*), Wealthy [महत् + धन]. Dh. 77, 203, 208.
- MAHĀDHITI** (*adj.*), Having great fortitude or perseverance [महा + धृति]. Ab. 722.
- MAHĀDĪPO**, Great island [महा + द्वीप]. In each Cakkavāla, between the cakkavālapabbata and the outermost of the rocky circles which environ Meru, lies a vast ocean. In this ocean are situated, equidistant from each other, four Mahādīpas, "great islands" or continents. On the north is *Uttarakuru*, on the south *Jambudīpa*, on the east *Pubbavideho*, and on the west *Aparagoyānaṁ*. Of these Jambudīpa is larger than the rest, being a hundred thousand yojanas in diameter, and includes India. Ab. 183; Man. B. 4, 14; B. Int. 177. They are sometimes called simply *cattāro dīpā* (Dh. 208).
- MAHĀGAṆĪ** (*adj.*), Having crowds of disciples or followers [महामण + ण, or महा + गणिन्]. Frequently used of eminent divines or apostles (Alw. I. 54; Mah. 124, 171). Comp. *Gaṇī*.
- MAHAGGATO** (*adj.*), Enlarged, extensive, great, lofty [महत् + गत = गम].
- MAHAGGHASO** (*adj.*), Eating much, highly fed [महत् + घस]. Dh. 58.
- MAHAGGHIYO** (*adj.*), Costly [महार्घ]. Mah. 49.
- MAHAGGHO** (*adj.*), Of great value, costly, valuable [महा + र्घ]. Mah. 195, 243; Alw. I. x; Dh. 247.
- MAHĀGUNO** (*adj.*), Having great qualities, virtuous [महा + गुण]. Dh. 144.
- MAHĀHĀSO**, Loud laughter, a horse-laugh [महा + हास]. Ab. 175.
- MAHĀHAVO**, War [महा + वार].
- MAHĀJANIKO** (*adj.*), Belonging to the people [महाजन + क]. Pāt. 103; Dh. 156.
- MAHĀJANO**, The people, the populace, the public; most people, the generality of men, mankind; a great number of people, a multitude [महा + जन]. *Bhūpati ca mahājano*, the king and the people (Mah. 26). *Mahājanaparivāro*, followed by a great crowd of people (Das. 3). *Tassa nepuññaṁ pakāsetuṁ mahājane*, to make his skill famous among men (Mah. 252). Sometimes the plur. is used: *Viravimsu mahājand*, the people shouted (Mah. 75, comp. 254); *lokiyamahājand*, worldly people, ordinary people (Dh. 430). Dh. 78; Mah. 12, 107; F. Jāt. 5; B. Lot. 310.
- MAHĀKANDO**, Garlic [महा + कन्द]. Ab. 595.
- MAHĀKAPPO**, see *Kappo*.
- MAHĀKĀRUNIKO** (*adj.*), Very compassionate [महा + कारुणिक]. Mah. 4.
- MAHĀKASSAPO**, Name of a famous apostle of Buddha, who was president of the first Mahāsaṅgīti [महा + काश्यप]. Mah. 11; E. Mon. 174; Dh. 183.
- MAHĀKATHĀNAM**, One of the high numerals, 10,000,000<sup>19</sup>, or 1 followed by a hundred and thirty-three ciphers. Ab. 476, see *Saṅkhyā*.
- MAHĀKULAM**, A high family, a noble family [महा + कुल]. *Mahākulena itthiyo*, ladies of the first families (Mah. 84). *Mahākulassa dārikkā*, a young lady belonging to a great family (Dh. 235, the family of a millionaire *seṭṭhi*). *Rājānaṁ Pasenadikosalaṁ Mahānāthapiṇḍikaṁ Cūlānāthapiṇḍikaṁ Viśākhā-upāsikaṁ aññāni ca mahākulāni pakkosapetvā*, having sent for King Pasenadi of Kosala, Mahānāthapiṇḍika, Cūlānāthapiṇḍika, the devotee Viśākhā, and other great personages (Dh. 328).
- MAHĀKULO** (*adj.*), Belonging to a high or noble family [महा + कुल]. Ab. 333.
- MAHALLAKATTAM**, Old age, seniority [the next + ल]. Mah. 40.
- MAHALLAKO** (*adj.*), Old, aged; spacious, large, broad, big [महालक्ष]. Ab. 254, 1074; B. Int. 360; B. Lot. 367, 368. *Mahallako*, an old man (Dh. 85). *Mahallakuthero*, an aged priest (Dh. 199). Fem. *mahallikā*, an old woman (Mah. 129). Ma-

*hallakabhāvo*, old age (Dh. 312). *Mahallakakāle*, in old age (Dh. 80). *Mahallako viháro*, a large monastery (Pát. 4).  
**MAHALLO** (*adj.*), Old [महल्ल]. *Mahallitthi*, an old woman (Dh. 315).  
**MAHĀMACCO**, A minister [महा + अमात्त]. Mah. 116.  
**MAHĀMAGGO**, A high road [महा + मार्ग]. Das. 24.  
**MAHĀMAHĪ** (*f.*), The earth [महा + मही]. Mah. 14.  
**MAHĀMAHO**, A great festival, pomp, festivity [महा + मह]. Mah. 28, 250, 253.  
**MAHĀMĀTĀ** (*f.*), Grandmother [महा + मातृ]. Mah. 5.  
**MAHĀMATI** (*adj.*), Wise [महा + मति]. Mah. 207, 246, 251. Fem. *mahāmatī* (Mah. 121).  
**MAHĀMATTO**, A king's minister or companion, a great noble at court [महा + मात्त]. Ab. 340; Dh. 307, 336, 390; Alw. I. 99.  
**MAHĀMEGHO**, A storm of rain, a thunderstorm [महा + मेघ]. Mah. 67, 68; Dh. 155, 163.  
**MAHĀMUKHO** (*adj.*), Having a big mouth [महा + मुख]. Ras. 20.  
**MAHĀMUNI** (*m.*), A great sage or philosopher [महा + मुनि]. Epithet of a Buddha (Ab. 3; Mah. 1). Epithet of Gotama Buddha (Mah. 2, 89; Alw. I. 1x).  
**MAHĀNADĪ** (*f.*), A great river [महा + नदी]. F. Ját. 3. Five principal rivers are enumerated, *Gaṅgā, Yamunā, Aciravatī, Sarabhā, Mahī* (Ab. 682; Man. B. 17). Sen. K. 318.  
**MAHĀNĀGO**, A great elephant, a state elephant; a great snake, a cobra; a great Nāga; an eminent person; a leader, a king; a bold warrior, a champion [महा + नाग]. Dh. 57, 399; Mah. 243, 254; Alw. I. 54; Pát. xiii; B. Lot. 452. See *Nāgo*.  
**MAHĀNĀM**, A kitchen [महा + अन्न]. Mah. 22.  
**MAHĀNĀMO**, Name of a plant; name of the author of *Mahāvamsa* [महा + नाम]. Ab. 587.  
**MAHĀNASAM**, A kitchen [महानस]. Ab. 211.  
**MAHĀNIBBĀNAM**, Nirvāṇa [महा + निर्वाण]. *Amatamahānibbānam*, "Nirvāṇa in which there is no death," so called in contradistinction to *Saṇisāra*, which is a constant succession of death and re-birth (Dh. 407, 422).  
**MAHĀNILO**, A gale or hurricane [महा + अनिल]. Mah. 14.

**MAHĀNISĀ** (*f.*), Midnight [महा + निशा]. Ab. 70.  
**MAHĀNISAMSO**, Great advantage, great blessing [महा + अनिसासा]. Dh. 230.  
**MAHANNAVO**, The ocean [महा + अर्वा]. Mah. 117.  
**MAHANTATĀ** (*f.*), Greatness, bigness [*mahanta* + ता]. Dh. 78; B. Lot. 340.  
**MAHANTATARO** (*adj.*), Greater, superior, bigger [*mahanta* + तर]. Dh. 132; F. Ját. 51.  
**MAHANTO**, and **MAHAM**, and **MAHĀ** (*adj.*), Great, large, big; great, eminent; much, excessive; excellent [महत्]. For the nom. *mahanto* see Sen. K. 286, Dh. 232, Mah. 172. The nom. *maham* I have only met with at Sen. K. 286. For the nom. *mahā* see sep. article. Acc. *mahantaṃ* (Dh. 197). Instr. *mahatā, mahantaṃ* (Sen. K. 286, 338; Dh. 204; F. Ját. 5; Mah. 240). Dat. and gen. *mahato, mahantassa* (Sen. K. 286). Loc. *mahati, mahantamhi* (Sen. K. 286; Mah. 47). Fem. *mahatī, mahantī* (Sen. K. 306). Fem. acc. *mahatiṃ* (Mah. 64; Dh. 185). Fem. instr. and abl. *mahatiyā, mahatyā* (Dh. 325; Att. 202). Neut. *mahantaṃ* (Mah. 196; F. Ját. 5). Masc. nom. pl. *mahantā* (Das. 7; Kh. 15; Mah. 72). Masc. acc. pl. *mahante* (Dh. 210). Neut. pl. *mahantāni* (Dh. 195). *Tass' ābaddho mahā ahu*, a severe illness befell him (Mah. 132). *Mahantaṃ mahāgalaṃ*, a great festival (Mah. 49). *Mahatī anukampā*, great compassion (Mah. 6). *Mahantamahante cammapasibbake hiraṇṇasuvaṇṇassa pūretvā*, filling a number of big leather sacks with gold (Dh. 161, comp. 210, 233). The bases used in composition are *mahat-* and *mahanta-*. The first is found in a good many compounds, as *mahabbala, mahaddhana, mahacchapa, mahagata, mahagghasa, mahapphala*; instances of the second are *mahantabhāvo* "bigness" (B. Lot. 368, Dh. 410), *mahantamajjhima*, "big and of middle size," *mahantataro*, etc.  
**MAHĀNUBHĀVATĀ** (*f.*), Great power [the next + ता]. Dh. 307.  
**MAHĀNUBHĀVO** (*adj.*), Powerful, mighty [महा + अनुभाव]. Dh. 99; Mah. 28.  
**MAHĀPAÑÑATĀ** (*f.*), Great wisdom [the next + ता]. Alw. I. cvii.  
**MAHĀPAÑÑO** (*adj.*), Having great wisdom, wise, learned [महा + प्रज्ञा]. Mah. 250; Dh. 63, 178; Pát. xiii.



**MAHĀPARĀDHO** (*adj.*), Very guilty, criminal [महा + अपराध].

**MAHĀPARICCĀGO**, see *Paricoago*.

**MAHĀPARINIBBĀNĀM**, By this term is meant the death of Buddha, lit. "the great attainment of Nirvāṇa." As Buddha was the greatest of men so his death was the greatest of deaths. Comp. *maḥbhikkhamana*, which is used only of Buddha, *abhinikkhamana* being used of other men.

**MAHĀPĀTAKĀM**, A great sin, a crime [महा + पातक]. Att. 215.

**MAHĀPATHO**, A high road [महा + पथ]. Dh. 11; Mah. 243.

**MAHĀPPHALO** (*adj.*), Very fruitful, having great reward [महत् + फल]. Dh. 55. Generally used of almsgiving or some similar highly meritorious act (Dh. 64; Kh. 7; Mah. 178, 208; F. Jāt. 54).

**MAHĀPUÑÑO** (*adj.*), Possessing great virtue or merit [महा + पुण्य]. Dh. 231, 417; Mah. 195.

**MAHĀPURISO**, A great man, an eminent man, a man born to greatness [महा + पुरुष]. Dh. 63, 115. This term is applied to any eminent person, but especially Buddhas, Cakkavattin monarchs, Bodhisattas, etc. The *dvattimsa mahāpurisalakkaṇāni* are thirty-two physical characteristics or personal beauties possessed by Buddha, as that his hands and feet were soft and delicate, his fingers tapering, there is a cakra mark on the soles of his feet, he is able to touch his knees with his hands without stooping, etc. (Man. B. 368, 369; B. Lot. 553-583). A comment says, *mahāpurisalakkhaṇaṃ ti mahāpurisānaṃ buddhānaṃ lakkaṇādiṭṭhānaṃ dvaddasasahasaganthappamāṇaṃ satthānaṃ*, "mahāpurisalakkhaṇa is a science describing the characteristics of Buddhas and other eminent persons, and extending to twelve thousand books" (see Alw. I. lxx, lxxi).

**MAHĀRAHO** (*adj.*), Valuable, costly [महा + रह]. Mah. 12, 164.

**MAHĀRĀJĀ** (*m.*), A great king, a king [महा + राजन्]. Acc. *Mahārājāṃ*, *mahārājānaṃ* (Mah. 105; Ras. 18). Instr. *mahārājena* (Mah. 195). Gen. and dat. *mahārājassa* (Mah. 121), *mahārājānaṃ* (Mah. 102). Loc. *mahārājā* (Ab. 969). The voc. *mahārājā* is the usual mode of addressing a king (F. Jāt. 9, 18; Mah. 105). Pl. *mahārājā* (Mah. 182). Gen. pl. *mahārājānaṃ* (Dh. 194). The lowest of the deva-lokas is called *cātummahārājika* (see the word): its rulers are the *cattāro mahārājā*, or four Great

Kings, who are Lokapālas or guardians of the world of men. Their places are situated on the Yugandhara rocks at the four Cardinal points. Their names are *Dhataratṭho*, regent of the north, *Virūḷho* or *Virūḷhako*, regent of the south, *Virūpakko*, regent of the west, and *Vessavaṇo*, regent of the east (Ab. 31, 32; Man. B. 24, 25).

**MAHĀRAÑÑĀM**, A great forest [महा + वन]. Ab. 536; Alw. I. cvii.

**MAHĀRATTHĀM**, Siam [महा + राष्ट्र]. Mah. 71.

**MAHĀRORUVO**, Name of one of the eight Narakas or hells [महा + रौरव]. Ab. 657.

**MAHĀSADDHO** (*adj.*), Having great faith [महा + श्रद्धा].

**MAHĀSADDO**, A great noise, a loud shout [महा + शब्द]. Dh. 172, 291.

**MAHĀSAHĀ** (*f.*), Globe amaranth, Gomphrena Globosa [महासहा]. Ab. 578.

**MAHĀSĀLO**, A man of great wealth and position, a magnate [महाशास]. Dh. 348. A mahāsāla may be either *brāhmaṇamahāsālo* a wealthy brahmin, or *khattiyamahāsālo* a wealthy Kshatriya, or *gahapatimahāsālo*, a wealthy householder. I have elsewhere referred this word to महा + सार, but there can be no doubt that it is identical with महाशास, a classical word (See Böht. and Roth, and B. Lot. 491). The prominent characteristic of a mahāsāla being enormous wealth (see Ab. 337-339), the latter part of the compound came to be confounded with *sāra*, and the *ṽṛitti* on the 20th rule of Kaccāyana gives *mahāsāla* as an example of the change of *r* into *l* (Sen. K. 209). Dh. 233, 348; Man. B. 441. Dh. 130 has *brāhmaṇamahāsāra*, but this is probably a copyist's error.

**MAHĀSAMANO**, The great ascetic, the great philosopher, an epithet of Buddha [महा + श्रमण]. Dh. 340.

**MAHĀSAMMATO**, The Great Elect [महा + सम्मत = मन्]. This is the traditional name of the first king. When the world was repopled in the vivatta of the present kalpa (see *Kappo*), the inhabitants after a time finding the want of a ruler, elected one of their number to be king, and gave him the name of Mahāsammata. From him were descended the kings of Magadha, and not only was he Gotama's ancestor, but according to Mah. 8 he was the Bodhisatta Gotama himself in a previous birth.

**MAHĀSARO**, A great lake [महा + सरस्]. There are seven great lakes situated in Himavanta, their names are *Anotatto*, *Kaṇṇamunḍo*, *Rathakāro*, *Chaddaṇḍo*, *Kuṇḍilo*, *Mandākinī*, *Sihappapāto* (Ab. 679, 680; Man. B. 17; Sen. K. 318); another enumeration substitutes *Mucalindo* and *Tiyaggalo* for the last two.

**MAHĀSATTO**, A noble or excellent man; a Bodhisatta [महा + सत्त्व]. B. Int. 465; Dh. 417; Ras. 18, 19; Mah. 231.

**MAHĀSĀVAKO**, A great disciple [महा + आवाक]. This term is given to eighty principal disciples of Buddha, men eminent by their piety or learning or the favour of their Master. Among them are mentioned the five Brahmins to whom Buddha preached his first discourse, the two aggasāvakas (Sāriputta and Moggallāna), and the eminent apostles Ānanda, Mahākassapa, Anuruddha, and Mahākaccāyana. B. Lot. 292, 293; Dh. 142.

**MAHĀSIRĀ** (f.), A tendon [महा + सिरा]. Ab. 279.

**MAHĀTANHO** (adj.), Lastful [महा + तूष्ण]. Ab. 722. Comp. *Mahiccho*.

**MAHĀTHERO**, A great or eminent therā [महा + थेर]. Mah. 172. At Mah. 20 the term is applied to the five hundred elders who held the first Council; at Dh. 84 to the eighty mahāsāvakas. Fem. *mahātherī* (Mah. 116).

**MAHĀTHŪPO**, The Great Dagoba [महा + धूप]. This is the name of a gigantic bell-shaped relic shrine built at Anurādhapura by King Duṭṭhagāmiṇī about 160 years B.C. It is still standing, though its outline is much injured, and is 150 feet in height (Mah. 165 and foll.).

**MAHATI**, To revere, to worship [मह्]. Pass. *mahiyati*. P.p.p. *mahito*.

**MAHATĪ**, see *Mahanto*.

**MAHĀTIMI** (m.), Name of a mythical fish of vast size [महा + तिमि]. Ab. 673.

**MAHATTĀ** (adj.), Great-souled, magnanimous [महा + आत्मन].

**MAHATTHIKO** (adj.), Productive of great good, very advantageous [महा + चर्य + इक्].

**MAHĀVAGGO**, see *Vinayo*.

**MAHĀVAṂSO**, The Great Dynasty [महा + वंश]. This is the name of a famous history of Ceylon written in Pāli by a priest named Mahānāma in the fifth century A.D.

**MAHĀVANAM**, A great forest [महा + वन]. Ras. 18.

**MAHĀVĀTO**, A great pit [महा + अवोत्ता]. Ras. 35.

**MAHĀVIHĀRO**, Great monastery [महा + विहार]. *Jetavanamahāvihāro*, the great monastery of Jetavana (Dh. 78). There was a monastery named Mahāvihāra at Anurādhapura in Ceylon famous for the learning of its priests. It was built by King Devānaṃ Piyatissa about 300 years B.C.

**MAHĀVIREKO**, Cholera [महा + विरेक]. Ab. 328.

**MAHĀVĪRO**, A mighty man, a great hero [महा + वीर]. A common epithet of a Buddha (Mah. 2; Att. 135).

**MAHĀYASO** (adj.), Illustrious [महा + यशस्]. Mah. 20, 22, 159.

**MAHESAKKHATTAM**, Power, eminence, superiority [the next + त्व].

**MAHESAKKHO** (adj.), Possessing great authority or influence, powerful, eminent, lit. "having the name of a great lord" [महा + ईश + आख्या]. B. Int. 239. *Mahesakkho devardjā*, a powerful deva king (Dh. 153, 154). Of a *devatā* (Dh. 77; Att. 213). Of a *yakkha* (Dh. 403). Of a man (Gog. Ev. 31).

**MAHESI** (m.), Great sage, great saint [formed by sandhi of *mahā* with *isi*, the corresponding S. word is महर्षि]. "The Great Rishi" is a common epithet of Buddha, or of any Buddha (Ab. 2, 1033; Kh. 21; Mah. 27). At Dh. 74 it is used of an Arhat. Gen. *mahesino* (Mah. 27). Pl. *mahesayo*.

**MAHESI** (f.), A king's wife, a queen [महर्षि]. Ab. 232, 1033; Mah. 9, 202. *Aggamahesi*, a queen-consort. Gen. *mahesiyā* (Dh. 230).

**MAHESITTAM**, Queenship [महर्षि + त्व]. *Mahesittā 'bhiseccayī*, inaugurated her as his queen (Mah. 53, 65).

**MAHĪ** (f.), The earth, the ground; place; land; name of a river [मही]. Ab. 181, 682, 1052. *Mahikampo*, an earthquake (Mah. 41). *Mahīpālo*, *mahīpati*, a king (Ras. 18; Mah. 41). *Yuddhamahī*, battle field (Mah. 62). *Bodhiṭṭhānārahā mahī*, a spot worthy to be the site of the Bo tree (Mah. 89). *Sabbā Laṅkāmahī*, the whole surface of Ceylon (Mah. 108). Loc. *mahiyam*, on the earth (Alw. I. ix). The river Mahī is one of the Mahānadīs (Man. B. 17).

**MAHICCHATĀ** (f.), Lust, desire [महा + इच्छा + ता].

MAHICCHO (*adj.*), Lustful [महा + इच्छा]. Ab. 722.

MAHIDDHIKATĀ (*f.*), Magical power [next + ता].

MAHIDDHIKO, and -YO (*adj.*), Possessing supernatural power, miraculous, magical [महा + इच्छि + क]. Ras. 16. *Mahiddhiyā puññasampaddā*, the possession of merit has magical power (Kh. 14). *Mahiddhika* used of a man generally means possessed of a high degree of iddhi (Mah. 4, 172; Alw. I. 55).

MAHIDHARO, A mountain [मही + धर]. Mah. 78. Comp. *Mahindharo*.

MAHIKĀ (*f.*), Frost [महिक्का]. Ab. 56.

MAHILĀ (*f.*), A woman [महिला]. Ab. 231.

MAHILATĀ (*f.*), An earth-worm [मही + लता]. Ab. 675.

MAHĪMSAKAMAṆḌALĀM, The Andhra country [महिषक + मण्डल]. See *Mahisamanḍalam*. The form *mahimsaka* is used in *sāsanaṇṇa*.

MAHINDHARO, A mountain [मही + धर]. Mah. 167.

MAHINDO, Indra; Mahendra, a great Buddhist missionary [महा + इन्द्र]. Ab. 18. Mahinda was the son of the Indian king Dhammāsoka; he converted Ceylon to the Buddhist faith about 300 years B.C., and translated the Pāli Aṭṭhakathās, or Commentaries on the Buddhist Scriptures, into Sinhalese (Mah. 71, 76, etc.).

MAHĪPĀLO, A king [मही + पाल]. Mah. 17.

MAHĪPATI (*m.*), A king [मही + पति]. Mah. 24.

MAHĪPO, A king [महीप]. Mah. 79.

MAHĪRUHO, A tree [मही + रुह]. Ab. 539; Mah. 79, 111.

MAHISAMAṆḌALĀM, The Andhra country [महिष + मण्डल]. Mah. 71, 73. See *Mahimsa-kamaṇḍalam*.

MĀHISAKO (*adj.*), Belonging to buffaloes [माहिषक]. *Māhisako*, a herd of buffaloes (Sen. K. 394).

MAHISO, A buffalo [महिष]. Ab. 616. Fem. *mahisā*, a buffalo cow. *Vanamahiso*, a wild buffalo (F. Jāt. 12). *Mahisacammaṇṇa*, buffalo hide (Mah. 152).

MĀHISO (*adj.*), Belonging to buffaloes [माहिष]. Sen. K. 392.

MAHISSARO, Vishnu [महा + ईश्वर]. Ab. 16.

MAHISSARO, A king [मही + ईश्वर].

MAHĪTALĀM, The ground [मही + तल]. Mah. 24.

MAHITO (*p.p.p. mahati*), Revered, worshipped [महित = मह]. Ab. 750. *Tilokamakito agga*, the Chief revered by the three worlds, viz. Buddha (Alw. I. xvi).

MAHĪYATI (*pass. mahati*), To be revered.

MAHO, A festival [मह, महस्]. Ab. 178. *Vihāramaho*, a festival in honour of the opening of a monastery (Mah. 160). *Pāsādamaho*, festival at the opening of a palace (Dh. 324).

MAHODADHI (*m.*), The sea [महा + उदधि]. Mah. 110; Sen. K. 480.

MAHOGHO, A torrent, a flood [महा + ओघ]. F. Jāt. 3; Dh. 9, 51.

MAHOGHO (*adj.*), Having a mighty stream [महा + ओघ].

MAHORAGO, A great snake, a Nāga [महा + उरग]. Mah. 116.

MAHOSADHAM, Dry ginger; the plant *ativia* [महा + ओषध]. Ab. 459, 586.

MAHUSSĀHO (*adj.*), Energetic, persevering [महा + उत्साह]. Ab. 722.

MAHUSSAVO, A great festival [महा + उत्सव]. Mah. lxxxvi; Att. 220.

MAJJAM, Strong drink, spirituous liquor, wine, spirits [मज्ज]. Ab. 533. *Majjapānam*, drinking strong drink (Kh. 5). *Majjapādyi* (*m.*), one who drinks strong drink (Ras. 23). *Majjavikkayā*, a tavern-keeper (Ab. 511).

MAJJANAM, Intoxication; pride (from *majjati*). Dh. 316.

MAJJANAM, Rubbing, polishing [मार्जन]. Dh. 367.

MAJJAPO (*adj.*), One who drinks strong drink; a winebibber, a drunkard [मज्ज + प]. Dh. 97.

MAJJĀRO, A cat [मार्जार]. Ab. 615.

MAJJATI, To be joyous; to be intoxicated [मज्ज]. Dh. 275. P.f.p. *madantiyo*. P.p.p. *matto*.

MAJJATI, To rub, to polish [मृज्]. P.p.p. *mattho*.

MAJJHAGATO (*adj.*), Same meaning as next [मज्ज + गत = मज्ज]. Das. 24; B. Lot. 396.

MAJJHAGO (*adj.*), Going among, being in the midst of [मज्जन]. *Amaccagānamajjhago*, surrounded by his ministers (Mah. lxxxviii). *Khira-sāgarānamajjhago Meru*, Mount Meru situated in the Milky Ocean (Mah. 240). With loc. *Candō tāraṇaṇa majjhago*, the moon surrounded by the stars (Ras. 28). *Janamajjhago*, in the midst of the people, in public (Mah. 73).

**MAJJHANHO**, and **-NHO**, Midday [मध्य + षष्ठ].  
Ab. 767.

**MAJJHANTIKO**, Midday [मध्य + अन्त + इक].  
Ab. 767. *Majjhantikasamaye*, at noontide (Ras. 32). *Majjhantiko hoti*, it is noon (Gog. Ev. 23).

**MAJJHATTATĀ** (*f.*), Impartiality, moderation, indifference [मध्यस्थ + ता]. Ab. 159. Comp. Man. B. 416 (*madhyasthatā*).

**MAJJHATTO** (*adj.*), Impartial, neutral [मध्यस्थ].  
*Majjhatto mittasattusā*, impartial to friend and foe (Mah. 128).

**MAJJHIMADESO**, The Central Region, Central India [मध्यम + देश]. Ab. 186; Dh. 348, 397; Alw. I. 73, 97; Man. B. 140. This district bore a sacred character in the eyes of Buddhists, embracing as it did places such as Rājagaha and Śāvatthi hallowed by the residence or frequent visits of Buddha. It is said to be nine hundred *yojanas* in circuit, its boundaries being the towns of Kajaṅgala and Mahāsālā, the river Salalavatī, the towns of Setakapṭikā and Thūna, and the mountain Uśiraddhaja (Alw. I. xxix; Kh. 20).

**MAJJHIMO** (*adj.*), Middle, central, mean, moderate, of medium size [मध्यम]. Ab. 905. *Akkrayī majjhimaṃ cetiyadvatṭaṃ*, described a circle of moderate dimensions (Mah. 173). *Majjhimatāpaso*, the middle hermit, viz. the second born of three hermit brothers (F. Jāt. 4). *Majjhimapuriso*, a man of the middle height (Pāt. 66). In gram. *majjhimapuriso* means the 2nd person (Sen. K. 424). *Majjhimitthi*, a middle-aged woman (Dh. 315). *Tikkhindriyo majjhimindriyo mudindriyo*, having acute senses, having ordinary senses, having dull senses (B. Lot. 305). *Majjhimo*, one of the notes of the Hindu gamut (Ab. 132). *Majjhimo* and *-maṃ*, the waist (Ab. 271, 905). For *majjhimasīlaṃ*, *majjhimanikāyo* see *Sīlaṃ*, *Nikāyo*.

**MAJJHO**, and **MAJJHAM**, Middle, centre, interior; the waist [मध्य]. Ab. 271, 767, 1091. *Saṅghamajjhaṃ pavasitvā*, having gone into the midst of the assembly (F. Jāt. 46). *Aṭṭavimajjhaṃ patta-kāle*, when they had got into the forest (Dh. 300). *Saṅghamajjhā* (*abl.*) *apakkamma*, having left the assembly (F. Jāt. 46). Instr. *Majjhena bhaggā nāsā*, nose broken across the middle (Ras. 20). *Majjhena tathāgato dhammaṃ deseti*, Buddha preaches a doctrine which is a mean between two extremes (Gog. Ev. 38). Loc. *majjhe*, *majjhamhi*. *Tassa majjhe*, in the centre thereof (Mah. 162).

*Majjhe thapetvā okāsaṃ*, leaving a space in the middle (Mah. 172). *Samuddamajjhe*, out at sea (F. Jāt. 4). *Bhūmajjhe*, between the eyebrows (Ab. 876). *Amaccamajjhamhi*, in the midst of his ministers, surrounded by his ministers (Mah. 157). Dh. 62.

**MAJJHO** (*adj.*), Middle, central [मध्य]. *Majjha-yāmo*, the middle watch of the night (Mah. 157). *Majjhadeso*, the Majjhima Desa. *Majjhatṭhāne*, in the middle (Dh. 412).

**MAKARANDO**, The nectar of a flower [मकरन्द].  
Ab. 545.

**MAKARO**, Name of a mythical fish or sea monster [मकर]. Ab. 672; Man. B. 23; B. Int. 376. See *Rdsi*.

**MAKASO**, A gnat, a mosquito [मशक]. Ab. 646; Man. B. 113. *Paṃsamakasaṃ*, gadflies and gnats (Cl. Gr. 83; Sen. K. 366).

**MAKKATAKO**, A spider [मकटक]. Ab. 621; Dh. 62.

**MAKKATO**, A monkey [मकट]. Ab. 614; Dh. 106; F. Jāt. 52.

**MĀKKAVO**, The shrub *Eclipta Prostrata* [मार्कव].  
Ab. 595.

**MAKKHANAM**, Smearing; oil [मक्षण]. Dh. 430.

**MAKKHĀPETI** (*caus.*), To cause to be anointed (from next). Dh. 240.

**MAKKHETI**, To smear, to anoint; to rub out [मक्ष]. *Pāde telena makkhiya*, having anointed his feet with oil (Mah. 177). *Paḍaṃ m.*, to obliterate a footmark (Dh. 163). Mah. 41; Dh. 196.

**MAKKHĪ** (*adj.*), Concealing one's vices [मक्ष + इण]. *Pāpamakkhī*, one who conceals his own vices (Alw. I. 120).

**MAKKHIKĀ** (*f.*), A fly [मक्षिका]. *Madhumak-khikā*, a bee. *Piṅgalamakkhikā*, a gadfly.

**MAKKHITO** (*p.p.p. makkheti*), Smeared, anointed, stained, soiled [मक्षित = मक्ष]. Dh. 102, 410. *Lohitamakkhito*, bloodstained (Mah. 259).

**MAKKHO**, Concealing one's vices, hypocrisy [मक्ष].  
Dh. 27, 72.

**MAKULO**, and **-LĀM**, An opening bud; a knob [मकुल]. Ab. 544; Dh. 209.

**MAKUṬO**, and **-ṬĀM**, A crest, diadem, topknot [मकुट, मुकुट]. Ab. 283. *Makuṭaṃ moceti*, to let down or dishevel the hair (Mah. 199).

**MĀLĀ** (*f.*), A wreath, a garland; a necklace; a flower; a row, a line [माला]. Ab. 307, 1120.

*Pupphamāḍā*, a garland of flowers (Mah. 35). *Suvapṇamāḍā*, a golden wreath or necklace (Dh. 233; Ras. 38). *Māḍapūjaṃ karoti*, to make an offering of garlands (Dh. 373). *Dīpamāḍā*, festoons or rows of lamps (Mah. 35, 213). *Māḍāḍamāṃ*, a wreath of flowers (F. Jāt. 6). *Mīḍamāḍā viya kāḷaṃ katvā*, passing away like a withered flower (Dh. 166). *Vacanamāḍā*, a row or series of words in regular order, a dictionary. Comp. *Māḍo*.

**MĀLĀGUḶO**, A bouquet of flowers [माळा + गुळ]. Mah. 211.

**MĀLĀGUṆO**, A garland of flowers [माळा + गुण]. Dh. 10. *Māḷagunaparikkhittā* (f.), a marriageable woman.

**MĀLĀKĀRO**, A gardener [माळा + कार]. Ab. 507; Dh. 167, 209.

**MĀLAKO**, A circular enclosure, yard, terrace, a consecrated enclosure [माळा + क]. Mah. 86, 103, 198, 199. *Bodhimāḷako*, the enclosure in which a Bo tree stands (Ras. 38).

**MĀLAM**, Dirt, filth; excrement; stain, taint; fault, defect; impurity, sin; rust [मल]. Ab. 274. *Malam vappassa kosajjaṃ*, sloth is the canker of beauty (Dh. 43).

**MĀLATARAM**, A greater or worse taint [मल + तर]. Dh. 44.

**MĀLATĪ** (f.), The great-flowered jasmine [मा-लती]. Ab. 576.

**MALAYAJO**, Sandal wood [मलयज]. Ab. 300.

**MALAYO**, A mountainous range in the Dekhan; a mountainous district in Ceylon of which Adam's Peak is the centre; a garden, a park; jungle [मलय]. Ab. 1113; Mah. 52, 167, 217.

**MĀLĪ** (adj.), Having a garland or row [मालिन्]. *Vividhaddhajamāḍīni mahābodhi*, the great Bo tree decked with rows of varied banners (Mah. 112).

**MĀLIKĀ** (f.), A garland; double jasmine [मालिका]. Att. 194.

**MĀLIKO**, A gardener, a florist [मालिक]. Ab. 507.

**MĀLIMASO** (adj.), Dirty, stained, polluted [मली-मस]. Ab. 700.

**MALINĪBHAVATI**, To be stained [मलिनी + भू].

**MALINĪKAROTI**, To stain, to pollute [मलिनी + कृ]. Cl. Gr. 99.

**MALINO** (adj.), Dirty; dark, brown, black [मलिन]. Ab. 647, 700.

**MALLAKO**, A cup [मल्लक]. Ab. 458 (= *ṣarāva*). Sen. K. 519.

**MALLIKĀ** (f.), Arabian jasmine [मल्लिका]. Ab. 574; Dh. 10.

**MALLIKO**, A sort of goose with brown legs and bill [मल्लिक]. Ab. 647.

**MALLO**, A professional wrestler; (pl.), name of a people [मल्ल]. *Mallayuddhaṃ yujjhati*, to wrestle (Dh. 274). The Mallas were a tribe of Hindustan, one of their towns was Pāvā (B. Int. 87; B. Lot. 486). *Malleṃ cārikaṃ caramāno*, wandering in the Malla country.

**MĀLO**, A pavilion, a pagoda [माळ]. Ab. 209 (*śakakūṭayuta*, "a one-peaked building").

**MĀLŪRO**, The tree *Ægle Marmelos* [माळूर]. Ab. 556.

**MĀLUTO**, Wind, air [माळत]. Ab. 37.

**MĀLUVĀ** (f.), A creeper. Dh. 29, 59.

**MĀLYAM**, A flower; a garland of flowers [माल]. Ab. 307, 1081.

**MAM**, **MAMA**, **MAMAM**, see *Aham*.

**MAMAKO** (adj.), Mine [ममक]. *Amamako*, not mine, alien.

**MĀMAKO** (adj.), Mine, my own; treating as one's own, loving [मामक]. *Buddhamāmakō dhamma-māmakō saṅghamāmakō*, devotedly attached to Buddha, his law, and his church (Dh. 166). *Fem. Ratanattayamāmikā*, devoted to the three gems (Ras. 37, comp. Mah. 122).

**MAMĀYATI**, To be attached or devoted to [ममाय]. *Mayā pi ca ayaṃ rājā mahābodhiṃ mamāyati*, "this king neglecting me lavishes his devotion exclusively on the Bo tree" (Mah. 122).

**MAMĀYITO** (p.p. last), Concerning or belonging to oneself, own. *Yaṃ paresaṃ mamāyitam dāyati*, takes what belongs to others (Alw. N. 120). *Cakkhūni mamāyitāni*, my own eyes (Dh. 83). *Nāmarūpaṇiṃ mamāyitam*, making the *nāmarūpa* one's own, identifying oneself with it, pride of self (Dh. 66, the comment says *yassa ahaṃ ti vā mamaṃ ti vā gāho n' atthi*, "who has no attachment, saying this is I, this is mine"). *Mamāyitā kāma*, attachment to self, pride of individuality (see *Attavādo*).

**MAMMACCHEDAKO** (adj.), Breaking the joints [मर्मन + छेदक]. *Mammacchedakevaccaṇi*, abusive, violent language, words that break one's very bones (Dh. 229).

**MAMSAṂ**, Flesh, meat [मांस]. Ab. 280. *Mamsalohitaṃ*, flesh and blood (Ab. 157). Pl. *mamsakā*, flesh (Dh. 28). *Mamsacakkhu*, the eye of the

flesh, the bodily eye as opposed to the *dibbasakkhu*.  
F. Jāt. 4.

**MĀNADO** (*adj.*), Inspiring pride, a term of respect [मानद]. At Mah. 115, 206, the nom. is used as an epithet of a king.

**MANAKKĀRO**, Acute consciousness of pain or pleasure, sensitiveness [मनस्कार]. Ab. 159.

**MANAM**, see *Mano*.

**MANAM** (*adv.*), A little [मनाक्]. Ab. 1148.

**MĀNĀM**, Measuring; a measure [मान]. Ab. 914.

*Mānakūṭam*, false measures. Comp. *Māno*.

**MĀNANĀ** (*f.*), and **-NĀM**, Honouring, revering, offering [मानना, मानन]. Ab. 425; Pāt. 74.

**MĀNANIYO**, and **-IYYO** (*adj.*), That ought to be honoured, venerable [माननीय].

**MANĀPO** (*adj.*), Pleasing, pleasant, charming, pretty [मनसाप]. Ab. 694. *Manāpāni vatthāni*, nice clothes (Dh. 403). *Manāpā kuladārikā*, a pretty young lady (Dh. 233). *Tass' ekaputtako ahoṣi piyo manāpo*, he had an only son his darling and delight (Dh. 93, Das. 2). *Manāpassavano*, flowing in the channels of pleasure (Dh. 60). *Manāpāni rūpāni*, agreeable sights (Dh. 410). *Manāpacārī*, whose conduct is pleasant, who acts to give pleasure. Instr. *manāpena*, in a pleasant manner (Dh. 213).

**MANASĀ**, see *Mano*.

**MĀNASAM**, The mind; Arhatship; intention, purpose [मानस]. Ab. 152, 850. *Na me toseti mānasam*, does not rejoice my soul (Mah. 197). *Te mānasam baddham*, your mind is made up (Dh. 82). *Vinuttamānaso*, having the mind free or emancipated (Dh. 62). *Sumānaso*, pleased (Mah. 7). *Nātigāṇam daṭṭhum katvāna mānasam*, having formed the intention of visiting his friends (Mah. 76). *Ativimhitamānaso*, greatly astonished (Mah. 82). *Mettam mānasam*, friendly mind or intention, good will (Kh. 15). *Mūlhamānaso*, infatuated (Mah. 39). *Sabbesaṃ hitamānasā*, having at heart the good of the whole nation, with the intention of benefiting all (Mah. 15). *Appattamānaso sekho*, one who has not attained Arhatship, who is still a sekha (Dh. 255). Comp. *Mānaso*.

**MANASI**, see *Mano*.

**MANASICCHATI**, To wish, to desire [मनसि + हृत्].

**MANASIKĀRETI** (*caus. manasikaroti*), To fix the attention [मनसि + कारयति = कृ]. Dh. 111.

**MANASIKĀRO**, Attention [मनसि + कार]. B.

Lot. 413; Dh. 326. *Tesaṃ amanasikārā*, from inattention to these (Dh. 401). *Sammāmanasikāram anvāya*, by careful pondering.

**MANASIKAROTI**, To mind, to attend, to pay attention to, to bear in mind, to think about, to ponder, to fix the mind on, to take to heart [मनसि + कृ]. *Tasmā ayam pi nīti sādhuṇaṃ manasikātabbā*, accordingly this usage must be carefully borne in mind. *Sādhuṇaṃ manasikarotha*, attend carefully to what I have to say (B. Lot. 413, Alw. N. 120). *Tiṇi lakkhaṇāni manasikātum asakkoti*, he is unable to fix his attention on the three characteristics of existing things (Dh. 401). Ger. *manasikatvā*. *Mama koṭṭhāsaṃ amanasikatvā attano khettaṃ koṭṭhāse yaṃ icchasi taṃ karohi*, letting my share alone do what you like in your own share of the field (Dh. 126). *Tathāgataṃ amanasikatvā*, without taking any notice of Buddha (Dh. 240). With *manasi* dissociated from the verb: *etaṃ manasi ca kayirā*, and let him ponder this (Mah. 158).

**MANASIKATO** (*p.p. last*), Attended to, borne in mind, pondered [मनसि + कृत]. *Sumanasikato*, well pondered.

**MĀNASIKO** (*adj.*), Mental [मानसिक]. Sen. K. 391.

**MANASO**, see *Mano*.

**MANASO**, A substitute for *mano* at the latter end of a compound [मनस]. *Byāsattamanaso*, having a distracted mind (Dh. 51).

**MĀNASO**, Lust [मानस]. Ab. 850 (= *rāga*). Comp. *Mānasam*.

**MANASSI** (*adj.*), Sensible, intelligent, clever, prudent [मनस्विन]. Sen. K. 399. Fem. *manassinī* (Alw. I. xcv).

**MĀNATTAM**, This is the name of some sort of penance or punishment attached to the commission of a saṅghādisesa offence [मान + हृत्]. It is explained by *bhikkhūnaṃ mānanabhāvo drāḍhanam*, and probably consists in the offender being placed temporarily (for six days) in a position of inferiority to his brother monks. It may be either *apaṇicchanamānattam*, penance for an offence which has been confessed, or *paṇicchanamānattam*, penance for an offence that has been concealed; in the latter case it is combined with *parivāsa* (Pāt. 6, 74). *Mānattam deti* or *samādiyaṭi*, to undergo penance (Pāt. 69).

**MĀNAVĀ** (*adj.*), Proud [मानवन्].



**MĀṆAVAKO**, A young man, a youth, especially a young Brahmin [माणवक]. Dh. 186.

**MĀNAVĪ** (*f.*), A woman [मानवी]. Sen. K. 305.

**MĀṆAVIKĀ** (*f.*), A young woman, a girl, a Brahmin girl [माणविका]. Dh. 340.

**MĀNAVO**, Mankind, man; a man [मानव]. Ab.  
227, 842; Sen. K. 389; Cl. Gr. 89.

**MĀNAVO**, A boy, a youth, a young man, especially a young Brahmin [माणव]. Ab. 253, 842; B. Lot. 436; Dh. 94, 120, 185, 323, 356. *Asaḍḍāyano nāma mānava*, the young Brahmin Āḥvalāyana (Alw. I. lxix).

**MANĀYATANAM**, The mind [मनस् + आयतन].  
See *Āyatanam* and *Mano*.

MAÑCĀDHĀRO, A bedstead [मञ्ज + आधार].  
Ab. 309.

**MAÑCAKO**, A bed, a bedstead [मञ्जक]. Ab. 308.

**MAÑCO**, A bed [मञ्ज]. Ab. 309, 310. *Mañca-*  
*mañce nipanno*, lying on his deathbed (Dh. 258,  
comp. Mah. 47, 108). *Mañcapīṭhāni*, beds and  
chairs (Mah. 84, comp. Alw. I. cvii).

**MAṆḌABBO**, Patronymic from Maṇḍu [माण्डव].  
Cl. Gr. 89.

**MANDABHĀNĪ** (*adj.*), Speaking little [मन्द् + भाण + इन्]. F. Jāt. 19.

**MANDAGĀMĪ** (*adj.*), Marching slowly [मन्द + गामिन्]. Ab. 379.

**MANDAKAPPO**, see *Kappo*.

**MANDĀKINĪ** (*f.*), A name of the Ākāsagaṅgā or celestial river; name of one of the Mahāsaras or great lakes of Himavanta [मन्दाकिनी]. Ab. 27, 679; Man. B. 17.

**MANḌALAGGO**, A crooked sword, a sabre [मण्डल  
+ अग]. Ab. 391.

**MANḌALAM**, A disk, a circle; circuit, circumference; a district comprising a number of villages, a region, a province; a heap; a multitude [मण्डल]. Ab. 53, 631, 992. *Candamaṇḍalam*, the moon's orb (F. Jāt. 58; Dh. 340). *So assaṃ dṛuḥitvā taṃ sīghaṃ dhāvayi maṇḍale*, mounting the horse he rode him at full speed in a ring (Mah. 142). *Paramaṇḍalāni*, foreign countries. *Sākhamaṇḍalehi*, with spreading branches (Att. 213). *Pāna-maṇḍalam*, a place where people drink together (Ab. 534). *Morassu akkhiṃmaṇḍalam*, the circle of the eye in a peacock's tail (Pāt. 91). One of the articles of dress of a Buddhist priest is called *maṇḍalam* (Ab. 296). See *Timāṇḍalam*.

**MAṆḌALAMĀLO**, A circular house or hall with a peaked roof, a pavilion [मण्डल + माल]. See *Mālo*.

**MANḌALĪ** (*f.*), A disk, a circle [मण्डली].

**MANDALĪ** (*adj.*), Having a disk, orbcd, circular  
[मण्डलिन].

**MANḌALIKAM**, Anything round, a circle or globe  
[मण्डल + इक]. Dh. 340.

**MANḌALISSARO, A ruler, a sovereign** [मण्डल + ईश्वर]. Ab. 335.

**MAṆḌANAM**, Adornment; an ornament [मण्डन].  
Ab. 282.

**MANḌANO** (*adj.*), Adorning [मण्डन]. Sen. K.473.

**MAṆḌAPAM**, A roofed open hall or temple, generally built for a temporary purpose, a pavilion [मण्डप]. Ab. 210; F. Jāt. 46; Mah. 7, 82, 258.

**MAṆḌĀPETI** (*caus. maṇḍeti*), To cause to be adorned. *Mah. 211.*

**MANDĀRAVO, *Erythrina Fulgens* [मन्धारव].**  
Pât. xxvi; B. Int. 178, 535; B. Lot. 306.

**MANDĀRO**, A name of the western mountain behind which the sun sets [मन्दार]. Ab. 606.

**MANDETI**, To adorn, to decorate [मण्ड]. Mah.  
12, 213; Dh. 189.

**MANDIBHĀVO**, Slackening, dulling [मन्दी+भाष]. *Vogemandibhāvattam*, to diminish the shock of the attack (Mah. 156).

**MANDIRAM**, A house, an edifice; a town [मन्दिर].  
Ab. 205, 1065; Mah. 97, 258.

**MANDITO** (*p.p.p. mandeti*), Adorned [मण्डित].  
Dh. 247; Mah. 161, 172.

**MANDO** (*adj.*), Slow; stupid; dull; small; low, slight, weak [मण्ड]. Ab. 721, 802. *Mandagant*,

marching slowly. *Mandabhēpi*, speaking little, reticent. *Mando hāso*, a slight laugh (Ab. 173).

*Mandapañño*, and *mandabuddhi*, having little wisdom, foolish (Dh. 401). *Mandabhāgadyo*,

luckless, miserable (Att. 206). *Mandāni aigēni*,  
small limbs (B. Lot. 569). In music *mandā* means

MANDO. Scum [मण्ड]. Ab. 467. *Dadhimaṣṣaṇi*,

**MANDUKANTAKO.** A mandu thorn, supposed to

destroy a tree or plant pierced with it. F. Ját. 6;  
Mah. 122.

MANDŪKO, A frog [मण्डूक]. Ab. 675. *Mandū*  
*kabliam*, frog's spawn (Mah. 245).

**MANESIKĀ** (f.), One of the amusements forbidden to a bhikkhu, guessing the thoughts of others  
[मनस + एष + इका].

**MĀNETI** (*caus. māññati*), To honour, to revere [मनयति = मन]. Sen. K. 488. With gen. *Seiḡhassa mānetvā*, having paid reverence to the priesthood (Mah. 252).

**MĀṄGALITTHAKĀ** (*f.*), Auspicious brick, viz. what we call a foundation stone [मङ्गल + इट्ठक]. *Māṅgalitthakam patitthapeti*, to lay a foundation stone (Mah. 170).

**MĀṄGALO** (*adj.*), Auspicious, lucky; joyous, festive; belonging to state occasions [मङ्गल]. Ab. 88. *Māṅgalam*, rejoicing, festival, festivity, holiday, festive ceremony (Dh. 247), blessing, boon (Kh. 5). *Māṅgalahatthi*, and *māṅgalo hatthi*, an elephant ridden on great occasions, a state-elephant (Alw. I. 79; Dh. 417; Mah. 104). *Māṅgala-vyyanam*, royal gardens. *Māṅgalavāḡhi*, a royal or state charger (Mah. 134). *Māṅgalapakkharapi*, royal pleasure tank. *Māṅgalagītāni*, songs of rejoicing (Mah. 99). *Etam māṅgalam uttamam*, this is the greatest blessing (Kh. 5). *Abhisekamaṅgalam*, festival of a king's coronation (Dh. 219; Mah. lxxvi). *Puttassa nāmakarape māṅgalamhi*, at the fete of naming his son (Mah. 135). *Avdhamaṅgalam*, a wedding (Dh. 240). *Māṅgalam karoti*, to hold a festival (Dh. 317). *Māṅgalakiriyadivasa*, a fete day (Dh. 288). *Māṅgalapāyāsa*, rice pudding used at festivals. The term *māṅgalalakkhaṇam*, "auspicious sign," is given to 108 marks with which the sole of Buddha's foot was supposed to be covered. Of these the principal was the cakka, and around it were grouped representations of birds, animals, inhabitants of various worlds, emblems of royalty, etc. (Man. B. 367). *Māṅgala*, name of one of the twenty-four Buddhas (Mah. 1; Man. B. 95).

**MAṆI** (*m. and f.*), A gem, a jewel; a waterpot [मणि]. Ab. 489, 1113. *Maṇipallāṅko*, a jewelled couch (Mah. 4; Dh. 191).

**MĀṆI** (*adj.*), Proud; as latter part of a compound, thinking, fancying [मानिज]. *Bālo paṇḍitamāṇi*, a fool who thinks himself wise (Dh. 12). Fem. *māṇinī* (Mah. 122).

**MAṆIBANDHO**, The wrist [मणि + बन्ध]. Ab. 263. **MĀNIKĀ** (*f.*), A weight = four Doṇas [माणिका]. Ab. 483.

**MAṆIKAM**, and -KO, A waterpot [मणिक]. Ab. 456. *Udakaṁḡapiko*, a waterpot (Dh. 113).

**MAṆIKKHANDHO**, A magic jewel [मणि + हस्त]. F. Jāt. 3.

**MAṆILAKKHAṆAM**, Telling a person's fortune from the jewels in his possession [मणि + लक्खण].

**MANIMAYO** (*adj.*), Made of gems, or jewelled [मणिमय]. Dh. 95.

**MANINDRIYAM**, The organ of mind, the mind, the intellect [मनस + इन्द्रिय]. See *Indriyam*. B. Lot. 413.

**MANISAPPO**, A sort of venomous snake [मणि + सर्प].

**MĀNITO** (*p.p.p. māññeti*), Revered, honoured [मानित = मन]. Ab. 750; Ras. 72.

**MANITUM**, see *Maññati*.

**MAÑJARI** (*f.*), A sprout; a compound pedicle [मञ्जरी]. Ab. 550.

**MAÑJEṬṬHO** (*adj.*), Light red [मञ्जिष्ठ]. Ab. 95.

**MAÑJIRO**, A foot ring, bangle [मञ्जीर]. Ab. 288.

**MAÑJITTHĀ** (*f.*), Bengal madder [मञ्जिष्ठा]. Ab. 582.

**MAÑJU** (*adj.*), Beautiful, lovely, delightful [मञ्जु]. Ab. 693; Dh. 146.

**MAÑJUSĀ** (*f.*), A basket, box, casket [मञ्जुषा]. Ab. 524; Mah. 179.

**MAÑJUSAKO**, Name of a celestial flower [मञ्जुषक].

**MAṆKU** (*adj.*), Troubled, restless, disturbed, put out, irritable, annoyed, angry, fretful, discontented [मङ्कु]. Dh. 44. *Maṅkubhāvo*, discontent (Dh. 275, 375). *Maṅkubhūto*, annoyed, irritated, discontented (Dh. 263). *Maṅkukarapaṇam*, disturbance, troubling (Pāt. 89). *Aviśrado upasāṅkamati maṅkubhūto*, he enters that assembly timid and troubled.

**MAÑÑATI**, To think, to suppose, to imagine, to consider, to esteem, to know, to believe, to understand [मन्]. With two acc. *Gadhabhāṁ tuvaṁ māññe*, I consider you an ass (Sen. K. 329). With acc. and dat. *Kaṭṭhassa tuvaṁ māññe*, I value you at a stick, viz. I don't care a fig for you (Sen. K. 329). *Na ca te dhamme uggaḡhetabbam pariyāpupitabbam māññissanti*, nor will they think it necessary to learn and retain those doctrines (Alw. N. 23). *Attano saminim̐ siya māññam̐*, looking upon her as his wife (Mah. 24). *Devatā it̐ māññim̐su*, thought they were angels (Mah. 89). *Maricim̐ toyam̐ ti māññhamāñño*, taking the mirage for water (Ras. 29). *Tam̐ kim̐ māññasi*, what do you think of this? how do you understand this? (Alw. I. xlv). *Yo bālo māññati balyam̐*, the fool who knows his folly (Dh. 12). *Tvaṁ patthayase*

*apattiyañ maññāmi*, it seems to me you're asking for what ought not to be asked for (Dh. 96). *Unavittako me sahāyo ti maññamāna maññe imam paṇḍakāraṃ pahini*, I suppose he sent this present under the impression that his friend was not very well off (Alw. I. 75). *Tumhākaṃ gehe bahū maññe goṇā*, I presume at your house there are a great many oxen (F. Jāt. 10). *Disvā maññe parajayaṃ*, foreseeing, I suppose, my defeat (Mah. 194). *Ummattako esa maññe*, why the man must be mad! (Dh. 408). *Appamaññati*, to despise. *Bahumaññati*, to honour. The phrase *yassa dāni kālāṃ maññasi* is equivalent to our "I await your pleasure." When Jīvaka in *Sāmaññaphala S.* gets ready the king's elephants to pay a visit to Buddha he says, *kappitāni kho te deva hatthiyānāni yassa dāni kālāṃ maññasi*, which the comment explains thus, *upacāravacanam etaṃ: idaṃ vuttaṃ hoti, yaṃ tayā dattam tam mayā katam, idāni yassa tvaṃ gamanassa vā āgamanassa vā kālāṃ maññasi tad eva attano ruciyā karohīti*, "this is a courteous expression by which is meant, I have executed your orders, for whatever coming or going you think the right time has come, do it as suits your convenience." So when at the end of the *Sūtra* the king says he must now depart, Buddha replies, *yassa dāni tvaṃ mahārāja kālāṃ maññasi*. In *Brahmāyu S.*, when Uttara tells Buddha that *Brahmāyu* wishes to see him, Buddha replies, *yassā dāni mānavaka Brahmāyu brāhmaṇo kālāṃ maññasi*: here the use of the 2nd pers. is peculiar, but the idea is, "I will see *Brahmāyu* whenever you like;" it is explained thus, *mānavaka Brahmāyubrahmaṇo yassa dassanassa kāmo tassa dassanassa idāni tvaṃ kālāṃ maññasi dassandya āgamanassa pattakallan ti attho*. Pres. *maññati*, *maññate* (Sen. K. 439, 442), 1st pers. *maññe*, *maññāmi*. Aor. *amaññi*, *maññi* (Mah. 237; Dh. 315). Fut. *maññissati*. P.pr. *maññaṃ*, *maññaṃāno* (Mah. 24; Dh. 139). Ger. *mantvā*, *mantvāna*, *mantvāna* (Mah. 52, 110; Sen. K. 503). Inf. *manitum*, *mantum* (Sen. K. 503). P.f.p. *mantabbo*, *manitabbo*. P.p.p. *mato*. Caus. *māneti*. See *Munāti*, which is also a pres. from मन्.

MANO, and MANAṂ, The mind, the intellect, the thoughts, the heart [मनस्]. Ab. 152; B. Int. 449, 499. *Dhamme me ramati mano*, my heart delights in the law (Ras. 17; comp. Dh. 21, 53). *Hādayaṃ manañ ca sokā mahantā pi na tīpayaṃti*,

sorrows even great ones do not rack the heart and mind (Das. 7). *Manasā dāhena*, with steadfast mind (Kh. 8). *Manasā pasannena bhāsati*, speaks with a pure heart (Dh. 1). *Mano* "the mind or thoughts" is constantly opposed to *vācā* or *vacī*, and to *kammaṃ* or *kāya*. *Yassa kāyena vācīya manasā n' atthi dukkataṃ*, he who offends not in deed, word or thought (Dh. 70, comp. 42; B. Lot. 866). *Santaṃ tassa manasā hoti santā vācā ca kamma' ca*, his mind is calm, his speech and action are calm (Dh. 18). *Manasā mama kāyem viya dukkhāpeti*, he is endeavouring to torture my mind as he has tortured my body (Mah. 261). *Satthari manopaddo*, faith in Buddha (Dh. 95, see *Paddo*). *Mayi manasā pariddetvā*, having believed in me (Dh. 94). *Pasannena manena*, with a believing heart (Dh. 99). The base used in composition is generally *mano-*, but sometimes *mana-*, as *appaduffhamanasaṅkappo*, "one the wishes of whose heart are pure." *Manokammaṃ*, action of the mind, as thought, desire (see *Kammaṃ*). *Mettaṃ manokammaṃ*, friendly action of the mind, goodwill shown by benevolent thoughts or wishes. *Manovilekko*, doubt (Ab. 170; Mah. 158). *Manopakopā*, angry thoughts (Dh. 42). *Manosukhā*, pleasant (Att. 194, = *mano* + *anukhā*). See *Manoduccaritaṃ*. The loc. *manasi* with ८ means to attend to, to bear in mind (see *Manasikaroti*, *Manasikāro*). Instr. *manasā karoti*, to bear in mind, to learn by heart. As last part of a compound: *Paṭibaddhamano*, whose mind is in bondage (Dh. 50); *pasannamano*, pleased (Mah. 31). *Mano* is only used in the singular: it will be seen from the examples that it follows two declensions, that of a noun with a base in *-as*, and that of a noun with a base in *-a* (see Sen. K. 283-285). For the gen. *manaso* see Dh. 70, *manaso* also occurs. *Mano* is one of the *Indriyas*, of the *Āyatanas*, of the *Dhātus*. See *Vīṇūṭṭaṃ*.

MĀNO, Pride, arrogance, vanity; honour, respect [मन]. Ab. 168, 914; Dh. 13, 27, 40, 72. *Behvudāno*, great veneration (Mah. 126). *Manasā janayitvāna*, recovering his self-confidence (Mah. 152).

MANOBHŪ (म.), Kāma the god of love, the Indian Cupid [मनोभू]. Ab. 42.

MANODUCCARITAM, Sin of the mind or thoughts [मनस् + दुस् + चरित]. B. Lot. 866; Dh. 42. The three are *abhiññā*, *vyāpāda*, *micchādiṭṭhi*,

covetousness, malice, scepticism (Man. B. 460; Dh. 91).

**MANOHARO** (*adj.*), Striking, beautiful, charming, captivating [मनोहर]. Mah. 113, 241.

**MANOMAYO** (*adj.*), Springing from the mind, caused by the mind [मनो + मय]. Dh. 1, 90. *Manomayo iddhi* is the third of the ten Iddhis. According to D'Alwis it is "the power to assume any corporeal figure whatever at one's will," according to Hardy "the power to make any figure whatever according to the person's will" (Alw. I. xxxiv; Man. B. 501). The following is the explanation given in Visuddhi Magga: "*idha bhikkhu imesam kāmā aññam kāmā abhinimindāti rūpān manomayo*" ti imā nāyena āgatā iddhi sarīra-bhāntare aññass' eva manomayassa sarīrassa nipphattivasena pavattatā manomayo iddhi nāma.

**MANOPUBBANGAMO** (*adj.*), Having mind for its predecessor, following upon or resulting from the mind or thoughts, caused by the mind [मनस् + पूर्व + गम]. Dh. 1. See *Vīññāpaṇi*.

**MANORAMO** (*adj.*), Pleasant, delightful, beautiful [मनोरम]. Ab. 693; Dh. 11, 256; Mah. 87.

**MANORATHO**, Wish, desire [मनस् + रथ]. Ab. 163; Dh. 225. *Manoratham pūreti*, to fulfil one's wish (Mah. 55, 261). *Manorathapūrapī*, "the wish-fulfiller," name of the Aṭṭhakathā on the Aṅguttara Nikāya.

**MANOSETTHO** (*adj.*), Having mind or *Vīññāpa* for its chief, governed by the mind, founded on the mind [मनस् + सेत्त]. Dh. 1.

**MANOSILĀ** (*f.*), Realgar or red arsenic, and perhaps vermilion [मनस् + शिला]. Mah. 211. Used as a pencil (Mah. 90, 112). *Manosilātalam*, name of a district of Himavanta (Alw. I. xxi).

**MANTĀ** (*f.*), Wisdom. Ab. 153, 979; Cl. Gr. 37. *Mantā vuccati paññā* (Dh. 419).

**MANTABBO** (*p.f.p. māññati*), To be thought, to be considered [मन्तव्य = मन्]. Sen. K. 503; Ras. 35.

**MANTABHĀNĪ** (*adj.*), Speaking wisely [mantā + भाव + ह्य]. Dh. 65.

**MANTADHARO** (*adj.*), Versed in the Mantras [मन्त्र + धार].

**MANTANĀM**, Deliberation, consultation, resolution [मन्त्रण]. Ab. 352, 979; Mah. 16.

**MANTETI**, To consult, to deliberate, to discuss; to talk, to converse [मन्]. With instr. *Bhāriyā mantayitvā* having consulted with his wife

(Mah. 219, comp. 64, 233). With *saha*: *Mantetvā mātuyā saha*, having consulted with his mother (Mah. 154, 69). With *saddhīm*: *Tena saddhīm mantetvā*, having taken council with him (Dh. 232). *Tvaṃ no amhākaṃ santikaṃ āgacchasi na kiñci mantesi*, you never come near us, you never talk to us (Dh. 333). *Kaṇṇe mantayi*, whispered in his ear (Dh. 157).

**MANTHANĪ** (*f.*), A churn [मन्थनी]. Ab. 490.

**MANTHĀNO**, A churning-stick [मन्थान]. Ab. 1080.

**MANTHARO** (*adj.*), Slow, stupid [मन्थार]. Ab. 379.

**MANTHO**, A churning-stick; a sort of rice cake = *sattu* [मन्थ]. Ab. 463, 1080.

**MANTĪ** (*m.*), A counsellor, a minister [मन्त्रिन्]. Ab. 340. *Samājamantī*, a member of a council of state (Alw. I. 112).

**MANTINDO**, A chief counsellor, a minister [मन्त्रिन् + इन्]. Alw. I. 112.

**MANTO**, Deliberation, resolution, counsel, design, plan, artifice; the Vedic hymns; a sacred text; a mystic verse, a charm, an incantation [मन्त्र]. Ab. 108, 352, 979. *Mante gantheruṃ*, compiled the Veda (Alw. I. cxxiv). *Mantayuddhena*, by stratagem of war (Mah. 153). *Titikkhāmantena*, by the magic spell of forbearance (Att. 194). *Haṭṭhikantamanto*, a spell for charming elephants (Dh. 154). *Imaṃ mantam vatvā*, having recited this spell (Dh. 156). *Japaṃ mantapadāni*, muttering spells (Ten J. 103). *Āgatāni kho tāta Uttara amhākaṃ mantesu dvattimsa mahāpurisalakkhaṇāni*, friend Uttara, the thirty-two characteristics of an eminent man are enumerated in our mantras (a Brahman says this, see *Mahāpuriso*). *Pādalakkhaṇamanto*, a memorial verse describing the footmarks left by people of different characters (see *Lakkhaṇam*). At Mah. 20, 32, 251 a passage quoted from the Abhidhamma (*pdli abhidhammassa*) is called *Buddhamanto*, "a sacred text of Buddha."

**MANTUM**, **MANTVĀ**, see *Māññati*.

**MANUJĀDHIPO**, A king [मनुज + अधिप]. Mah. 36, 158.

**MANUJO**, A man [मनुज]. Ab. 227; Dh. 54, 59. *Manujesu*, among men (Das. 9).

**MĀNUÑÑAKAM**, Beauty, charm [मानोज्ञक]. Sen. K. 398.

**MANUÑÑO** (*adj.*), Beautiful, pleasing, delightful [मानोज्ञ]. Ab. 693; Mah. 22, 43, 246.

**MĀNUSAKO** (*adj.*), Human [मानुषक]. Dh. 74. *Cakkhund atikkantamānusakena*, with an eye passing the eye of man (B. Lot. 866).

**MĀNUSO** (*adj.*), Human [मानुष]. *Mānusi pajā*, the human race (Kh. 6). Masc. *mānuso*, a man (Ab. 227; Dh. 74, 286; Mah. 89). Comp. *Amānuso*.

**MANUSSAKO** (*adj.*), Human [मनुष्यक]. Kh. 14. **MANUSSATTAM**, Man's condition, humanity [मनुष्यत्व]. B. Lot. 305; Ras. 62. *Sace manu-sattam āgacchati*, if he is born as a human being, lit. if he attains to humanity.

**MANUSSO**, A human being, a man [मनुष्य]. Ab. 227; Dh. 57. *Manussabhūta*, human beings, men (F. Jāt. 1). *Manussindo*, a king (Mah. 117). *Manussaloko*, the world of men, this world (Alw. I. cvii). *Manusso 'si*, are you a human being? (Kamm. 4). *Manussitthi*, a human female (Pāt. 69). Fem. *manussi*, a woman (Dh. 155).

**MĀPAKO** (*adj.*), Causing to appear by supernatural power (from next).

**MĀPETI** (*caus. mindāti*), To make, to prepare; to cause to appear by supernatural power, to create [मापयति = मा]. *Nagaram m.*, to build a city (Mah. 46, 65; Dh. 232). *Dibbatabhāvam māpetvā*, assuming his celestial shape (Ras. 24). *Attano ānubhāvena ekam āṅgararāsiṃ māpetvā*, having by his supernatural power caused a heap of burning coals to appear (F. Jāt. 57). *Mahantaṃ pabbataṃ māpetvā*, having miraculously caused a great mountain to spring up (Ras. 22). *Tassa maggaṃ amāpayi*, caused a path to appear for him (Mah. 167). *Dviguṇe ca rakkhaṇe therā māpayitvā bhayānake*, and the therā having miraculously caused to appear twice as many other dreadful rakkhasas (Mah. 75). Mah. 23, 166; Dh. 191.

**MĀRADHEYŶAM**, The realm of Māra or Death, Samsāra or continued existence [मार + धेय = धा]. Dh. 7, 197, 277. Comp. *Maccudheyyam*, and see *Māro*.

**MĀRAJĪ** (*m.*), Conqueror of Māra, an epithet of Buddha [मार + जित]. Ab. 2.

**MĀRAKO**, A slayer [मारक]. Ras. 27. *Haṭṭhi-mārako*, an elephant hunter (Dh. 114).

**MARAMMO** (*adj.*), Burmese.

**MĀRAṆAM**, Dying, death [मारण]. Ab. 404. *Param maraṇā*, after death (B. Lot. 866). *Marapaṇaṇṇico*, death-bed (Dh. 258). Dh. 27; F. Jāt. 15.

**MĀRAṆAM**, Killing, slaughter [मारण]. Ab. 403.

**MARAṆASATI** (*f.*), Recollection of death, meditation on death [मरण + स्मृति]. This is one of the ten Anussatis. E. Mon. 28. See *Kamma-tṭhānam*.

**MĀRĀPETI** (*caus. next*), To cause to be killed, to put to death. Das. 2; Mah. 236; Dh. 298; Alw. I. 101.

**MARATI**, and **MĪYATI**, and **MIYYATI**, To die [मृ]. Pres. *marati* (Sen. K. 460; Mah. 22, 230), *miyati* (Dh. 5; Sen. K. 459), *miyyati* (Dh. 179; Das. 34; Sen. K. 460). Aor. *amari*, *mari* (Mah. 231; F. Jāt. 16, 57). Fut. *marissati* (Dh. 96; Mah. 260). Ger. *maritvā* (Dh. 220). P.pr. *maranto* (Dh. 86, Mah. 22), *maramāno* (Mah. 230), *miyaṇ*, *miyamāno* (Cl. Gr. 25). P.f.p. *macco*. P.p.p. *maṭo*.

**MĀRATTAM**, State of being Māra, Maraship [मार + त्व].

**MĀRETI** (*caus. marati*), To kill, to destroy, to murder [मारयति = मृ]. F. Jāt. 4, 49; Dh. 114. P.p.p. *mārito* (Mah. 52).

**MARICAM**, Pepper [मरिच]. Ab. 459; Mah. 158.

**MARICI** (*f.*), A ray of light; mirage [मरीचि]. Ab. 64, 65. *Maricim toyā ti maññamānā*, taking the mirage for water (Ras. 29). *Maricidhammo*, mirage-like, unsubstantial (Dh. 9, 210).

**MARĪKĪKĀ** (*f.*), Mirage [मरीचिका]. Dh. 31.

**MĀRĪKO** (*adj.*), Prepared with pepper, peppered [मारिचिक].

**MĀRISO** (*adj.*), see *Mādiso*.

**MĀRISO**, A venerable person; the plant Amaranthus Polygamus [मरिच]. Ab. 1132. The voc. *mārisa* is sometimes used in addressing a person of high position, e.g. at Mah. 3 the yakḥas address Buddha thus. So in Milinda Paṇḥa Indra calls Mahāsena *mārisa*. In one sūtra Buddha addressing the Tāvatisa gods says *mārisa* (voc. pl.).

**MĀRITO**, see *Māreti*.

**MARIYĀDĀ** (*f.*), A boundary, limit; rectitude, good conduct [मर्यादा]. Ab. 225, 1054; Mah. 202, 213. *Vāpimariyāddā*, the embankment or "bund" of a tank (Mah. 228).

**MARO**, Death [मर]. *Ājarāmaro*, free from decay and death (Ras. 29). Comp. *Amaro*.

**MĀRO**, Death; killing; the Tempter, the Evil principle [मार]. Ab. 43, 1024; Mah. 236. The archangel Māra (or Vasavattimāra) is the ruler of the highest of the six Kāmadevalokas (the Para-

nimmitavasavattidevaloka), and divides with Sakka (Indra) the sovereignty of the Kāmāvacaradevaloka. Like the other two archangels Sakka and Mahābrahman he is possessed of vast power and reigns with great magnificence in his devaloka. He owes his exalted position to having in a former existence exercised in a high degree the virtue of Dāna or charity, but he is nevertheless a wicked angel, and his pleasures are those of sense. Like Mahābrahman and Sakka he often descends from his celestial abode to interfere in the affairs of men, but unlike his brother archangels he always acts for evil and not for good. Thus by various artifices he endeavoured to deter the young Siddhattha from devoting himself to the ascetic life (Man. B. 157, 159), and when at last he saw him on the eve of attaining omniscience he brought against him all the host of his evil angels, to endeavour to conquer him by force (Man. B. 171). When a holy ascetic enters a village to ask for alms Māra will sometimes harden the hearts of the villagers so that none will give (see Man. B. 382; at Dh. 352 this happens to Buddha, and at Dh. 160 to a Pacceka Buddha). At Dh. 255 he is represented as endeavouring to prevent Godhika Thera from attaining Nirvāṇa, but his wiles are overcome by Buddha. He sometimes tempts a holy ascetic to enter a village for alms, and then controls the bodies of the villagers by a sort of Satanic possession, so that they are forced to insult their visitor with mocking gestures (Dh. 160, 352). Māra has three daughters *Taṇhā*, *Rati*, and *Arati*, or Concupiscence, Love, and Anger, who tempt men to sin (Dh. 164; see *Ragā*). His army (*mārabalaṃ*) are the Paranimmitavasavatti devas over whom he rules (Dh. 118, 319). He is called *Pāpimā* and *Kaṇho* "the Evil One," and *Pamattabandhu* "the Tempter" (Ab. 43, also *Pajāpati* and *Namuci*). By the word Māra is generally understood the being described above, whose full name is Paranimmitavasavattimāra. But the term has really a far wider signification, that of the Evil Principle, of which the sinful archangel is merely one of the manifestations. From one point of view Kleṣa or original sin is the evil principle, the māra or hindrance to the attainment of Nirvāṇa. Again, from the Buddhist point of view that existence is an evil, the Skandhas are a māra, because so long as they continue to exist Nirvāṇa cannot be at-

tained. So again Death (*maccu*, *marapaṇ*, *antaḥko*) and Karma (*abhisankhāro*, see *Saṅkhāro*) are manifestations of the Evil Principle. Thus we have five Māras or hindrances, *khandhamāro*, *kilesamāro*, *maccumāro*, *abhisankhāramāro*, *devaputtamāro*, continued existence, sin, death, Karma, and the sinful angel or Tempter. The close connection of the four first is obvious from the consideration that re-birth necessarily involves previous death, and that wherever there is continued existence there must be Karma and Kleṣa, which are its abiding cause. The realm of Māra (*māradheyya*) is the realm of sin, of Karma, of death, of re-birth; it is therefore the whole sphere of sentient existence, and it is opposed to Nirvāṇa or Annihilation, in which sin, death, and birth are alike unknown. The four Māras are *khandhamāro*, *kilesamāro*, *abhisankhāramāro*, *devaputtamāro*. The three Māras are *kilesamāro*, *marapaṇmāro*, *devaputtamāro* (Dh. 409, 434). The angels of Māra's heaven, the *paranimmitavasavattidevā*, are called Māras. The term appears to be sometimes extended to the inhabitants of the four highest Kāmāvacaradevalokas, since, in the eight Parisaṣ, the inhabitants of the whole deva world are classed as Cātummahārājika-parisaṣ, Tāvātimsaparisā, Māraparisā, and Brahmaparisā, "the host of Cātummahārājika angels, of Tāvātimsa angels, of Māra angels, and of Brahma angels" (comp. B. Lot. 396).—Dh. 2, 7, 8, 9, 11, 19, 32, 48, 49, 111, 197, 200, 201; B. Int. 133, 398; B. Lot. 90, 385, 396; E. Mon. 82, 133, 261; Man. B. 151, 336, 382.

MARU (m.), A sandy desert; a mountain [मरु]. Ab. 663, 964.

MARU (m.), A deva [मरुत]. Ab. 11, 964; Mah. 115, 252. *Marugand*, troops of devas (Mah. 102). *Maruppiyo*, friend of the gods (Mah. 105). Pl. *mará* (Mah. 22).

MĀRUTO, Wind [मारुत]. Att. 207. See *Mdluto*.

MASAKKASĀRO, A name of Indra's city. Ab. 21; Ras. 16.

MĀSAKO, A bean or vetch; a weight = two Guṇjās; a coin of a low value [मासक]. Ab. 479; Mah. 239; Pāt. 66, 79, 80. Comp. *Māso*.

MASĀRAGALLAM, A precious stone, a sort of cat's eye [सुसारगल्ल]. Ab. 492; B. Lot. 320, 321. This stone is also called *kabaramaṣi*, the variegated or clouded gem. The Tīkā of Ab. says *masdragirimhi jāto maṣi masāragallam*. *Masā-*



- ragallamayo*, made of or set with m. stones (Alw. I. 78).
- MASĀRAKO, A sort of bed. Ab. 310; Pāt. 86.
- MASI (m.), Soot; ink [मसि]. Cl. Gr. 27; Gog. Ev. 16 (*n' eva chārikā paññāyati na masi*).
- MĀSO, A sort of kidney-bean, Phaseolus Radiatus; a coin = *māsaka* [मास]. Ab. 1110; E. Mon. 67.
- MĀSO, and MĀSAM, A month [मास]. Ab. 74, 1110. Acc. *māsam*, for a month, during a month. *Māsattayan*, during three months (Mah. lxxxvi). *Māsam adhiṭṭe*, he reads for a month. Loc. *māse māse*, every month, month after month (Dh. 13, 20). The names of the twelve months are as follows: *Citto*, *Vesākh*, *Jeṭṭho*, *Āsāḥo*, *Sāvapo*, *Poṭṭhapādo*, *Assaṇṇu*, *Kattiko*, *Māgasiro*, *Phusso*, *Māgho*, *Phagguno* (Ab. 75, 76).
- MASSU (n.), The beard [रससु]. Ab. 259; B. Lot. 863. *Massukarapaṇam*, shaving.
- MASURO, A sort of lentil [मसुर].
- MĀTĀ (f.), A mother; a maternal grandmother [मातु]. Ab. 244, 1131. Acc. *mātaram* (Dh. 52). Instr. and abl. *mātara*, *mātuyā*, *māyā* (Mah. 154; Dh. 328). Dat. and gen. *mātu*, *mātuyā*, *māyā* (Dh. 428; Mah. 65). Loc. *mātari*, *mātuyā*, *māyā*, *mātuyam*, *māyam* (Kh. 13). Plur. *mātaro* (Dh. 328). Instr. and abl. pl. *mātarehi*, *mātūhi*. Gen. and dat. pl. *mātaraṇam*, *mātānaṃ*, *mātūnaṃ*. Loc. pl. *mātareṣu*, *mātūsu*. *Mātu sodariyo*, or *mātu-sodariyo*, mother's brother (Mah. 254, comp. Ab. 245). *Mātu gharaṇam agamāsi*, came to his mother's house (Dh. 403). *Mātu drocayī*, told her mother (Mah. 57). The bases used in composition are *mātu-*, *māti-*, *matti-*. *Mātigottam nāma kin karissati*, what does the mother's family signify? (Dh. 218). *Mātipakkhato*, on the mother's side (Dh. 78). *Amhākaṃ mātiṭṭhāne ācariyaṭṭhāne yeva ṭhatvā*, standing to us in the place of mother and of pastor (Dh. 168, comp. 252). For *mātu-* comp. *Mātujo*, *Mātughāto*, *Mātugāmo*; for *matti-* see *Mattiramabhavo*.
- MĀTABBO (p.f.p. *mināti*), To be measured [मातव] = मा. Sen. K. 477. See *Metabbo*.
- MATAKO (adj.), Dead; belonging to the dead [मृतक]. A ghost (Dh. 220). *Matakaṃ bhattam*, food offered to the manes or petas (Dh. 205).
- MĀTALI (m.), Name of the charioteer of Sakka or Indra [मातलि]. Ab. 22; Dh. 194.
- MĀTĀMAHO, A maternal grandfather [मातामह]. Fem. *mātāmāhī*, a maternal grandmother (Ab. 245).

- MATĀNGAJO, An elephant [मत्तङ्गज]. Att. 193.
- MĀTĀNGO, An elephant; a Caṇḍāla or man of the lowest caste [मातङ्ग]. Ab. 360, 517, 1045; Dh. 58.
- MĀTĀPETTIBHARO (adj.), Supporting one's parents [मातु + पितु + भर]. Dh. 185, 189.
- MĀTĀPETTĪKO (adj.), Belonging to father and mother [मातु + पितु + क].
- MĀTĀPITARO (m.pl.), Father and mother, parents [मातापितु]. B. Lot. 410. Instr. and abl. *mātā-pitūhi* (F. Jāt. 3; Kamm. 5; Pāt. vi). Dat. and gen. *mātāpitunnam* (F. Jāt. 9; Dh. 402, 408; B. Lot. 863). In composition: *mātāpitu-upaṭṭhānaṃ*, assisting parents (Kh. 5), *mātāpitiṭṭhāne ṭhāṇi*, standing in the place of parents (Dh. 363).
- MATAPĪTIKO, One whose father is dead [मत + पितु + क]. Das. 1, 20, 30.
- MĀTARĀ, see *Mātā*.
- MATHANAṂ, Churning, crushing [मथन].
- MATHATI, To churn; to stir up, to agitate; to crush, to destroy [मथ]. Dh. 374. Pass. *mathiyati* (Sen. K. 459). P.p.p. *mathito* (Ab. 1022); neut. *mathitam*, buttermilk (Ab. 500).
- MATI (f.), Mind, understanding, intelligence, thought, imagination; knowledge, wisdom; wish; opinion, advice [मति]. Ab. 152, 1096. *Mati-padipo*, the lamp of knowledge (Mah. 14). *Matisacivo*, a king's counsellor, minister, privy-councillor (Ab. 340). *Asāre sāmāti*, imagining the real to be an unreality (Dh. 2). *Amalamati*, pure-minded (Mah. 102). *Mahāmāti*, magnanimous. *Anantamāti*, of infinite understanding (Kh. 23). *Matipubbo*, one who thinks before he acts, circumspect (F. Jāt. 50).
- MĀTI-, see *Mātā*.
- MĀTĪ (f.), A conduit, canal (see next). Mah. 238.
- MĀTIKĀ (f.), A conduit, watercourse, canal for irrigation; a heading, head, outline, sketch, text, list, table of contents [मातृका]. Ab. 1097. *Mātikaṃ katvā icchitīcchaṭṭhānaṃ udakaṃ nenti*, having made a watercourse they convey the water whithersoever they please (Dh. 273). *Icc ekādasavāpiyo doddasamātikaṃ c' eva subhikkhattikaṃ akārayi*, in order to make food abundant he formed these eleven tanks and twelve canals of irrigation (Mah. 222). *Catunnam pi pāddam catasso mātikā khaṇitvā*, having dug four channels to conduct the water to the lion's four feet (Ten J. 36). Comp. *Devamātiko* and *Nadīmātiko*. *Iti bhagavā sasi-*

*kāpene mātīkaṃ śhapetvā idāni tam eva vitthārente*, Buddha having given a brief outline or text, and now proceeding to enlarge upon it. *Mahā-aññakathāyaṃ pana gharāṃ nāma gharupacāro nāma gāma nāma gāmapacāro nāma mātīkaṃ śhapetvā*, in the Great Commentary, under the headings "House," "Grounds of a House," "Village," "Entrance of a Village" (Pāt. 66). The list of the Vinaya precepts, omitting all the explanations and other details, is called *mātīkā* (B. Let. 317).

**MATIMĀ** (*adj.*), Sensible, intelligent, wise [मति-मन्]. Ab. 229; Mah. 23, 144, 161. Instr. *matimā* (Mah. 251). Alw. I. ix. Comp. *Mutind*.

**MĀTITO** (*adv.*), On the mother's side [मातु + तस्]. *Mātito suddho*, pure in descent on the mother's side (Sen. K. 322; Alw. I. xiv).

**MĀTIYO** (*adj.*), Maternal [मातु + य].

**MATO** (*p.p.p. marati*), Having died, dead [मृत = मृ]. Ab. 405, 1110. *Mate pitari*, when his father died (Mah. 23). *Tatth' eva mato*, died on the spot (F. Jāt. 4, comp. 9). *Matānaṃ kalebaram*, the bodies of the slain (Mah. 230). *Matanīhārako*, a corpse-carrier (Mah. 66).

**MATO** (*p.p.p. māññati*), Thought, considered, believed, understood, known [मत = मन्]. Ab. 757. *Seṣa paṇasamā matā*, the rest are esteemed no better than the beasts of the field (Mah. 158). *Khaṇḍe paṇṇe dalaṃ mataṃ*, Dala is intended in the sense of "part" and "leaf" (Ab. 1086). *Bakamato*, esteemed, honoured. Neut. *matam*, wish, opinion, intention, doctrine. *Sambuddhamasakvādo*, learned in the will of Buddha (Mah. 12). *Theramatam bravi*, communicated the therā's wishes (Mah. 111). *Tassā matena*, in accordance with her opinion (Mah. 154). *Tusitānaṃ puram rāja sammamā itthi satam matam*, the opinion of good men, O king, is that the city of the Tusitas is the most delightful (Mah. 199). See *Muto*.

**MATTĀ** (*f.*), Measure, quantity; right or suitable quantity, moderation; a little, an atom; greatness, importance [मात्]. Ab. 705, 878. *Mattārukham*, small or moderate pleasure (Dh. 51). *Mattāya* (Instr.) *bhūñjati*, to eat in moderation (Dh. 355). *Mattam jānam laddhabhājane*, knowing the right measure in the food he takes, viz. eating moderately (Dh. 402). *Mattāññā*, moderate, temperate. *Bhaggyosamattāya*, abundantly. *Mahatiyā issariyamattāya samantagata*, blest with an abundant

measure of prosperity. *Na cāyaṃ kumārako mattam aññesi*, little does this child know the greatness in store for him. *Na c' assa kāye balamattā*, and there is not the least strength in his body. *Lahumatto*, light-measured (Sen. K. 201, of a short vowel). *Appamāḍo pamāḍamatto*, infinite and finite. *Lesamatto*, trifling, small. *Cakkamatto*, as big as a chariot wheel (Mah. 211). *Muttā mahāmalakamattiyo*, pearls as big as large āmalaka fruit (Mah. 168). *Pāṇimattā kesā*, a handful of hair (Mah. 4). *Addhayaḍḍhanamatto thāne thavā*, stopping at a place six miles distant (Dh. 235). *Na so vāḍḍhamatto pi okāso atthi*, there is not a space of the size of a hair-tip (Dh. 295, comp. 147). *Sattatālamatto dāse nisiddhā*, sitting in the air at the height of seven palm trees (Dh. 307). *Galammattam jālam*, water reaching up to the neck (Mah. 116). *Jānumattam jālam*, knee-deep water (Mah. 41). *Aññakarissamatto padese jānumattana odhina* (rained down flowers) over a space of ground eight karisas in extent to the height of the knee (Dh. 286). *Manosiddha cetiyāṅgane thitāsu gopphamattāsu*, in realgar which stood ankle deep in the yard of the dāgoba (Mah. 212). *Saṅghimattā bhikkhā*, sixty priests (Mah. 232, comp. Dh. 338). *Te dāsa pañcamattasatthi*, they were five hundred in number (Mah. 174). See *Mattam*.

**MATTAKĀSINĪ** (*f.*), A charming woman [मत्त + काशिनी]. Ab. 234.

**MATTAKAM**, A substitute for *mattam* (which see) at the end of a compound [मात्तक]. *Diṭṭhamattako mitto*, a friend as soon as seen, a friend at first sight (Ab. 346). *Catūsabhaññānaṃ sodhitamattakam eva hotu*, let a space of four usabhas be merely cleared of jungle (Alw. I. 79). *Na pātipūgphalamattakam pi agghanti*, are not worth so much as a rotten areca nut (Att. 215). *Appamattakā (abl.) muccati*, is saved by very little, narrowly escapes (Sen. K. 323, also *appamattakena* and *appamattakam*). *Appamattakam kho paṇ' etaṃ bhikkhave oramattakam sīlamattakam*, priests, this is a trifling matter, a secondary consideration, a mere question of ordinary morality.

**MATTAM**, This word is used only as the latter part of a compound, with the meaning "measure, quantity," or "exact quantity, only, mere," or "exact time, as soon as" [मात्]. Ab. 1117. *Pañcadharapamattam*, a weight of five dharapas (Ab. 809). *Jāṅghamattam khandpetvā*, having dug

down knee deep (Mah. 107). *Adḍhamāsamattam vīṭindmesi*, spent a period of half a month (Alw. I. 80). *Yugamattam pekkhati*, he looks forward to the distance of a yuga. *Doṇamattapamūṭṭato*, a dropa measure in amount (Mah. 108). *Vidattimattaputhulo*, a span broad (Alw. I. 76). *Kiñcimattam addasi*, gave him a little of it (Mah. 260). *Parissavaṇamattam gahetvā*, taking with him only his water-strainer (Att. 212). *Gehagopakamattam ṭhapetvā*, leaving none but the house-watchers behind (Dh. 235). *Pālimattam idh' antam*, the text only was brought here (Mah. 251). *Etissā sāmiko kañjikamattam pi labhissati*, that lady's husband will get nothing but rice-gruel to eat (Dh. 233). *Mama sarīre lomakūpamattam pi uphaṃ kātuṃ nāsakkhi*, it was unable to heat so much as a pore of my skin (F. Jāt. 57). *Pādapūraṇamattam*, a mere expletive (Ab. 1187). *Tattha naṃ ti nipātamattam*, here "naṃ" is a particle (F. Jāt. 15, at Dh. 286 *nipātamatto*). *Sāgataṃ ti vacanamattena*, by merely saying welcome (Dh. 362). *Manopasāddamatten' eva*, by faith only, by a mere exercise of faith (Dh. 98). *Muhuttamatten' eva*, in a moment (Dh. 133). *Avalokitamattena*, by a mere look, by merely looking at a thing. *Vākkaraṇamattena*, by mere talk (Dh. 47, comp. 48). *Agatigamanadosā muttamattena*, merely by being released from the sin of walking in the agatis (Mah. 129). *Niruddhā sāmīti vuttamatte yeva*, the moment it was said, she is dead my lord (Dh. 307, comp. the use of *vutte*). *Buddho ti vacane sutamatte*, the instant he heard the word Buddha, or at the mere sound of the word Buddha (Alw. I. 97). *Tasmim' nikkhamamattamhi*, at the moment of departure (Mah. 255). *Sotena saṅghaṭṭitamatte yeva*, as soon as ever it comes in contact with the ear (Alw. I. cviii). Sometimes the compound with *-matta* is used adjectively: *Mayā khittamattam jālaṃ dāya*, taking away the net as soon as it is thrown by me: *Rūpen' ummādayi nare diṭṭhamattā 'va sū yato*, because she maddened men with her beauty as soon as she was seen (Mah. 56); *Sakkena vuttamatto so Laṅkam āgamma*, he, the instant he was spoken to by S., having come to Ceylon (Mah. 47); *Haṭṭhato muttamattā sū*, the branch as soon as it was liberated from the hand (Mah. 118); *Haṭṭho makkhitamatto 'va hoti*, the hand is merely smeared (Dh. 269). See *Mattā*, *Mattakaṃ*.

**MATTANŌ** (*adj.*), Moderate, temperate [मात्र + न]. *Bhojanamhi m.*, moderate in eating (Dh. 2).

**MATTANŪTĀ** (*f.*), Moderation [मात्र + न + ता]. Dh. 34, 345.

**MATTĀSITĀ** (*f.*), Moderation in eating, temperance [मात्र + आशिन + ता]. Alw. I. xxxiv.

**MATTEYYATĀ** (*f.*), State of being a mother, maternity [मातृ + एय + ता]. Dh. 59, the comment explains it to mean dutiful conduct of a son to his mother (Dh. 408).

**MATTEYYO** (*adj.*), Maternal [मातृ + एय].

**MATTHAKO**, and **-KAM**, The head; top, summit, end; excellence, eminence [मथक]. Ab. 256; Dh. 146; Kh. 3, 19. *Tathāgatassa matthake (pupphachattam) dhārento*, holding the flower parasol over Buddha's head (Dh. 133). *Upari-matthake*, on the head (Dh. 256). *Himavanta-matthakena gacchanto*, going along the summit of Himālaya (F. Jāt. 4). The top sprout of a tree is called *matthako* (Ab. 549, = *kultra*). *Matthakaṃ pāpupāti*, to be accomplished (Dh. 225, of a wish). *Matthakaṃ nayati*, to accomplish (Mah. 246, of a wish). *Matthakaṃ patto*, come to pass, accomplished (Dh. 251, of a prayer). *Tassa manorathaṃ matthakaṃ pāpetvā*, having gratified the king's wish, lit. having caused his wish to reach its end (Ras. 25). *Nāpassa matthakena patto*, having attained the height of knowledge (Dh. 125). The loc. *matthake* is used adverbially in the sense of "upon," "on the top of," "above," "at the distance of," "ago." *Tava matthake pateyyum*, would fall upon you (Dh. 297). *Ambe-matthake*, on the top of the mangoes (Mah. 130). *Bhametvā sūsamatthake*, whirling them over his head (Mah. 143). *Sopānamatthake ṭhatvā*, standing at the top of the steps (Dh. 171). *Yojanattayo-matthake*, at the distance of three yojanas (Mah. 166). *Kivādūre ito Sāvattṭhīti sattayojanamattake ti*, how far is Cṛāvastī? Seven yojanas off (Dh. 232). *Ito satasahasakappamattake*, from this time a hundred thousand kalpas ago (Dh. 148). *Kappasatasahasādhikānam catunnasā asaṅkheyyānam matthake*, four asaṅkheyyas one hundred thousand kalpas ago (Dh. 116).

**MATTHALUNGAM**, The brain [मथलुङ्ग]. Kh. 3, 19.

**MATṬHO**, and **MATṬO** (*p.p. majjati*), Polished, cleansed, pure [मृष्ट = मृज्]. *Matṭakundali*, having burnished earrings (Dh. 93). *Matṭhagattā*,

having limbs of perfect purity (B. Lot. 594, the text printed in Ceylon has *maṭṭa*). *Maṭṭasāṭṭako*, a tunic of fine cloth (Dh. 168). Dh. 245, 247; Alw. I. 74 (where my MS. has -*ṭṭha*).

**MATTHU** (s.), Whey [मत्तु]. Ab. 500.

**MATTIKĀ** (f.), Earth, loam, clay, mud [मृत्तिका]. Ab. 919. *Mattikathūpo*, a mound of earth (Das. 30). *Mattikabhājanam*, an earthenware vessel (Das. 34). *Mattikāpatta*, an earthenware bowl (Pāt. 81). Used to seal a letter (Dh. 89, 99). Used in building (Mah. 101, the houses of the poorest classes in India are built of wattle and mud). *Mattikāya vilimpeṣi*, plastered (the wall) with clay (Mah. 261). *Sudhāmattikalepano*, plastered with cement and mortar (Dh. 251, of a *pāsāda*).

**MATTIKĀMAYO** (adj.), Earthen [मृत्तिका + मय]. Sen. K. 401.

**MATTIKO** (adj.), Consisting of one *mātrā* or short syllable [माचिक].

**MATTIKO** (adj.), Maternal [मातृक]. *Mattikaṁ dhanam*, wealth inherited from the mother.

**MATTIYO** (adj.), Maternal [मातृ + य].

**MATTO** (p.p.p. *majjati*), Intoxicated, drunk; mad, furious; excited; glad, joyful [मत्त = मद्]. Ab. 730, 752; Dh. 307. Of an elephant in rut (Ab. 362; Dh. 405). *Madhumatto*, drunk with wine (Dh. 275).

**MATTO**, see *Maṭṭho*.

**MĀTU**, see *Māta*.

**MĀTUCCHĀ** (f.), Mother's sister, aunt [मातृच्छ्व]. Ab. 248.

**MĀTUGĀMO**, Womankind; a woman, a female [मातृ + गाम]. Ab. 230; B. Lot. 393; Dh. 188. *Mātugāmo nāma akataññū mittadābhī*, woman is ungrateful and treacherous (Das. 2). *Pañcasatamātugāmaparivārdī*, having a retinue of five hundred female attendants (Dh. 164, comp. 222). *Moro visabhāgaṁ mātugāmasaddam sutvā*, the peacock hearing a different female voice (here a peahen is referred to Ten J. 51). *Mātugāmo nāma manussitthi* (Pāt. 69).

**MĀTUGHĀTAKO**, A matricide [मातृ + घातक]. Pāt. 28.

**MĀTUGHĀTO**, Matricide [मातृ + घात]. Kh. 27.

**MĀTUJO** (adj.), Born of a mother [मातृ + ज]. Cl. Gr. 140.

**MĀTUKO** (adj.), Having a mother [मातृक]. *Bhin-namātuko* and *samānamātuko* mean, "having a mother of inferior rank to his father," and "having a mother of equal rank with his father" (Mah. 259,

the termination belongs to the whole compound). Comp. *Mattiko*.

**MĀTULĀNĪ** (f.), A mother's brother's wife, an aunt [मातुलानी]. Ab. 245.

**MĀTULO**, A mother's brother, an uncle [मातुल]. Ab. 245.

**MĀTULUNGO**, The citron tree [मातुलुङ्ग]. Ab. 577. Neut. a citron.

**MĀTUYĀ**, see *Māta*.

**MAYĀ**, **MAYĀM**, see *Aham*.

**MĀYĀ** (f.), Illusion, phantom, deceptive appearance, deceit; jugglery, magic; name of Buddha's mother [माया]. Ab. 512. *Māyākaro*, a juggler, conjurer, magician (Ab. 512). *Khattiyamāyā hathehi*, repeat the mystic formulas of a kshatriya (Dh. 155).

**MĀYĀVĪ** (adj.), Deceitful, hypocritical; subject to illusion, deluded [मायाविन्]. Sen. K. 399; Alw. N. 120.

**MAYHAM**, **MAYI**, see *Aham*.

**MAYO** (adj.), Made of, consisting of [मय]. *Dārumayo*, wooden. *Aṁhamayo*, made of stone. *Maṇimayo*, jewelled. *Udumbaramayo*, made of Udumbara wood (Mah. 143). *Sovapṇamayo*, golden. *Kilesamayaṁ bandhanam*, a fetter of lust (Dh. 412). *Vāka-uṣṭramūṇjapabbajādānam aññataramayo*, made of one or other of such materials as *vāka*, *uṣṭra*, etc. (Pāt. 86). *Ratanattayavandanāmayam puññam*, merit consisting in veneration of the three gems. *Siddhimagga puññena*, by meritorious works consisting in performance of the Sīla precepts, etc. (Ras. 16). *Manamayo*, springing from the mind. *Cintāmayā paññā*, intuitive knowledge, wisdom derived from thought or imagination.

**MĀYO** (adj.), Measuring [माय]. *Dhaññamāyo*, measuring corn (Sen. K. 468).

**MĀYU** (m.), Bile, gall [मायु]. Ab. 281.

**MAYŪKHO**, A ray of light [मयूख]. Ab. 64; Alw. I. xcvi.

**MĀYŪRIKO**, A peacock hunter [मायूरिक].

**MAYŪRO**, A peacock [मयूर]. Ab. 634. Fem. *mayūri*, a peahen. See also *Moro*.

**MĀYŪRO** (adj.), Belonging to peafowl [मायूर].

**ME**, A substitute for the instr. dat. and gen. cases of *अहम्* [मे]. For. instr. *Evam me sutam*, thus it was heard by me, thus I have heard (Alw. I. lxi; comp. F. Jāt. 9); *Adhigato myāyaṁ dhammo*, this doctrine has been attained by me. For gen. *Ayaṁ me putto*, this is my son (Sen. K. 269). For dat. *Detu me*, let him give to me (F. Jāt. 5).

**MECAKO** (*adj.*), Black, dark blue [मेकक]. Ab. 96. Masc. the root of the tail of an elephant or other animal (Ab. 363, 1023).

**MEDHĀ** (*f.*), Intelligence [मेधा]. Ab. 152.

**MEDHAGO**, Quarrel, strife. Ab. 400; Dh. 2.

**MEDHANKARO**, Name of a Buddha [मेधा+कर]. Sen. K. 409; Man. B. 94. M. was the second of the twenty-seven Buddhas, and the earliest but one whose name is recorded (see *Kappa*).

**MEDHĀVI** (*adj.*), Intelligent, wise [मेधाविन]. Ab. 229; Dh. 5.

**MEDHO**, Sacrifice [मेध]. Comp. *Assamedho*.

**MEDINĪ** (*f.*), The earth [मेदिनी]. Ab. 181; Mah. 35, 87. *Sadhetvā medinīm*, having purified the land (Mah. 256).

**MEDO**, A serous secretion that spreads among the muscular fibres, fat [मेदस्]. Ab. 292; Kh. 18.

**MEGHAVANNO** (*adj.*), Cloud-coloured [मेघ+वर्ण]. *Meghavannapāsādo* is some sort of ornamental building stone (Mah. 179).

**MEGHO**, A cloud; storm, rain [मेघ]. Ab. 47; Dh. 224; Sen. K. 327. *Meghass' āgamane*, at the approach of rainy weather (Mah. 245).

**MEHANAM**, Membrum virile [मेहन]. Ab. 273.

**MEHO**, Urine; a urinary disease [मेह]. Ab. 329. *Madhumeho*, diabetes.

**MEJJHO** (*adj.*), Pure [मेज्ज]. Ab. 608. *Amejjho*, impure (Ab. 1024).

**MEKKHĀLĀ** (*f.*), A zone, a girdle [मेक्खल]. Ab. 287.

**MELAKO**, Assemblage [मेलक]. Ab. 769.

**MENDO**, A ram; a groom [मेण्ड]. Ab. 591. *Haṭṭhameṇḍo*, an elephant's keeper (Ab. 367). *Assameṇḍo*, a groom (Pāt. 86).

**MENIKO**, A fisherman [मेनिक].

**MERAYAM**, Intoxicating liquor, spirits, rum, arrack [मेरेय]. Ab. 533; Dh. 44; Kh. 17.

**MERU** (*m.*), Mount Meru, a vast mountain occupying the centre of each cakkavāla, around which are the Kulācalas or concentric circles of rock, and beyond these the four Mahādīpas or great continents [मेरु]. Ab. 26; Mah. 240. Meru rises to the height of 84,000 yojanas above the ocean. At its base dwell the Asuras, and on its summit is the heaven of the Tāvātimsa gods. It is often called Mahāmeru (Man. B. 10, 11).

**MESO**, A ram; the zodiacal sign Aries [मेस]. Ab. 501, p. 11, note. Man. B. 23.

**METABBO** (*p.f.p. mindāti*), To be measured. Kamm. 8. See *Mātabbo*.

**METHUNO** (*adj.*), Relating to sexual intercourse [मेथुन]. *Methuno dhammo*, sexual intercourse. *Methunass' dhamman paṭisevati*, to practise sexual intercourse (Pāt. 3). Neut. *methunass*, sexual intercourse (Dh. 164), union (Ab. 1063). *Methunāpato*, abstaining from sexual intercourse.

**METTĀ** (*f.*), Friendliness, friendly feeling, good will, kindness, love, charity [मैत्र]. Ab. 161. *Mettāvihārāṇaṃ anuyyājanta*, devoting himself to the exercise of good will towards all. *Mettāvi-hāriyo*, living in the exercise of good will or charity (Dh. 66). *Mettāṇ karoti*, to exercise friendship towards, to be friendly or kind to (with loc. Mah. 73; Kh. 6). *Mettāpāramitā*, perfect exercise of benevolence (Att. 203). There appears to be also a neut. form *mettāṇ*, but of this I am not quite certain: in compounds like *mettāsuttāṇ* there may be shortening of the long *ā*.

**METTĀBHĀVANĀ** (*f.*), Development or increase of friendliness and good will towards all living beings (an exercise of religious meditation) [मैत्र+भावना]. E. Mon. 26, 243. See *Bhāvand*.

**METTEYYO**, Name of a Bodhisatta now in the Tusita heaven who is to be the next Buddha [मैत्रेय]. Mah. 199, 252, 258; B. Int. 109, 222; B. Lot. 302; E. Mon. 200.

**METTĪ** (*f.*), Friendship, good will, love, charity [मैत्री]. Ab. 161; Sen. K. 534. *Mettīṇ karoti*, to make friends with (with instr., Mah. 134; Ras. 31, 33).

**METTO** (*adj.*), Friendly, kind, benevolent [मैत्र]. *Mettacittāṇ*, good will, friendship (Dh. 187). *Mettacitto* (*adj.*), friendly (F. Jāt. 3). *Mettāṇ mānasāṇ*, a friendly spirit (Kh. 16).

**METYAM**, Friendship [मैत्र्य].

**MEYYO** (*p.f.p. mindāti*), To be measured, measurable [मेय=मा]. Sen. K. 477.

**MICCHĀ** (*adv.*), Falsely, wrongly [मिच्छा]. Ab. 127, 1146. *Micchāpanihitaṇ cittaṇ*, a wrongly directed mind (Dh. 8). *Micchāpaṭipanno*, living wrongly.

**MICCHĀCĀRĪ** (*adj.*), Acting or living wrongly [मिच्छाचार+इन्]. *Kāmesu micchācārī*, acting wrongly in the matter of the desires, i.e. a fornicator or adulterer.

**MICCHĀCĀRO**, Wrong conduct or living [मिच्छा+आचार]. Pāt. 70. *Kāmesu micchācārā veramaṇī*, abstinence from fornication or adultery.

**MICCHĀDITTHI** (*f.*), Wrong views, false doctrine, scepticism, heresy, unbelief [मिच्छा + दृष्टि]. Dh. 31, 56; Man. B. 417. *Micchādiṭṭhi* is one of the *Akusala-kāma-nāpāthas* and *Micchattas*.

**MICCHĀDITTHI** (*adj.*), Heretical [मिच्छा + दृष्टि]. At Mah. 67 used of some non-Buddhist families. At Mah. 158 used of the Tamul invaders.

**MICCHĀDITTHIKO** (*adj.*), Holding false doctrine, heretical, schismatic, unbelieving, pagan [मिच्छा-दृष्टि + क]. At Mah. 42 used of schismatic Buddhist priests. At Dh. 98 used of unconverted brahmins.

**MICCHĀDITTHITĀ** (*f.*), False doctrine, heresy [मिच्छादृष्टि + ता]. Dh. 137.

**MICCHĀSĀṆKAPPO**, Wrong thought or resolve [मिच्छा + संकल्प]. Dh. 2. There are three: *kāma-vitakko*, *vyāpāda-vitakko*, *vihimsā-vitakko*, thought of desire, of malice, of cruelty (Dh. 137).

**MICCHATTAM**, Wrongness, falsity, sin, misconduct [मिच्छा + त्व]. B. Lot. 305. The eight micchattas are *micchādiṭṭhi*, *micchāsāṅkappo*, *micchāvācā*, *micchākammanto*, *micchādīḷḷa*, *micchāvādyāmo*, *micchāsatti*, *micchāsammādhī*, wrong views, wrong thoughts, wrong speech, wrong occupation, wrong life, wrong exertion, wrong recollection, wrong meditation. The ten micchattas are these eight with the addition of *micchāñāṇa*, *micchāvimutti*, wrong knowledge and wrong emancipation. Comp. *Atthasāṅgiko*.

**MIDDHAM**, Sleepiness, drowsiness, somnolence, torpor, stupor [मिद]. Ab. 176. *Vigatamiddho*, wakeful, active, alert (Kh. 16). See *Thīnaṇa*.

**MIDDHI** (*adj.*), Sleepy, drowsy, torpid, sluggish [मिद + हि]. Dh. 58.

**MIGABANDHINĪ** (*f.*), A hunting net [मुग + बन्धिनी]. Ab. 520.

**MIGĀDANO**, A hyena [मुगादन]. Ab. 611.

**MIGADĀYO**, A deer park [मुग + दाव]. Dh. 105; B. Int. 157.

**MIGĀDHIBHŪ** (*m.*), King of beasts, the lion [मुग + धिभू]. F. Jāt. 47.

**MIGAMADO**, Musk [मुग + मद]. Ab. 303.

**MIGAMĀTUKĀ** (*f.*), A sort of antelope [मुग + मातुका]. Ab. 619.

**MIGATANHIKĀ** (*f.*), Mirage [मुग + तुषिका]. Ab. 65.

**MIGAVO**, Hunting, deerstalking, the chase [मुग + व]. Ab. 518. *Migavaṇa gaocchati*, to go hunting (Mah. 33).

**MIGAVYADHO**, The chase [मुग + वध]. Ab. 518.

**MIGĪ** (*f.*), A doe [मुगी].

**MIGINDO**, King of beasts, the lion [मुग + इन्द]. Ab. 611.

**MIGO**, A deer or antelope; a wild beast; an animal; game [मुग]. Ab. 617, 620, 1045. See also *Maga-Migardjā*, a lion (F. Jāt. 13).

**MIHITAM**, A smile [स्मित = मिह]. Ab. 175, 999. *Mihitapubbaṅgamo*, radiant with smiles. See also *Sitam*.

**MILAKKHO**, and **MILAKKHAHO**, A barbarian, a foreigner, an out-caste, a hillman, one of the aborigines [म्लेच्छ]. *Milakkhako nāma yo koci anariyako Andhadamīdādi*, a Milakkhaka is any non-Āryan, e.g. an Andhra, a Tamul, etc. (Pāt. xliii). *Kirātādīmilakkhajāṭṭiyo*, Mleccha tribes such as Kirātas, etc. (Ab. 517). *Milakkhadese*, a country of Mlecchas, viz. any non-Āryan country of India (Ab. 186 = *paccanta*). I find a loc. plur. *milakkhusu*.

**MILATI**, To wink [मील].

**MILĀTO** (*p.p.* next), Withered, faded; languid, faint [म्लान = मील]. *Milātāmdā*, a withered flower (Dh. 166). *Milātāni pupphāni*, withered flowers (Dh. 423). *Anurādhapurassa eva uppālakkhattato pana añituppalamālaṇ ca amilātāni pilandhituṇ*, to wear an ever-fresh lotus flower brought from the lotus field of Anurādhapura (Mah. 133).

**MILĀYATI**, To languish, to fade, to wither [मील]. Dh. 351. See last.

**MĪHAM**, Excrement [मीढ = मिह]. Ab. 275, 499; Ten J. 15.

**MILINDO**, Menander, a king of the Yonakas whose theological discussions with the great Buddhist divine Nāgasena form the subject of the well-known Pāli work *Milindapañha*. B. Int. 621; Man. B. 512.

**MILITO** (*p.p.p.*), Mixed, conjoined [मिश्रित].

**MINANAM**, Measuring, surveying (from next).

**MINĀTI**, To measure, gauge, survey [मि]. Att. 210; Dh. 389. *Khettam m.*, to measure or survey a field. Pass. *miyati*. P.f.p. *mātabbo*, *metabbo*, *meyyo*. P.p.p. *mito*. Caus. *māpeti*.

**MIÑJĀ** (*f.*), and **MIÑJAM**, Marrow; pith; kernel of a fruit or vegetable [मज्जा]. Ab. 593. *Odanamiñjā*, a grain of boiled rice. *Atthimiñjāṇa* or *-jā*, marrow (Kh. 3). *Tālamīñjā*, pith of a palmyra palm. *Panasamiñjāni*, the kernels of the seeds of the jak-fruit (Mah. 167, they are esculent).



**MINJAKAM**, Same meaning as last [मञ्जा + क].

*Lasunamīñjakam*, the inner kernel of a clove of garlic (Pât. 111).

**MINO**, A fish; the zodiacal sign Pisces [मीन].

Ab. 671, p. 11, note; Man. B. 23.

**MISSAKO** (*adj.*), Mixed; combined [मिश्रक].

*Ko-siyamissako*, mixed with silk (Pât. 9). *Phalika-missako rajatapabbato*, a mountain of silver mixed with crystal (Ten J. 11). *Missako maggo* (Pât. xvi). *Missako* appears to mean an attendant or follower (Dh. 169, 172). *Missakam*, name of a grove in heaven (Ab. 23).

**MISSATI**, To be mixed. P.pr. *missamāno*, being mixed (Mah. 234).

**MISSETI**, To mix [मिश्र]. Pât. xxvi. P.p.p. *missito* (Pât. 79).

**MISSĪBHŪTO** (*adj.*), Mixed, joined, associated with [मिश्रीभूत]. Pât. 102.

**MISSO** (*adj.*), Mixed [मिश्र]. *Gandhamisso*, mixed with perfumes (Mah. 119). *Muttāmissā keśā*, hair twined with pearls (Pât. 69).

**MITABHĀNĪ** (*adj.*), Speaking in moderation, a moderate talker [मित + भाष + ण]. F. Jât. 51; Dh. 41.

**MITHILĀ** (*f.*), Name of a town in India, the capital of the Videhas [मिथिला]. Ab. 199.

**MITHO**, and **MITHU** (*adv.*), Mutually, reciprocally, with each other, together; privately [मिथस]. Ab. 124, 410, 1200.

**MITHUNAM**, A couple [मिथुन]. Ab. 628.

**MITO** (*p.p.p. minditi*), Measured, reckoned; moderate [मित = मा]. Ab. 710. *Mitam bhāsati*, to talk in moderation (F. Jât. 50).

**MITTADDU**, and **MITTADU** (*adj.*), Injuring one's friends, treacherous, perfidious [मित्रदुह]. Das. 23.

**MITTADŪBHĪ**, and **-DŪBHIKO** (*adj.*), Injuring one's friends, treacherous, perfidious [मित्रद्वो-हिन]. Ras. 32, 33, 71; Dh. 203; Mah. 15 (-*dū-bhika*). *Mittadūbhikammaṃ*, a treacherous action (Att. 219). Fausbøll also mentions the forms *mittadubhika*, *mittadubhi*, *mittadubbhi* (Das. 23). There is a verb *dūbhati*, to betray, to injure. It represents the S. दुह and governs a gen.

**MITTADŪBHO**, and **-DŪBHA KO**, Treacherous [मित्रदुह]. Das. 23.

**MITTAVĀ** (*adj.*), Having friends [मित्रवन्]. Ras. 36.

**MITTO**, A friend [मित्र]. Ab. 343; Ras. 33.

*Mittadhammo*, friendship (F. Jât. 13; Ras. 35).

*Mittakammaṃ karoti*, to do a service, to show friendship. *Pāpakā mittā*, evil companions or friends (Dh. 14, comp. *Kalyāṇo*).

**MĪYATI** (*pass. minditi*), To be measured [मीयते = मा]. Sen. K. 459.

**MĪYATI**, **MIYYATI**, see *Marati*.

**MOCANAM**, Release; removing [मोचन]. Ab. 1084. *Paravāddamocanattam*, to take away reproach, to obviate scandal (Dh. 328). Unbandaging a wound (Dh. 280).

**MOCETĀ** (*m.*), One who liberates [मोचयितृ]. B. Lot. 653.

**MOCETI** (*caus. muñcati*), To liberate; to release; to loose, to detach [मोचयति = मुच]. *Paṭiññam m.*, to redeem a promise (Dh. 119, 123). *Vapaṃ m.*, to unbandage a wound (Dh. 280). *Asse m.*, to unharness horses (Ten J. 5). Of untying a scarf (Mah. 142). *Lokaṃ mocetum*, to redeem the world from sin (B. Lot. 376). *Ipato m.*, to release from debt (Mah. 227).

**MOCO**, The plantain or banana tree, *Musa Sapientum* [मोच]. Ab. 589.

**MODAKO**, A sort of sweetmeat; ferment [मोदक]. Pât. 89; Ab. 1113.

**MODANAM**, Rejoicing [मोदन]. Dh. 138.

**MODAṄGIKO**, One who plays the mutinga [मूदङ्ग + इक]. Sen. K. 391.

**MODATI**, To rejoice, to enjoy oneself, to be happy [मुद]. Dh. 3. P.p.p. *mudito*.

**MOGGALLĀNO**, Name of a famous apostle of Buddha, one of the aggasāvakas; name of a Pāli grammarian who lived in the twelfth century [मौ-ग्गल्लायन]. Ab. 435; Dh. 135, 299; Alw. I. x. Often called *Mahāmoggallāna* (Dh. 125, 365). The form *Moggallāyano* is mentioned at Sen. K. 387.

**MOGHO** (*adj.*), Vain, useless, foolish [मोघ]. Ab. 715. *Moghapuriso*, a foolish person (Sen. K. 321). *Na te ayaṃ patthanaṃ moghā bhavissati*, this prayer of thine will not be in vain (Dh. 135). Adv. *mogham*, in vain. *Moghajīṇṇo*, grown old in vain, said of a man who has learnt nothing by age and experience (Dh. 46).

**MOHITO** (*p.p.p.*), Infatuated, deluded [मोहित = मुह].

**MOHO**, Fainting, loss of consciousness; ignorance, delusion, error, folly, infatuation [मोह]. Ab. 168,

400, 1067; Dh. 4, 45, 64, 73. *Moha* is one of the *Oghas*, the *Yogas*, the *Agatis*, the *Kiñcanas*, the *Akusalamūlas*, the *Aggis*. Man. B. 417, 432.

**MOKKHACIKAM**, Tumbling, acrobatic feats. *Mokkhaśikan ti samparivattanakīlanasā ākāse daṇḍakam gahetvā bhūmīyaṃ vā sisam ṭhapetvā hetṭhu-pariyabhāvena parivattanakīlanan ti vuttasā hoti*.

**MOKKHATI**, see *Muñcati*.

**MOKKHO** (*adj.*), Principal, pre-eminent [मोक्ख]. Ab. 696.

**MOKKHO**, Release; Arhatship, Nirvāṇa [मोक्ख]. Ab. 1132. *Mokkhaḍhammo*, conditions for the attainment of Arhatship or Nirvāṇa (Dh. 121). *Mokkhamaggo*, the way to Nirvāṇa (Dh. 78). *Bandhamokkhaṇ ca kārayi*, and caused the prisoners to be released from bondage (Mah. 214). *So patṭhesi mokkham*, he prayed that he might obtain Arhatship (Mah. 25).

**MOLEYŶĀ** (*m.pl.*), Name of a people [मोलेय]. Sen. K. 388.

**MOLI** (*m. and f.*), A topknot of hair, chignon; a crest, diadem, aligrette [मोली]. Ab. 864; B. Lot. 864; Mah. 70.

**MOMUHO** (*adj.*), Silly, mad [मोमुह].

**MONAM**, Silence [मोन]. Ab. 429; Dh. 47.

**MONEYŶAM**, The true meaning of this word (S. मोनेय) I have not been able to determine. There are three moneyyas, *kāyamoneyyam*, *vacīmoneyyam*, *manomoneyyam*. At Man. B. 30 Hardy renders *moneyyapaṭipaddā* by "ordinances of the Rahats," but at Dh. 379 it is explained by *magga-ñāṇa*: it leads to *magga-phala* (Dh. 365).

**MORO**, A peacock [मयूर]. This is a contracted form of *mayūro*, and is the usual form in Pāli. Ab. 634; Dh. 232. Fem. *morī*, a peahen (Ten J. 51).

**MOSAKO**, A thief [मोसक]. Ab. 522.

**MOSALIKO** (*adj.*), Armed with a club [मुखस + हक]. Sen. K. 391.

**MOSO**, Theft, robbery [मोस]. Ab. 522.

**MUBBĀ** (*f.*), The creeper *Sansevieria Zeylanica* [मुब्बा]. Ab. 581.

**MUCALINDO**, The tree *Barringtonia Acutangula* (*nicula*); name of a Nāga king; name of one of the Mahāsaras [मुचलिन्द]. Ab. 563; Man. B. 182. See *Mahāsaro*.

**MUCCANAM**, Being released (formed anomalously from the pass. *muccati*). Dh. 200.

**MUCCATI**, see *Muñcati*.

**MUCCHĀ** (*f.*), Fainting, swooning, faintness [मूर्च्छा]. Ab. 400; Sen. K. 522.

**MUCCHANĀ** (*f.*), A musical tone, the seventh part of the scale [मूर्च्छना]. Ab. 135.

**MUCCHANAM**, Fainting [मूर्च्छन]. Ab. 1087.

**MUCCHATI**, To become faint [मुच्चे]. Cl. P. Verbs, 2. P.p.p. *mucchito*, faint, stupefied, infatuated (Ras. 34).

**MUDĀ** (*f.*), Joy, pleasure [मुदा].

**MUDDĀ** (*f.*), A seal, a signet; a seal-ring; a stamp, impression [मुद्रा]. *Angulimuddā*, a seal-ring (Ab. 287). *Muddā* as an art is explained by *hatthamuddāgaṇanā* which Gogerly renders "conveyancing" (see Pāt. 84). *Rājamuddā*, royal seal (Dh. 89). Comp. *Muddikā*.

**MUDDETI**, To stamp, to print [मुद्र]. *Muddāpeti*, to cause to be stamped.

**MUDDHĀ** (*m.*), The head; top, summit [मूर्धन]. Ab. 256. *Pabbatamuddhā* or *nāgamuddhā*, a mountain top (Ras. 22; B. Lot. 717). *Thūpassa m.*, top of a dagoba (Mah. 229). *Mahāsammatavaṃso sabbakhattiyamuddhā*, the race of Mahāsammata, the fountain-head of all royal dynasties (Mah. 9). Acc. *muddham* (Dh. 13). Instr. *muddhanā* (Mah. 117). Loc. *muddhani* (Mah. 108).

**MUDDHĀBHISITTO**, A kshatriya; a king [मूर्धन + अभिषिक्त]. Ab. 335; Pāt. 18.

**MUDDHAJO** (*adj.*), Sprung from the head [मूर्धज]. Pl. masc. *muddhajā*, the hair (Ab. 256). In gram. the lingual letters are called *muddhaja*, or cerebral; they are *ṭ, ṭh, ḍ, ḍh, ṇ, r, l* (Cl. Gr. 2).

**MUDDHATĀ** (*f.*), Simplicity, folly [मुख + ता]. Att. 202.

**MUDDHO** (*p.p.p. muyhati*), Stupid, foolish, simple [मुख = मुह]. Ab. 1028.

**MUDDIKĀ** (*f.*), A seal, seal-ring, signet [मुद्रिका]. Ab. 287; Dh. 157. *Rājamuddikā*, royal signet (Alw. I. 74). Comp. *Muddā*.

**MUDDIKĀ** (*f.*), The vine, the grape, a grape [मुद्रिका]. Ab. 587. *Muddikapphaldni*, grapes (Pāt. 90).

**MUDDIKO**, One who practises *muddā* [मुद्रा + हक].

**MUDDITO** (*p.p.p. muddeti*), Stamped, printed [मुद्रित = मुह].

**MUDHĀ** (*adv.*), In vain; gratis, for nothing [मुधा]. Kh. 8.

**MUDITĀBHĀVANĀ** (*f.*), Increase or development of the feeling of benignity or kindness, an exercise

of religious meditation (see *Bhāvanā*) *Muditā* is no doubt the fem. from *mudito* used as a noun, the analogy of *mettābhāvanā*, *karuṇābhāvanā*, having its influence. *Muditā* means rejoicing with others in their happiness or prosperity, and is thus the opposite of envy or malice. It is the complement of *karuṇā*, which is pity for or sympathy with those who are suffering (E. Mon. 243, 246; Man. B. 417).

**MUDITO** (*p.p.p. modati*), Pleased, glad [मुदित = मुद्].

**MUDU** (*adj.*), Soft; mild; weak; blunt, slow [मुदु]. Ab. 716, 1067; Kh. 15. *Mudubhūto*, supple, malleable (B. Lot. 865). *Mudindriyo*, one whose senses are dull or blunt (B. Lot. 305).

**MUDUKO** (*adj.*), Soft [मुदु + क]. Mah. 157.

**MUDUTĀ** (*f.*), Softness, impressibility [मुदुता]. Man. B. 399, 416.

**MUGGARIKO** (*adj.*), Armed with a club [मुग्गर + इक्]. Sen. K. 391.

**MUGGARO**, A hammer, mallet, club [मुग्गर]. Ab. 392.

**MUGGO**, A sort of kidney bean, *Phaseolus Mungo* [मुग्ग]. Ab. 450; F. Jāt. 57; Dh. 193.

**MUGO** (*adj.*), Dumb [मुग्ग]. Ab. 320; Dh. 367.

**MUHU**, and **MUHUM** (*adv.*), Momently, repeatedly [मुहुर]. Ab. 1137; Att. 89. *Muhumbhāsa*, repetition of what is said (Ab. 123).

**MUHUTTIKO**, An astrologer [मुहूर्त + इक्, comp. मौहूर्तिक]. Ab. 347; Pāt. 70.

**MUHUTTO**, A moment, a while; a period of forty-eight minutes [मुहूर्त]. *Muhuttaṃ vītiṇḍamayaṃ*, waiting a while (Mah. 244). Instr. *muhuttēna*, in a moment (Dh. 185, Ras. 34, similarly *muhuttamattēna* at Dh. 133). Acc. *muhuttaṃ*, for a while, for a moment. *Muhuttaṃ api*, even for a moment (Dh. 12). *Iti 'ssa muhuttam pi aphāsu bhavissati*, with the idea of giving him even a moment's uneasiness, lit. thinking there will be to him uneasiness even for a moment (Pāt. 18). *Imaṃ purisaṃ muhuttaṃ mā māretha*, do not put this man to death yet awhile (Ras. 34). *So bhuttaḍḍo muhuttaṃ tuṃhī nisīdati*, when he has ended his meal he sits awhile in silence. The *Muhutta* is a common unit in the calculation of time, it is equal to 48 minutes of our time, being the thirtieth part of a day and night. At Ab. 66, 67, we have the following scale: ten *accharā*s = one *khapa*, ten *khapas* = one *laya*, ten *layas* = one *khapalaya*,

ten *khapalayas* = one *muhutto*, ten *muhuttas* = one *khapamuhutto*. According to this a *khapalaya* is equal to four minutes and forty-eight seconds, a *laya* to nearly twenty-nine seconds, a *khapa* to nearly three seconds, and an *accharā*, or snap of the finger, to less than a third of a second.

**MUKHĀDHĀNĀM**, The bit of a bridle [मुख + आधान]. Ab. 370.

**MUKHAM**, The mouth; the face; front; entrance; brim; commencement; means, cause [मुख]. Ab. 280, 913. *Abaddhamukho*, foul-mouthed, scurrilous. *Mukhaṃ rakkhati*, to keep one's mouth, viz. hold one's tongue or talk little (F. Jāt. 17). *Mukhaṃ nisīdya vindaṃ patto*, ruined by his speech, lit. mouth (Dh. 418). *Mukhaṇḍārikā*, the mouth and nose. Of a lion's mouth (F. Jāt. 12). *Mukhasaddaṃ karoti*, to make a noise with the mouth, to shout (Dh. 155). *Nadiyā mukhaṃ*, the mouth of a river (Mah. 54). *Valādmukhi*, mare-faced (Mah. 63, of a female *rakkhasa*). *Mukhavāṇṇo*, the colour of the face, the complexion (Dh. 123). *Assumukho*, with tearful face. *Uddhamukho*, upturned. *Adhomukho*, looking downwards. *Pattassa mukhaṃ*, the brim of a bowl (see Mah. 24). *Upāgamuṃ maccumukhaṃ*, came into the presence of death (Mah. 262). *Uyyogamukhe tiṭṭhasi*, thou standest at the threshold of decay (Dh. 42). *Cha bhogānaṃ apāyamukhāni*, six means of dissipating wealth. *Kiṃ paribhāṇato mukhaṃ*, what is the cause of decay? *Āyamukhaṃ*, means of access. At Mah. 259 I am inclined to think that *mukhamattam nīdassitam* means "the mere beginning has been set forth," i.e. but a small portion of the whole. *Mukhephullaṃ*, name of an ornament (Ab. 289).

**MUKHAPĀTHO**, Verbal recital [मुख + पाठ]. *Mukhapāṭhena*, by word of mouth, orally (Mah. 207; Pāt. xxiii).

**MUKHARATĀ** (*f.*), Garrulity [मुखरता]. F. Jāt. 18.

**MUKHARO** (*adj.*), Scurrilous; garrulous, noisy [मुखर]. Ab. 735; F. Jāt. 18. *Devatā siddhā-kāramukharā*, the devas vociferating "Sadhu!" (Att. 216).

**MUKHAVĀSAKO**, Mouth-perfume, a fragrant substance chewed to make the breath smell sweet [मुख + वास + क]. Five are alluded to at Mah. 175, where *mukhavāśakapañcakaṃ* is rendered "the five condiments used in mastication."

**MUKHODAKAM**, Water to rinse the mouth with [मुक् + उदक्]. Dh. 108.

**MUKHULLOKAKO** (*adj.*), Looking in a person's face, cheerful, willing [from मुक् with उद् and मुक् prefixed]. Said of a good servant.

**MUKHYO** (*adj.*), Chief [मुख]. Ab. 695.

**MUKKO**, Another form of *mutto* (मुक्), comp. *Paṭimukko*.

**MUKULO**, and **-LAM**, A bud [मुकुल]. Ab. 811, 1116.

**MUKURO**, A mirror [मुकुर]. Att. 191.

**MULĀ**, see *Mūlām*.

**MŪLAKO**, and **-KAM**, A radish [मूलक]. Ab. 598.

**MŪLAKO** (*adj.*), Having its root or origin in, springing from [मूलक]. *Ye keci kusala dhammā sabbe te appamādamūlakā*, all good conditions have their origin in diligence (Dh. 179). *Vatṭamūlako soko*, sorrow caused by transmigration or renewed existence (Dh. 280). *Duccaritamūlakam dukkham*, suffering whose root is sin (Dh. 91). Alw. I. 64.

**MULĀLO**, and **-LAM**, The stalk of the lotus [मुलाल]. Ab. 687; Sen. K. 537. *Mūḍlapuppham*, a lotus (Ab. 685).

**MŪLAM**, A root; lowest part, base, foundation; origin, source, commencement; front, foremost, first; cause; nearness; sum, amount, mass; price, money; capital, principal [मूल]. Ab. 471, 549, 851; B. Lot. 864. *Rukkhāmūlam*, foot of a tree. *Mahānigrodham disvā tassa mūle nisīdimasu*, seeing a great banyan tree they sat down at its foot (Dh. 165). *Pavālamayamūlo*, having its root made of coral (Mah. 179). *Phalañ ca mūlañ ca*, fruits and roots (Das. 25). *Mūlaphalañi* or *mūlaphalañ*, roots and fruits (Das. 26; Dh. 133). *Tappāya mūlam khaṇatha*, dig up the root of lust, extirpate lust (Dh. 60, comp. 44). *Mūlaghaccho*, radically extirpated (Dh. 45). *Paccāmūlam*, the root of the tail (Ab. 1023). *Bāhumūlam*, the armpit. See *Pādamūlam*. *Kaṇṇamūle jappati*, to whisper in a person's ear. *Kaṇṇamūle saddam akāsi*, made a noise at his ear. *Dvāramūle ṭhito*, standing at the door (Mah. 219). *Kalaho vīḍasamūlam eva hoti*, strife is the very root of destruction. *Sāsanaṃmūlabhūtaṃ idaṃ pakaraṇattayam*, these three books which are the foundation of religion. *Akusalamūlam*, root or cause of demerit. *Mūlasīlam*, fundamental morality (B. Lot. 465). *Mūlapariyāyo*, fundamental cause. *Mūlapaññā-*

*sakam*, the first fifty (sūtras), name of the first division of the Majjhimanikāya (Pāt. xv). *Mūlasaṅgaho*, original recension (Alw. I. 63). *Mūladhanam*, capital, principal, stock-in-trade (Ab. 921). *Mūlabhāsā*, original or primitive language (Mah. 253; Alw. I. cvii). *Mūlalekhā*, the original or first made streak (Mah. 113). *Mūla* may be used of the text of a work as opposed to a commentary, e.g. the rules of Kaccāyana as opposed to the *vutti* (comp. B. Int. 36). *Sahassam datvā mūlena na labhissu*, offering a thousand kaṭṭhapaṇas could not get it for that sum (Dh. 188). *Digupam pupphamūlam*, twice as much money as usual to buy flowers with (Dh. 168). *Appena mūlena gopāhāti*, to buy cheaply. *Appataramūlam vattham*, a cheaper cloth (Dh. 250). *Mūlena deti*, to part with for money, to sell (Dh. 193). *Amūlam kammaṃ* and *amūlakam kammaṃ*, unpaid labour (Mah. 175, 163). *Ipamūlam*, sum of debt, borrowed capital. *Mūlam kureti*, to make money (Dh. 199). *Agghāpetvā kataṃ kammaṃ tesam mūlam adāpayi*, having got the work done by them valued he gave them money for it (Mah. 163). *Mūlam* or *mūlā* (*f.*) is the name of one of the Nakkhattas (Ab. 59, 851).

**MŪLHO** (*p.p.p. mūyhati*), Foolish; ignorant; deceived, erring, astray; misguided, infatuated; perplexed, confused [मूढ = मुह]. Ab. 721. *Mūlharūpo*, foolish (Dh. 47). *Mūlho 'si*, thou hast erred (Pāt. 3). *Mūlhamānaso*, infatuated (Mah. 39). *Maggamūlho puriso*, a man who has lost his way (Dh. 149). *Disamūlā*, having lost their bearings (Att. 8, of people at sea). *Mūlhasa maggaṃ ācikkheyyo*, should point out the way to one who has gone astray. *Mūlā devānubhāvena*, having by the interposition of the devas gone out of their way (Mah. 17).

**MŪLYAM**, Wages; price [मूल्य]. Ab. 531.

**MUNĀTI**, To gain knowledge of, to know, to learn [मन्]. Dh. 47 (the comment at p. 380 wrongly refers it to मत्, see *Mināti*). P.p.p. *mutō*. Cl. P. Verbs, 5 gives a root *MUN* with the meaning of *ñāṇa*. For the *u* comp. *muti*, *sammuti*, *mutimā*.

**MUÑCĀPETI** (*caus. next*), To cause to be released.

**MUÑCATI**, To loose; to release; to dismiss, to give up, to abandon, to omit; to send forth [मुञ्च]. Dh. 62. *Phalakam muñci*, let go the shield (Mah. 154). *Kese m.*, to let down the hair (Dh. 224). *Rasmiyo m.*, to emit rays (Mah. 118). *Vācam m.*,

to utter speech (F. Jāt. 19). *Imaṃ muñciya att' ambo*, besides this mango is there any other mango, lit. setting aside this one (Mah. 79). *Maṃ muñciya*, except me (Mah. 154). *Yathā maṃ na muñcati*, that he does not abandon me (Dh. 156). At Dh. v. 389 *muñcati* with foll. dat. appears to mean "to throw oneself upon, to attack"; the commentator however takes it in the sense of "to be angry with." Aor. *muñci*. Inf. *muñcituṃ*. Ger. *muñcītō* (Alw. I. xxi), *muñciya*.—Pass. *muccati*, to be loosed or unfastened, to be released, to be emitted, to escape. *Dukkhatāya m.*, to be released from suffering (Alw. I. 108). *Nirayā m.*, to be released from hell (Das. 46). *Abbādhā m.*, to be freed from illness. *Pāpakkammato m.*, to escape from the consequences of sin (Dh. 295). *Assa sarirā sedā muccissu*, the perspiration poured from his body (F. Jāt. 46). *Na ca muccitukāmo gacchati*, and he does walk as if anxious to get away. Used of milk *muccati* means to curdle, and at Dh. v. 71 there is a play upon the two meanings of the word: *na hi pāpaṃ kataṃ kamamaṃ sujukkhaṃ va muccati*, "for as new milk will not curdle so an evil deed cannot be got rid of." Aor. *mucci*, *muccittha*. Fut. *mokkhati* (Dh. 7), *muccissati* (Dh. 200, 295). Opt. *mucceyya* (Dh. 295). Ger. *muccitō*, having been released (Dh. 292). Inf. *muccitū*, to be released (Das. 46, Dh. 295). P.p.p. *mutto* (see sep.), *muñcito* (Ab. 1013).—Caus. *moceti*, *muñcāpeti*.

**MUNDACCHADO**, A sort of house [मुण्डक]. Ab. 208, the English translation is "an upper-roomed house," the Sinhalese translation is "a house having a *sadalu*," and this word is said by Clough to be "an elevated terrace surrounding a house, a piazza."

**MUNDAKAM**, Tonsure [मुण्डक]. Dh. 47.

**MUNDAKO**, A shaveling [मुण्डक]. *Nindito munda munda*.

**MUNDANAM**, Tonsure [मुण्डन]. Dh. 379.

**MUNDETI**, To shave [मुण्डय]. Cl. P. Verbs, 11.

**MUNDIKO** (adj.), Shaven, bald [मुण्डिन् + क]. Ab. 321.

**MUNDO** (adj.), Shaved, bald, bare [मुण्ड]. Ab. 321. *Mundapabbato*, a bare mountain, one without trees (Dh. 195).

**MUNGUISO**, The mungoose or ichneumon. Ab. 622.

**MUNI** (m.), A sage, an inspired man, a holy ascetic, a saint [मुनि]. Ab. 433, Dh. 47. A Buddha is

called *muni* or *mahāmuni* (Ab. 1). *Munidhamma*, the doctrine of Buddha (Alw. I. xxxiv). *Munivacanā*, the word of Buddha (Sen. K. 468). *Munirāja*, king of sages, viz. Buddha (Mah. 89). Pl. *muni*, *munayo* (Dh. 40).

**MUNINDO**, Chief of sages, an epithet of Buddha [मुनि + इन्द्र]. Ab. 1; Kh. 23; Alw. I. xxxiv.

**MUNISSARO**, Chief of sages, Buddha [मुनि + ईश्वर]. Mah. 89.

**MUNJĀYANO** and **MUNJĀNO**, A proper name, patronymic from *Muñja* [मूञ्जायन]. Sen. K. 387.

**MUNJO**, A sort of grass, *Saccharum Muñja*, from the fibre of which the brahminical string is made; a sort of fish [मुञ्ज]. Ab. 67; Cl. Gr. 84.

**MURAJO**, A sort of drum, a tambourine [मुरज]. Ab. 143.

**MUSĀ** (adv.), Falsely [मुषा]. Ab. 126, 127. *Musā bhaṇati*, *musā bhāsati*, *musā brūti*, to speak falsely, to lie (Dh. 97; Ras. 23; Alw. N. 120). *Musā mayā bhaṇitaṃ*, I have spoken falsely (Pāt. 72).

**MUSĀ** (f.), A crucible [मुषा]. Ab. 526.

**MUSĀBHANITĀ** (m.), A liar [मुषा + भन् + तृ].

**MUSALI** (adj.), Armed with a club [मुखचिन्]. Cl. Gr. 29.

**MUSALO**, and **-LAM**, A club; a pestle [मुखच]. Ab. 455.

**MUSATI**, To steal; to rob, to plunder [मुख]. Ras. 32.

**MUSĀVĀDI** (adj.), Speaking falsely, lying [मुषा + वादिन्]. Dh. 32.

**MUSĀVĀDO**, Lying, falsehood [मुषा + वाद]. Dh. 44, 223, 283.

**MUSIKO**, A mouse, a rat [मुखिक्]. Ab. 618; Mah. 22.

**MUTI** (f.), Understanding, intelligence [मति]. Ab. 152. See also *Mati*, comp. *Munāti*.

**MUTIMĀ** (adj.), Sensible, intelligent, wise [मतिमन्]. Kh. 21; Sen. K. 400. See also *Matimā*.

**MUTINGO**, A small drum, a tabour [मुदङ्ग]. Ab. 143; Alw. I. xcvi.

**MUTO** (p.p. *munāti*), Thought, supposed, considered [मत = मन्]. See also *Mato*. *Diṭṭhaṃ sutam mutam*, seen, heard, thought. *Amate mutavāditā*, one who says he has thought when he has not thought.

**MUTTĀ** (f.). A pearl [मुत्ता]. Ab. 492, 1013. At Mah. 68 eight sorts of pearls are mentioned,

viz. *kayamuttā, gujamuttā, rathamuttā, dmalakamuttā, valayamuttā, aṅgulivajhakamuttā, kakudhaphalamuttā*, and *pakatikā muttā*, "the horse pearl, the elephant pearl, the chariot pearl, the myrobolan fruit pearl, the bracelet pearl, the ring pearl, the kakubb fruit pearl, and the ordinary pearl." *Muttajālam*, a string of pearls (Mah. 163). **MUTTĀGUṆO**, A string of pearls [मुत्ता + गुण]. Ab. 1116. **MUTTĀHĀRO**, A string or necklace of pearls [मुत्ता + हार]. Dh. 118. **MUTTAKĀMAYO** (*adj.*), Made of pearls [मुत्ता + का + मय]. Mah. 163. **MUTTAM**, Urine [मुत्त]. Ab. 275, 1013; Dh. 164; Kh. 3. **MUTTĀMAYO** (*adj.*), Made of pearls [मुत्ता + मय]. Mah. 179. **MUTTĀMUTTAM**, A weapon which is both missile and non-missile, as a bludgeon [मुत्त + अमुत्त]. Ab. 386, 387. **MUTTĀVALI** (*f.*), A string or necklace of pearls [मुत्ता + आवली]. Ab. 285. **MUTTHASACCAM**, Forgetfulness, bewilderment (abstract noun formed from next). **MUTTHASSATI** (*adj.*), Forgetful, careless, inattentive, unconscious, bewildered. The last part of this compound is *सुप्ति* (see *Sati*), about the first part I am doubtful, but I think it may be another form of *māḥa* or *muddha* from *मुह*. **MUTTHI** (*m. and f.*), The fist; a handful; a smith's hammer [मुत्ति]. Ab. 268, 527, 1031. *Puppha-mutthi*, a handful of flowers (Mah. 86). **MUTTI** (*f.*), Release, deliverance; Nirvāṇa [मुत्ति]. Ab. 2, 1064; Pāt. 18. **MUTTIKAM**, A pearl [मुत्त + क]. Ab. 492, 1013. **MUTTO** (*p.p. muṭcati*), Released, delivered; free, free from; discharged, shot [मुत्त = मुत्त]. Ab. 1013; Dh. 61. *Ahañ c' amhi mutto loko ca amutto*, and I am delivered but the world is not delivered (B. Lot. 376, viz. delivered from transmigration by the attainment of arhatship). *Sakuntā jalamutto va*, like a bird escaped from the snare of the fowler (Dh. 33). *Abbhā mutto va candimā*, like the unclouded moon, lit. free from cloud (Dh. 31). *Jarārujādimutto*, free from decay and pain and other ills (Alw. I. vii). *Jiyā-muttadhama*, a bow with the string loosed, an unstrung bow (Mah. 217). There are four sorts

of weapon (*dyudha*), *pāpimuttam*, a hand missile, as a javelin, *yanismuttam* a machine missile, as an arrow, *amuttam*, a non-missile weapon, as a knife, *muttāmuttam*, a weapon which may either be thrown or retained in the hand, as a bludgeon (Ab. 386, 387).

**MUYHATI**, To be faint; to be perplexed, bewildered, infatuated [मुह]. *Sabbā muyhanti me diṣā*, all directions are confused to me, viz. I am bewildered (Dh. 173). P.p. *māḥa*, *muddho*.

**MYĀYAM**, = *me ayam*. Sen. K. 207.

## N

**NA** (*negative particle*), Not [न]. Ab. 1147. *Veram tesam na sammati*, their wrath is not appeased (Dh. 1). *N' atthi jāgarato bhayaṃ*, there is no fear to him that watcheth (Dh. 8). *Seyyo kotī na pāpiyo*, he is better and not worse (Dh. 14). *Tassa samijjhati netarassa*, to him it is successful and to no other (Ras. 62). *Na vandissāmi*, I will not pay homage (Dh. 159). *Tassa cakkayugam na vindāmi*, I cannot get a pair of wheels for it (Dh. 95). *Na jānāsi*, do you not know? (Dh. 103). *Nātidāre nācāssane*, neither too far off nor too near. *Nātitāna nātibahalo suvaṇṇapapaṇṇa*, a gold plate neither too thin nor too thick (Alw. I. 76). *Na ca khādī na ca pivi*, neither ate nor drank (Mah. 45). *Nāpi pattehi parihēyati na appattāni na pāpupāti*, neither falls away from them when obtained, nor fails to obtain them (lit. nor does he not obtain them) when he has them not (Dh. 196). *N' eva abhiṇoddetvā na paṭisenthāram katvā*, neither saluting him nor speaking kindly to him (Dh. 98). *N' eva devo na gandhabbo na māro*, neither a deva nor a gandharva nor Māra (Dh. 19). *N' ev' atthi na n' atthi paro loko*, there neither is nor is not another world. *Na idān' eva pubbe pi akataññū yeva*, not only now but formerly also ungrateful (F. Jāt. 12, 9). *Na koci viśakheyya*, no one would be able (Dh. 261). *Ce nāssa*, if there be not (Dh. 23). *Na kiñci mantesi*, you do not consult with us at all (Dh. 333). *Na tāva niṭṭhāsi*, it is not yet finished (Dh. 323). *Nāñño aññaṃ viśodhaye*, one man may not purify another (Dh. 30). *Nāñño*, no one else (Mah. 69). *Nāññaṃ dukkhā (abl.)*, nothing but suffering (Cl. Gr. 139). Used in prohibition with a foll. optative: *Eko care na ca pāpāni kayirā*, let him walk alone and do no sin (Dh. 59); *Na puttam icche na dhanam na raṭṭham*, let him



not wish for sons, or wealth, or kingdom (Dh. 15). With foll. *hi* : *Na hi verena verāni sammanti*, for wrath is not appeased by wrath (Dh. 2); *Atthi koci satte yo imamahā kāyā aññam kāyāni saṅka-matṭi?* *na hi mahārāja*, is there any being who transmigrates from this body to another body? No, great king (Gog. Ev. 44). *Na* sometimes forms the first part of a compound : *nasikāmasēyyā*, an uncomfortable bed (Dh. 55); *napparlāpo*, abundant; *nāgamanam*, non-arrival (Mah. 2, 6, but perhaps the reading should be 'nāgamane); *nabhikkhu*, a non-priest; *nariyo*, a non-sanctified man; *neko*, several; *neḷo*, sinless; *napumsako*, neuter; *navā-riyo*, irresistible; *naero*, short; *nālapanto*, silent; *nicchamānako*, unwilling; *nātidāre* is sometimes a compound (see sep.). The foll. are instances of sandhi : *n'eso* = *naeso* (Mah. 254); *n'etan* = *naetan* (F. Jāt. 14, comp. *n'atthi*, *n'eva*), *nālam* = *naalam*, *nāpi* = *naapi*, *nāyam* = *naayam* (Dh. 87), *nāham* = *naaham* (Dh. 122), *nāhosi* = *naahosi* (Ras. 22), *nāñño* = *naañño*, *nāddasa* = *naaddasa* (Ras. 32), *nāsakkhi* = *naasakkhi* (Dh. 195; F. Jāt. 5), *nāssa* = *naassa* (see sep.), *netaro* = *naitaro* (Ras. 62), *neresi* = *naresi* (Dh. 24), *nopeti* = *naupeti* (Sen. K. 206; Mah. 194), *nopagacchittha* = *naupagacchittha* (Mah. 28), *na ppahoti* = *na pahoti* (Dh. 314), similarly *na ppaahati*, *na ppasidati*, *na ppañinandati*, *na ppavattati* (Dh. 2, 23; F. Jāt. 9, 47), *na khamati* = *na khamati* (Kamm. 8), *na-yime* or *na yime* = *na ime* (Alw. I. 72), *na-y-idam* or *na yidam* = *na idam* (see sep.), *na-y-imassa* or *na yimassa* = *na imassa* (Sen. K. 217), *na-y-ito* or *na yito* (Pāt. 78, for the *y* in these examples comp. *yeva*, and *viya* = *yiva*).

**NABHAM**, and **NABHO**, The sky, the air [नभस्, नभ]. Ab. 46. *Divākaravirahito nabho*, the sky deprived of the sun (Ras. 15). *Nabhe ṭhito* or *nabhasi ṭṭhito*, poised or floating in the air (Mah. 73, 107). *Nabham uggantvā*, rising into the air (Mah. 90, 108, 118). *Nabhasā (instr.) gacchati*, to travel through the air (Mah. 16, 48). *Nabhasā āgacchati*, to come through the air (Mah. 79, 194).

**NĀBHI** (f.), The navel; the nave of a wheel; centre [नाभि]. Ab. 374, 1058. At Dh. 412 the central spot of a spider's web is called *nābhimaṇḍala*. *Nābhippamāṇo*, waist-deep (Dh. 176, 299). *Rathacakkam yāva nābhito paṭhavim pāvisi*, the chariot wheel sank into the ground up to the nave (Dh. 220).

**NACCAKO** (adj.), Dancing [नृत्त + क]. Mah. 182. **NACCAM**, Dancing, nautch; acting, pantomime; acrobatic performance [नृत्त]. Ab. 100. *Naccagītam*, dancing and singing (Dh. 336). Kh. 3. Comp. *Natṭam*.

**NACCATI**, To dance [नृत्त]. *Naccantamayūro*, a dancing peacock (Dh. 237). Of the gambols of a monkey (Dh. 107).

**NACIRO** (adj.), Not long, short [नचिर]. *Nacireva eva kilena*, in a short time, ere long (Ras. 15). Ger. *nacirassa* (used adverbially). *Nacirass' eva rājavallabho ahoṣi*, he very soon became the king's favourite (Att. 196). *Nacirass' eva bhijjissati*, will soon be broken up (Dh. 313). *Nacirass' eva me rājā dīṭṭho*, I have only just this minute seen the king (F. Jāt. 9).

**NADATI**, To sound, to make a noise with the voice, to shout, to roar [नद्]. *Sakko 'ham asmiṇi naditvā*, shouting out "I am Sakka" (Dh. 194). Used of the voice of the larger animals, as the elephant, ox, horse, ass, lion (Ab. 133; F. Jāt. 15, 47). Of the rustling of bamboos in the wind (Ab. 600). P.p.p. neut. *naditam*, roaring (F. Jāt. 14).

**NADDHO** (p.p.p. *nayhati*), Bound, fastened; covered [नद्ध = नहु]. *Naddhapañcayudho*, equipped with the five weapons (Mah. 48).

**NĀDEYYO** (adj.), Belonging to a river, fluviatile [नादेय]. Sen. K. 388.

**NADI** (f.), A river [नदी]. Ab. 681; Dh. 45. *Naditṭram*, banks of a river (Alw. I. xxi; Dh. 400). *Nadīto*, river-stream (Dh. 409). *Nadyambu*, river-water (Ab. 188). Gen. and dat. *nadiyā* (Mah. 194), *najjā* (Mah. 54). Loc. *nadiyam* (Dh. 224). Pl. *nadiyo*, *najjo* (comp. *najjantara* at Ab. 1052 = *nadi* + *antara*). *Nadiyantike*, by the river side (Mah. 84, 166).

**NADIMĀTIKO** (adj.), Watered by rivers, provided with rivers [नदीमानुक]. Ab. 188. See *Mātikā*. **NADITAM**, see *Nadati*.

**NĀDO**, Sound, noise; cry, shout, roar [नाद्]. Ab. 128. *Meghaṇḍo*, thunder (Ab. 49). Of a peacock's cry (Ab. 119). See *Sihanādo*.

**NĀGABALĀ** (f.), The shrub *Uraria Lagopodioides* [नागबला]. Ab. 588.

**NĀGADANTAKO**, A peg fastened into a wall to hang things upon [नागदन्तक]. Ab. 863.

**NĀGADĪPO**, A large island said to be inhabited by Nāgas, visited by Buddha who introduced his re-

ligion among the Nāgas [नाग + द्वीप]. Mah. 4; Man. B. 208.

NĀGALATĀ (f.), The betel vine, Piper Betel [नाग + लता]. Ab. 589; Mah. 22, 27.

NĀGAMĀLIKĀ (f.), The iron-wood tree [नाग + मायिका]. Ab. 572.

NĀGARĀJĀ (m.), A king of Nāgas, Nāga chief; monarch of elephants, said of a noble elephant [नाग + राज]. Mah. 156; Dh. 224, 344. Instr. *nāgarājasa* (Ras. 34). Gen. *nāgarājassa* (Dh. 341). Pl. *nāgarājā* (Mah. 6). Instr. pl. *nāgarājehi* (Mah. 6). Gen. pl. *nāgarājānaṃ* (Ditto). See *Nāga*.

NAGARAM, A town or city; a fortified town, a fortress or citadel [नगर]. Ab. 198; Mah. 254. *Nagarasobhina*, a harlot (Ab. 233; Dh. 416). *Nagaragattiyo*, and *-iko*, governor of a city (Mah. 65). I am inclined to think the nasalised form *naigara*, which occurs at Dh. v. 40, 150, 315, to be a corrupt spelling, comp. *nāiga* for *nāga*, which is certainly a corruption (Dh. 102); *naigara* occurs many times in Turnour's Mahāvamsa, and in each case the Ind. Off. MS. reads *nagara*, see Mah. 81, 88, 93, 104, 137, 142, 151, and Dh. 107, 416; in modern Sinhalese it is very common with inaccurate writers to write *ng* for *g* in words taken from the Sanskrit.

NAGARĪ (f.), A town or city [नगरी]. Ab. 198.

NĀGARIKO (adj.), Belonging to a town; urbane, civilized [नागरिक]. Sen. K. 391.

NĀGARO (adj.), Belonging to a town [नागर]. Masc. *nāgaro*, a townsman, a citizen (Dh. 157; Mah. 15, 83).

NAGGO (adj.), Naked [नग]. Ab. 734; Dh. 130. *Naggam karoti*, to strip naked (Mah. 261). *Naggacariyā*, going naked (Dh. 25). Masc. *naggo*, a naked ascetic (Ab. 1110).

NĀGĪ (f.), A female Nāga [नागी]. Mah. 5.

NĀGINDO, A Nāga king [नाग + इन्द्र].

NAGO, A mountain; a tree [नग]. Ab. 605, 1117; Mah. 91; B. Lot. 717.

NĀGO, A serpent; a cobra or hooded snake; a Nāga or dragon; an elephant; the iron-wood tree; a chief [नाग]. Ab. 360, 849; Dh. 57. *Nāga-vaṇaṃ*, a forest inhabited by elephants (Dh. 57). *Dasanāgabalo*, having the strength of ten elephants (Mah. 137). *Nāgaloko*, the Nāga world, Pātāla (Ab. 649). *Nāgabhavanam*, *nāgavimānam*, a Nāga abode (Dh. 341; Mah. 5, 22). *Nāgādhipati*, lord

of Nāgas, a name of Virūpakkha (Ab. 31). *Ete nāgā mahāpaṇḍā*, these eminently wise chiefs (Pāt. xiii, of some learned priests). *Haṭṭhināgo*, a noble or royal elephant (Dh. 104; Att. 135). *Santindriyanāgo*, the chief of those whose senses are subdued (Alw. I. 93). *Coranāgo*, robber chief (Mah. 209). The nāga tree is a fine forest tree the wood of which is excessively hard, its flowers are fragrant (Ab. 572; Ras. 25). In the Buddhist mythology the Nāgas are represented as hooded snakes with three (sometimes seven) heads, or as snakes with human heads, or as human beings with the hood of a cobra. Their principal home is the Pātāla or region under the Tīkūṭa Pabbata which supports Meru, but they also haunt the earth, and they form the retinue of Virūpakkha, whose abode is on the Yugandhara rocks. They are represented as naturally inimical to man (Kh. 13; Mah. 72; Man. B. 189, 302), but they were often friendly to Buddha and his religion, and great numbers of them were converted to Buddhism (E. Mon. 274; Man. B. 303; Mah. 6, 72, 81). They possess miraculous powers, and their breath is deadly and poisonous. The Garuḍa birds are their hereditary foes and frequently prey upon and destroy them. Several Nāgarājas or Nāga chiefs are mentioned, as *Vāsuki* (Ab. 650), *Ananto* (Ab. 651), *Brāpatho* (Dh. 344), *Mahodaro* who ruled in Nāgadīpa (Mah. 4), *Masi-akkhiko* who lived at Kalyāṇi in Ceylon (Mah. 6), *Kālo* who presented himself before Buddha just before his contest with Māra, and sang hymns in his praise (Man. B. 172; Dh. 118). There is a well-known legend of a Nāga king having protected Buddha from a heavy storm of rain by spreading his hood above his head like an umbrella (Man. B. 182). Man. B. 44.

NAHĀNĀM, Bathing [स्नान]. Ab. 299; Ras. 32; Dh. 77. *Nahānodakam*, water for bathing (Dh. 189). *Nahānakotṭhako*, a bath-room, bath-house, bathing establishment. See also *Sindanam*.

NAHĀNIYO (adj.), Used for the bath, ablutionary [स्नानीय]. *Nahāniyacappāni*, perfume used in bathing.

NAHĀPAKO, A bath attendant [स्नापक]. Mah. 170.

NAHĀPANAM, Bathing a person; attending him at the bath [स्नापन].

NAHĀPETI (caus. *nahāyati*), To cause to bathe [स्नापयति = स्ना]. Dh. 434; Mah. 139.

NAHĀPITO, A barber [नापित]. Ab. 505, 508; Mah. 170, 214.

NAHĀRU (f.), A tendon, a muscle [नायु]. Ab. 157, 279; Kh. 19.

NAHĀTAKO, One whose spiritual instruction is complete [नातक]. This is a brahminical term. It is applied to the young brahmin when he has returned from the house of his preceptor, his studies being completed. He is so called because previous to leaving his preceptor he goes through the ceremony of bathing. At Dh. v. 422 the term is adopted and applied to the Arhat as having nothing more to learn (comp. *asekho*): the comment observes *nahātakilesatāya nahātakaṃ* "called snātaka because his sins are washed away" (Dh. 434).

NAHĀTO (p.p. next), Bathed, washed; cleansed, pure [नात = स्ना]. Mah. 244; Dh. 434.

NAHĀYATI, To bathe [नाय]. Das. 30; Dh. 106; Ger. *nahātvā* (Dh. 77, 219; Mah. 48, 139, 260), *nahāyitvā* (Mah. 261). Inf. *nahāyitum* (Ras. 32). Imperat. *nahāya* (Mah. 48). Fut. *nahāyissāmi* (Dh. 233). See *Nahāte*, *Nahāpeti*.

NAHI, see *Na*.

NAHUTAM, A vast number, = 10,000,000<sup>4</sup>, or 1 followed by twenty-eight ciphers. Ab. 474; Dh. 120. See *Saṅkhyā*.

NAJJĀ, see *Nadī*.

NAKHO, and NAKHAM, A nail of the finger or toe [नख]. Ab. 268; Kh. 18; Dh. 111.

NAKKHATTAM, A star, a constellation; an asterism in the moon's path, a lunar mansion; festival [नखत्त]. The twenty-seven lunar mansions are thus enumerated, *Assayajo, Bharasi, Kattikā, Rohiṇī, Megasiram, Addā, Punabbasū, Phusso, Asilvā, Maghā, Pubbaphaggunī, Uttaraphaggunī, Hattho, Cittā, Sāti, Visākhā, Anurādhā* and *-dho, Jetthā, Mūlā* (or *Mūlāṃ*), *Pubbāsāḍḍho, Uttarasāḍḍho, Savāso, Dhaniṭṭhā, Satabhisajo, Pubbabhadrapaddā, Uttarabhadrapaddā, Revattī* (Ab. 58-60; Man. B. 23). *Nakkhattarājā*, the moon (Ab. 51). *Nakkhattapatho*, the course of the stars (Dh. 38). *Nakkhattayogo*, the moon's conjunction with the lunar mansions (Dh. 156). *Nakkhattaplanasā*, occultation of a star (Dh. 156). *Nakkhattam oloketi* or *nakkhattayogam o.*, to look at the stars for the purpose of divination or ascertaining a person's destiny (Das. 46; Dh. 156, where the occultation of a person's star implies his death). Some

conjunctions were considered lucky and celebrated as festivals (*nakkhattakijā*). *Nakkhattam gheseti*, to proclaim a festival or holiday, to announce a lucky conjunction. *Nakkhattadivaso*, festival, holiday, "jour de fête" (Dh. 352). *Tato paṭṭhāya Sāketanagaram niccanakkhattam viya akosi*, from that time the town of S. was like one continual festival (Dh. 236). *Tasmim kira nagare anussimvascharam vivapanakkhattam nāme hoti*, in that town there is said to be every year a festival called *vivaṭa* (Dh. 233). Dh. 391.

NAKKO, A crocodile [नक]. Ab. 674.

NĀKO, Heaven [नाक]. Ab. 10.

NAKULO, A mongoose, *Viverra Ichneumon* [नकुल]. Ab. 622.

NALAKĀRO, One who plaits rushes, a basket maker [नल + कार]. Ab. 509; Pāt. 83.

NĀLAM, Not sufficient, not able (see *Alam*). *Nālam kathetum*, unable to say (Att. 201, comp. Dh. 212).

NĀLAM, A hollow or tubular stalk, especially that of the water-lily; a tube; a tubular vessel of the body [नाल]. Ab. 453, 686; Dh. 223. *Kaṇṭha-nālam*, the wind-pipe (Att. 106, 219).

NĀLAMĪNO, A sort of fish [नल + मीन]. Ab. 671.

NĀLĀTAM, The forehead [नलाट]. Dh. 111, 315; Mah. 45. See also *Lalātam*.

NĀLĪ, and NĀLĪ (f.), A hollow stalk; a tube, a pipe; a tubular vessel in the body, an artery; a measure of capacity [नाली, नाळी, नाळि]. Ab. 1057. *Galanāḍḍi*, either the wind-pipe or the carotid artery (Dh. 255). Acc. to Ab. 484 the *nāḍi* measure is the same as the *patṭha*, but from Pāt. 81 it would seem to be larger. It appears however to be of varying size, for the Tamil *nāḍi* is said to be smaller than the Sinhalese, and the Sinhalese to contain half as much again as the Magadhese (Pāt. 81). Mah. 177, 197.

NĀLIKĀ (f.), A tube, pipe, hollow cylinder [ना-लिङ्गा].

NĀLIKERO, A coconut tree [नारिकेर, नारिकेल, नारिकेल]. Ab. 604; Sen. K. 390; Mah. 153. Adj. *nāḍikeriko*, belonging to coconut trees (Sen. K. 392).

NĀLIKODANAM, A *nāḍi* measure of rice [नाली + ख + जोदन]. This quantity of curry and rice eaten in a day was considered healthy and moderate, and the bhikkhu's alms bowl ought to be of the size to contain it (Pāt. 81; Dh. 356, 402).

NALINAM, A lotus flower [नलिन]. Ab. 685.  
NĀLINDHAMO, A goldsmith [नलिधम्म]. Ab. 506.

NALINĪ (f.), A pond [नलिनी]. Att. 199.

NĀLIPATTO, A covering for the head, a cap. Ab. 294.

NĀLIVANAṂ, A fistula, an ulcer [नाली + व्रण]. Att. 215.

NALO, and NĀLO, A kind of reed, Amphidiox Karka; a reed, cane, rush [नल, नल]. Ab. 601.  
Nalāgāraṁ, a house built of reeds (B. Lot. 530). Dh. 60, 223, 409.

NAM, see So.

NĀMA (adv.), By name; indeed [नाम]. *Thūnaṁ nāma nigamo*, the town named Thūna (Kh. 20). *Ahaṁ bhante Nāgo nāma*, my name, sir, is Nāga (Kamm. 5). *Ujjeniyaṁ Candapajjoto nāma rājā aho*, in Ujjeni there was a king named C. (Dh. 157). *Dadhivāhana nāma rājā hutvā*, having become king under the name of D. (F. Jāt. 5). *Ete manato nipphannattā manomayā nāma*, these from being sprung from the mind are called "mind-made" (Dh. 90, comp. 273). *Vijayāgamanāṁ nāma chaṭṭho paricchedo*, the sixth chapter entitled "The arrival of Vijaya" (Mah. 47). Sometimes the name is placed in the gender of the noun with which it is in apposition: *Mahindāgamaṇo nāma terasamo paricchedo*, the thirteenth chapter called "The arrival of Mahendra" (Mah. 77, comp. 83, 102, 104, etc.). Sometimes the name is in the nom. while the noun in apposition with it is in an oblique case: *Tisso nāma brāhmaṇassa vaco*, the word of the brahmin Tissa (Mah. 203). *Nāma* may sometimes be rendered by "such and such": *Tattha yena idaṁ nāma kataṁ tassa ayaṁ nāma daḍḍo ti likhitaṁ*, it is there written that for him by whom such and such an offence is committed there is such and such a punishment (Alw. I. 99); *Sace me idaṁ nāma samijjhati*, if such and such a project (naming it) succeeds with me; *Asukarogassa nāma tumhe kiṁ bhesajjaṁ karoṭha*, for such and such a malady (describing it) what medicine do you prescribe? (Dh. 93); *Evam nāma vadehi*, say so and so (telling her what to say, Dh. 159, comp. 333). *Nāma* is often used without any very defined meaning: *Ko nāma' eso*, who is this? (F. Jāt. 47, comp. Dh. 96); *Kiṁbhāso nāma' eso*, what is that light? (Dh. 95); *Kiṁ nāma' etaṁ*, what is this? (F. Jāt. 57); *Kissa phalaṁ nāma' etaṁ*, what is this the fruit of? (F.

Jāt. 5); *Ime nāma parivisantu*, let them wait upon these people (Dh. 212); *Silaṁ nāma kidaṁ*, what's sīla like? (Dh. 193); *Bhattaṁ nāma kuhiṁ uṭṭhahati*, where does boiled rice come from? (Dh. 141); *Rāgena samo aggi nāma n' atthi*, there is no fire like lust (Dh. 354); *Aññesaṁ vacana-sa okāso nāma n' atthi*, the rest had not a chance of getting in a word (F. Jāt. 16); *Asādhussannivāso nāma pāpo*, association with the wicked is sinful (F. Jāt. 1); *Atimukharā nāma aparīyantavacanaṁ evarūpaṁ dukkhaṁ pāpupanti*, garrulous people who are endless talkers meet with misfortunes like this (F. Jāt. 18); *Paccantadesa nāma mapimuttā-dāni ratanāni uppajjanti*, in the border countries precious things such as gems and pearls are produced (Alw. I. 74); *Kiṁci ūno nāma nāho*, nothing was deficient (Dh. 113); *Manopasādamattaṁ' eva sagge nibbattā nāma honti*, are any people re-born in heaven through faith only? (Dh. 98). Sometimes *nāma* qualifies a verb: *Ariyasaccāni paṭi-vijjhanto dhammaṁ pivati nāma*, when penetrating the four great truths he is said to drink Dhamma (Dh. 273). *Api nāma*, *appevaṇṇa*, perhaps. *Ko hi nāma*, who indeed? *Kathaṁ hi nāma*, how indeed? *Yatra hi nāma*, considering that, forasmuch as (see *Api*, *Hi*, *Yatra*).

NĀMADHEYYAṂ, Name, appellation [नामन् + धेय=धा]. Ab. 114; Att. 8.

NAMAKKĀRO, Veneration, reverence, worship [नमस्कार]. Ab. 426; Tes. J. 48.

NĀMAKO (adj.), Named, bearing the name of [नामक]. *Asṭiyyā sāvakaṇaṁ nāmaka*, bearing the names of the eighty great disciples (Mah. 247, comp. 137, *mātulasā nāmako*). *Ariṭṭhaṇḍamakkamacco*, the minister named A. (Mah. 110). *Sabbe Vasabhaṇḍamakkā*, all who bore the name of V. (Mah. 219). *Tannaṇḍamako*, of that name, named after that person. *Saddhākatannaṇḍamako*, so named on account of his faith (Mah. 200; this compound is divided thus, *saddhā-katannaṇḍa-ka*). Fem. *nāmikā* (Mah. 23).

NĀMAM, A name; a noun [नामन्]. Ab. 114, 1111. Instr. *nāmena*. *Raṭṭhapālo ti nāmena*, R. by name (Ras. 7). *Tam dāpiya nāmena*, addressing him by name (Mah. 23). *Nāmaṁ* is the personal, or as we say "Christian," name, as opposed to *gottaṁ*, the family name. *Nāmena Saradamaṇava nāma aho*, his personal name was Saradamaṇava (Dh. 130). Similarly, *Siddhatto nāma nāmena* (Mah.

172, comp. 91). *Puttassa Udeno ti nāmam akūsi*, she gave to her son the name of Udena (Dh. 155, comp. 120, 303). *Ayañ rājā ayañ uparājā ayañ sandipatīti nāmañi katvā*, naming them, This one is the king, this the viceroy, this the commander-in-chief (F. Jāt. 9). *Tepiṭakassa Buddhavacanassa' etañ nāmañ*, this is a name for the word of Buddha as contained in the three Piṭakas (Dh. 150). As the last part of a compound adjective: *Dhammakittināmo paṣaṭṭhagāṇṭhakārako*, an esteemed author named Dhammakitti (Bāl. i). *Katānāmo* and *nāmakato*, named. *Nāmakaraṇaṃ*, giving a name to a child. *Nāmagahaṇaṃ*, receiving a name. *Nāmagahaṇadivaso* or *nāmakaraṇadivaso*, naming or "christening" day (Dh. 120, 303). *Nāmakaraṇaṃ maṅgalaṃ*, christening fête (Mah. 135). *Nāmaṅgaṇaṃ*, nouns and their genders (Alw. I. 64). *Sabbānāmañi*, nouns of the "Sabha" class (Sen. K. 276). For the metaphysical meaning of *nāmañ*, see next.

**NĀMARŪPAM**, Name and form, mind and body, the individual [नाम + रूप]. The term *Nāmarūpa* designates the individual sentient being viewed as an aggregate of certain mental and physical elements. By *rūpa* is meant the *rūpakkhanda*, or assemblage of the material elements and properties which constitute the body, while *nāma* includes the three mental *khandhas*, *vedanā*, *saññā*, *saṅkhārā*, or, adding *viññāṇaṃ*, the four mental *khandhas*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇaṃ*. *Nāmarūpa* is therefore identical with the four or the five *khandhas*. The reason that the fourth mental *khandha* is generally omitted is that according to the Paṭiccasamuppāda *nāmarūpa* is the immediate effect of *viññāṇa*. Still, the individual once existing, *viññāṇa* of course continues a part of his being, so that *nāmarūpa* may correctly be identified with the five *khandhas* (see Dh. 420). B. Int. 501, 502; Gog. Ev. 68, 69. *Sabbaso nāmarūpasmiñ yassa n' atthi mamāyitaṃ*, in whom there is absolutely no clinging to his own individuality (Dh. 66). Dh. 422.

**NAMASSĀ** (f.), Reverence, veneration, worship [नमस्सा]. Ab. 426.

**NAMASSATI**, To honour, to pay attention to, to reverence, to revere, to venerate, to worship [नमस्सति]. Dh. 70; Mah. 4, 6, 89. P.p.p. *namassito* (Dh. 287). Caus. *namassāpeti*.

**NAMATI**, To bow; to bow to; to be inclined [नमति]. *Chattāṃ namatu me sayāṃ*, let my parasol make

a bow of its own accord (Mah. 106). *Namāmi sirasā tathāgataṃ*, I bow with my head to Buddha (Kh. 23). *Evamevaṃ Visākhāya nānappakāraṇi kusalāni kūtūṃ cittaṃ namati*, even thus the heart of Visākhā is inclined to do many good works (Dh. 253, comp. Gog. Ev. 6). Caus. *nameti*.

**NĀMATO** (adv.), By name [नामतस्]. Mah. 206.

**NAMATTHU**, see *Namo*.

**NĀMAVĀ** (adj.), Bearing the name of [नामन् + वन्]. *Dovāriko Subhāṇḍamavā*, a door-keeper named Subhā (Mah. 218, the term. belongs to the whole compound).

**NAMETI**, and **NAMAYATI**, and **NĀMETI** (caus. *namati*), To bend [नमयति = नम]. Dh. 15. *Cittaṃ nameti*, to incline a person's heart, induce him to do a thing.

**NĀMĪ** (adj.), Bearing the name of [नामन् + इन्].

**NĀMIKO** (adj.), Bearing the name of [the last + क्]. Mah. 20. For *nāmikā*, see *Nāmako*.

**NĀMITO** (p.p. *nameti*), Bent [नामित = नम]. Mah. 167.

**NAMMADĀ** (f.), The river Nerubudda [नर्मदा]. Ab. 683.

**NAMO**, Honour, reverence, salutation [नमस्]. Ab. 1154. *Namo karoti*, to pay honour to (Sen. K. 340). *Namo te Buddhāvīr' atthu*, honour be to thee, mighty Buddha! (Ditto). *Migārāja namo ty atthu*, hail to thee king of beasts! (F. Jāt. 13). *Te me namo*, they are (the objects of) my veneration (Ten J. 47). When *namo* is immediately followed by *atthu* its final vowel is elided: *Nam' atthu Buddhānaṃ*, praise be to the Buddhas! (Ten J. 47, comp. Kh. 22). Sometimes *atthu* is omitted: *Namo Buddhāya*, praise be to Buddha (Ab. p. 27); *Namo tassa bhagavato arahato sammāsambuddhassa*, praise be to the Blessed, the Sanctified, the All-wise (Kh. 2).

**NAMUCI** (m.), A name of Māra [नमुचि]. Ab. 43; Dh. 256.

**NĀNĀ** (adv.), Various, different; away from [नाना]. Ab. 1137, 1198. Much used as the first part of compound nouns and adjectives, with the sense of "various." *Ānāpayitvā nānāpāsaṇḍike*, having sent for various sectaries (Mah. 23). *Nānāpājāhi*, with various offerings (Mah. 114, comp. Dh. 118). *Nānārukkhatipāni*, various trees and plants (Sen. K. 374). *Nānāpadumakāni*, various sorts of flowers (Mah. 179, comp. Dh. 268). *Nānāratana-maṇḍita*,

adorned with various kinds of gems (Mah. 161). *Nānādeśā bhikkhavo*, priests of different countries (Mah. 171). *Nānāraṅga*, *nānāraṅga*, of various dyes (Mah. 99, 179). With *bhavati* and *atthi* in the sense of separation: *Nānā hottha*, be ye separate, come away (Pāt. 102); *Kathaṃ ime nānā assu chinnā assu*, how can these men be separate, be divided? (Pāt. 74); *Tasmā sataṇ ca asataṇ ca nānā hoti ito gati*, therefore the state of the good and the wicked is different when they leave this world (the former go to *sagga*, the latter to *niraya*). Based upon a mistaken idea of the use of *nānā* which the last three examples illustrate, I find at Mah. 68 a strange adj. *nāno* "various," *Kusumāni taṇhi pana nānāni nānāvappāni dissante*, thereon are depicted various flowers of various hues. *Nānā* is also used prepositionally with foll. abl.: *Etarahi bhante bhikkhū nānā nāma nānā gottā nānā jaccā nānā kulā pabbajitā te sakāya niruttiyā Buddha-vacanaṃ dīrenti*, at the present time, lord, priests leaving their name, family name, caste and home, have embraced the ascetic life, these distort the word of Buddha from its own nirutti (Pāt. xlii, see Sen. K. 318). *Mayham Videharaṇṇā saddhiṃ kiṃ nānākarapaṇaṃ*, what a difference there is between me and the Videha king! (Ten J. 55).

**NĀNADASSANAM**, Insight given by knowledge [ज्ञान + दर्शन]. This is a religious technical term: It is said at Ab. 794 to designate the *sāmaññaphalas*, the supernatural insight called *vipassanā*, the *diḍḍacakkhu*, omniscience, the *pañcavekkhapañña*, and the knowledge conferred by the four Paths. *Nāpadassanaviuddhi*, knowledge given by the Paths (E. Mon. 281). By *ariyañāpadassanam* Arahatta is intended (Pāt. 3, 68). *Andaṇaṃ nāpadassanam*, unbounded supernatural vision.

**NĀNĀDHIMUTTIKO** (*adj.*), Having various dispositions or inclinations [ज्ञाना + अधिमुक्ति + क]. B. Lot. 339. *Nānādhimuttikatā*, variety or diversity of dispositions (B. Lot. 786).

**NĀNĀM**, Knowledge [ज्ञान]. Ab. 153. *Etāni nāpāni*, these heads of knowledge (Alw. I. xxxiv). The four *nāpas* are *dharmā nāpaṃ*, *anvaya nāpaṃ*, *paricchede nāpaṃ*, *sammutiyā nāpaṃ*; the first is the knowledge of the four Paths, the second is the successive understanding of the four Truths (see *Ariyasaccam*), the third is the same as *cetopariyañāpaṃ*, and by the last is meant general know-

ledge, or all knowledge not included in the other three. The three *nāpas* are knowledge of the past, the present, and the future (*atītaṃ nāpaṃ*, etc.).

There are many other sorts of knowledge, as *sabbāññutānāpaṃ*, *sāvakaḥāramānāpaṃ*, *indriya-pavaraṇānāpaṃ*, *vipassanānāpaṃ*, *paccekabodhi-nāpaṃ*, etc.

**NANANDĀ** (*f.*), A husband's sister, a sister-in-law [नाना + नन्द]. Ab. 245.

**NĀNAPPAKĀRATO** (*adv.*), In many ways [नाना + प्रकार + तस्].

**NĀNAPPAKĀRENA** (*adv.*), In many ways [नाना + प्रकार instr.]. Dh. 85, 403.

**NĀNAPPAKĀRO**, and **-RAKO** (*adj.*), Of various sorts [नाना + प्रकार]. Mah. 115, 235, 239; Dh. 85, 259. *Nānappakārā iddhiyo katvā*, having performed various miracles (Dh. 299).

**NĀNĀRŪPO** (*adj.*), Various, diverse [नाना + रूप]. Ab. 717.

**NĀNATĀ** (*f.*), Variety, diversity [नाना + ता]. Ab. 767.

**NĀNĀTO** (*adv.*), In various ways [नाना + तस्]. Pāt. 88.

**NĀNATTAM**, Diversity [नानात्व].

**NĀNĀVIDHO** (*adj.*), Of various sorts [नाना + विधा]. Alw. I. 111. *Nānāvidhāni phalāni*, various sorts of fruits (Dh. 106).

**NANDĀ** (*f.*), Name of a pleasure lake or pond in Indra's heaven [नन्दा]. Ab. 23; Dh. 192.

**NANDANAM**, Gladdening; name of a garden in Indra's heaven [नन्दन]. Ab. 23; Sen. K. 478.

**NANDATI**, To be pleased, to rejoice, to enjoy oneself [नन्द]. Dh. 4.

**NANDETI** (*caus. last*), To cause to rejoice, to delight [नन्दयति]. Mah. 170.

**NANDI** (*f.*), Joy [नन्दि]. Ab. 87. *Nandibhava* at Dh. v. 413 seems to point to a form with long *i*.

**NANDĪ** (*f.*), A leathern thong or strap [नन्दी]. Ab. 526; Mah. 137. At Dh. v. 398 some MSS. read *nandhiṃ* (see Dh. 428).

**NANDĪ** (*adj.*), Rejoicing in [नन्दिन्].

**NANDIYĀVAṬṬO** (*adj.*), Turning auspiciously, turning to the right [नन्दि + आवर्त्ते]. *Saṅkha nandiyāvaṭṭo*, a right-hand chank = *dakkhiṇa-vaṭṭo*, which see. The right-hand chank or conch is one of the *Maṅgalalakkhaṇas*, or mystic marks on the sole of Buddha's foot (Man. B. 368; B. Lot. 626).



**NANĠALAM**, A plough [नान्गल]. Ab. 449; Mah. 98, 99; Dh. 176, 300, 319; Sen. K. 386.

**NANĠARAM**, see *Nagaram*.

**NANGUTTHAM**, The tail of an animal [evidently नान्गुत्त with term. न instead of न, comp. नान्गुत्त and नान्गुत्त]. Ab. 371 (of an elephant); Dh. 192 (of a fish). Ten J. 98.

**NĀNI** (*adj.*), Having knowledge, learned [नानि].

**NANIKĀMASEYYĀ** (*f.*), Uncomfortable bed [न + निवाम + शय्या]. Dh. 55. See *Na*.

**NĀNĀNO**, see *Na*.

**NĀNO**, see *Nānā*.

**NANU**, A particle generally used in asking questions to which an affirmative answer is expected [ननु]. Ab. 1139, 1151, 1192. *Nanu passasi*, do you not see? (F. Jāt. 19). Das. 32.

**NĀPAKO** (*adj.*), Informing, declaring [नपाक].

**NĀPANAM**, Information, declaration, making known [नपापन]. Ab. 1058.

**NĀPETI** (*caus. jāndti*), To make known, to declare, to tell, to inform, to teach, to show, to proclaim [नपायति = नपा]. *Nāpetum sakkā te tam iṭṭhikam*, are you able to point out (or identify) that brick? (Mah. 177). *Nāpetum dosam attano*, to mark his sense of his fault (Mah. 156). *Saṅgham nāpeti*, to make a declaration to the assembly, to put a resolution before the assembly (Pāt. xxxvii, comp. *Kammavācā*). *Subharaṇṇo dhituttamā nāpayi*, proved that she was the daughter of King Subha (Mah. 223). *Amūlam ettha kammaṇ ca na kātabbā ti nāpayi*, and issued a proclamation that in this work no unpaid labour is to be exacted (Mah. 175). P.f.p. *nāpetabbo* (Pāt. 26). P.p.p. *natto*.

**NAPPARŪPO** (*adj.*), Abundant [न + पपस + रूप]. Ten J. 115.

**NAPUṢSAKO** (*adj.*), Of no sex; of the neuter gender [नपुंसक]. Alw. I. vii. Neut. *napuṣsakam*, a eunuch (Ab. 242). *Anapuṣsako*, not neuter, viz. either masculine or feminine (Sen. K. 242).

**NĀRĀCO**, An iron weapon of some sort, an arrow or light javelin [नाराच]. *Nārācavalayena* at Mah. 48 is explained in the comment by *vaffita-assanārācapāṣena*, "with a noose formed by bending round the ends of his *nārāca* into a circle" (*assa* = *aśra*).

**NARĀDHAMO**, Vilest of men [नर + अधम]. Mah. 260; Ras. 35.

**NARĀDHIPO**, A king [नर + अधिप]. Ab. 233; Mah. 151.

**NĀRADO**, Name of one of the twenty-four Buddhas [नारद]. Man. B. 95; Mah. 1.

**NARAKO**, Hell [नरक]. There are eight Mahā-narakas or principal hells, *Saṅgiṭṭo*, *Kālarutta*, *Saṅghāto*, *Roravo*, *Mahāruravo*, *Topeno*, *Paṭipano*, *Avīci* (Ab. 657). Beside these there is the Lokantarika hell, and there are many minor hells (Hardy says there are 136 in all). Man. B. 26, 27, 28, 47, 59; Mah. 261. The Buddhist hell is a place of torment in which former sins are expiated, but it is but a temporary state, and may be immediately followed by re-birth in a blissful state, e.g. in one of the higher deva-lokas. Comp. *Nirayo*.

**NĀRAKO**, A person suffering in hell [नारक]. Ab. 658.

**NĀRANGO**, An orange tree [नारङ्ग]. Ab. 560.

**NARĀSABHO**, Chief of men [नर + सभ]. An epithet of Buddha.

**NARASĪHO**, Lion among men, greatest of men [नर + सिंह]. Ab. 3 (an epithet of Buddha).

**NARAVARO**, Greatest of men, an epithet of Buddha [नर + वर]. Ab. 3.

**NĀRĪ** (*f.*), A woman [नारी]. Ab. 230; Dh. 50. Used to imply the feminine gender (Ab. 939).

**NARINDO**, A king [नर + इन्द्र]. Mah. 170.

**NARISSARO**, A king [नर + ईश्वर]. Mah. 89, 158.

**NARO**, A man [नर]. Ab. 227; Dh. 4, 50, 51. *Narandthe*, *naradevo*, *narapati*, a king (Ab. 334, 926; Mah. 71). *Narandriyo* (*pl.*), men and women (Att. 135). *Naravāhana*, Vessavaṇa (Ab. 32). *Naradhammo*, man's condition, humanity. *Narānārd* (*pl.*), men and those who are not men, viz. devas, etc. see *Anaro* (Alw. I. vii).

**NĀRO** (*adj.*), Belonging to a man, human [नार]. *Nāro*, a human being, a man (Ab. 741). Fem. *nārī* (which see).

**NĀSĀ** (*f.*), The nose [नासा]. Ab. 150; Dh. 111.

**NĀSANAM**, and **NĀSANĀ** (*f.*), Causing to perish, destruction, ruin, slaughter [नाशन]. Ab. 403; Pāt. 96.

**NĀSANANĠAM**, A sin involving expulsion from the priesthood [नाशन + अङ्ग]. There are tea, destroying life, theft, impurity, lying, drinking strong drink, speaking evil of Buddha, speaking evil of the Dhamma, speaking evil of the Saṅgha,

false doctrine, and sexual intercourse with a nun (B. Lot. 445). Acc. to E. Mon. 27 expulsion is final in the case of the last five sins, but not in the case of the first five. I have twice met with the form *ndasigam* (see B. Lot. 445).

**NĀSĀPUṬO**, A nostril [नासा + पुट]. Ten J. 21.

**NĀSĀVĀTO**, The breath of the nostrils [नासा + वात]. Ten J. 8.

**NĀSETI** (*caus. nassati*), To cause to disappear; to destroy; to spoil, to ruin; to expel from the priesthood [नाशयति = नश्]. Dh. 187; F. Jāt. 6. *Assa ndemi jivitaṃ*, let me kill him, lit. destroy his life (Mah. 246). *Mahāvihāraṃ ndetum*, to demolish the Great Monastery (Mah. 235). *Mā sassaṃ ndasayī*, do not spoil our crop of corn (Dh. 196).

**NĀSIKĀ** (*f.*), The nose; a nostril [नासिका]. Ab. 150. *Nāsikārogo*, catarrh, cold in the head (Ab. 342).

*Nāsikābīlaṃ*, the orifice of the nostril (Mah. 245).

**NĀSITO** (*p.p.p. ndseti*), Destroyed; demolished; ruined; expelled from the priesthood [नाशित = नश्]. Mah. 231, 253, 259; Pāt. 17, 94, 96; Dh. 190.

**NĀSO**, Disappearance; death, destruction; ruin [नाश]. Ab. 404; Mah. 236.

**NĀSSA** = *na assa*, not to him, from *ayam* (Dh. 263), also *na assa*, should not be, from *atthi* (Dh. 23).

Similarly *nāssā* (*f.*), not to her. At Ras. 20 *n'assa*.

**NASSARATTAM**, Impermanence [नश्वरत्व]. Att. 200.

**NASSATI**, To be lost, to disappear, to perish, to be ruined [नश्]. Dh. 102. Imper. *nassatu* (Dh. 82), 2nd pers. *nassa*. *Nassa vasali*, perish, vile woman! (Das. 22). P.p.p. *naṭṭho*. Caus. *ndseti*.

**NĀSSATI**, see *Jānti*, comp. 1st pers. *ñassamī* under *Indriyaṃ*.

**NĀTĀ** (*m.*), One who knows [जातृ].

**NĀTABBO** (*p.f.p. jānti*), That ought to be known, perceptible [जातव्य = जा].

**NĀTAKITTHI** (*f.*), A dancing woman, a nautch girl [नाटक + स्त्री]. Dh. 164, 336.

**NĀTAKITTHI** (*f.*), A female relative [जातव्य + स्त्री]. Dh. 118.

**NĀTAKO**, A dancer, an acrobat [नाटक]. Ab. 101.

**NĀTAKO**, A dancer or mime [नाटक]. Mah. 157.

Fem. *Nātakī*, a nautch girl (Mah. 170).

**NĀTAKO**, A relative, a kinsman [जात + क]. Ab. 243; Mah. 176; Kh. 5; Dh. 8, 176. Comp. *Āñātakko*.

**NĀTANAM**, Dancing, gymnastics, pantomime [नाटन]. Ab. 100.

**ÑĀTAYYO** (*adj.*), To be known [जातव्य = जा]. Cl. Gr. 116. Comp. *ñātabbo*.

**NĀTHO**, A protector, saviour; lord, master, chief [नाथ]. Dh. 29; Ab. 926. A frequent epithet of Buddha (Ab. 1; Kh. 21; Mah. 2). *Abhidhānandho*, an accomplished scholar (Alw. I. 112). There are ten *Nāthakarapadhammas*, living according to the precepts of morality and restraint, being versed in religious learning, being a *kalyāṇamitta* or virtuous companion, meekness and patience, cheerful performance of every-day duties, delighting in the dhamma and vinaya, contentment with the four paccayas, energy in good works, thoughtfulness and circumspection, and wisdom in its highest sense.

**ÑĀTI** (*m.*), A relative, a kinsman [जाति]. Ab. 243; Dh. 25, 51. Pl. *ñātayo*, *ñāti* (Kh. 12). *Ñātimittā* (*pl.*), relations and friends (Dh. 243). *Ñātiyaṅgho*, one's relatives, the family circle (Das. 36). *Ñāti-dhammo*, duty to relations (Kh. 12). *Ñātika* at Dh. 240 is possibly *ñāti + ka*, but it may be an error for *ñātaka* (which see).

**NĀTIDŪRE** (*adv.*), Not far off [न + जति + दूरे]. At Ab. 536 *nagarā nātidūrasmiṃ*, at no great distance from a town. At Mah. 84 occurs a singular compound *nātidūrātīsantike* = *na + atidūrātīsantike*, and meaning "neither very far nor very near," "at a moderate distance." See *Na*.

**NĀTO**, A dancer, a mime, an acrobat [नाट]. Ab. 101. *Naṭanaccam*, mime dancing (Mah. 212).

**ÑĀTO** (*p.p.p. jānti*), Known, ascertained [जात = जा]. Ab. 757; Mah. 243. *Ñāto yasassī*, well-known and renowned. *Upāsikāvihāro ti ñāto*, known as the Upāsikāvihāra (Mah. 120).

**NATTĀ** (*m.*), A grandson; a descendant [नप्तृ]. Ab. 247. *Puttanattaparivāra*, accompanied by her sons and grandsons (Dh. 246). Mah. 97, 161. Pl. *nattāro*, *nattā* (Mah. 50).

**NATTAKAM**, Dirty or tattered cloth [नत्तक]. Ab. 293 (the reading is *nantaka*, but Clough's edition has *nattaka*).

**NATTAKO**, A dancer, acrobat [नृत्त + क]. Ab. 101.

**NATTAM**, Dancing [नृत्त = नृत]. Ab. 100.

**ÑATTAM**, Knowledge [ज्ञात]. Dh. 13.

**NATTAMĀLO**, The plant *Pongamia Glabra* [नक्त-माळ]. Ab. 567.

**NATTANAM**, Dancing [नर्तन]. Ab. 100.  
**NATTHI**, There is not, see *Atthi* and *Na*. *Natthi-bhāvo*, non-existence, destruction, annihilation. (Dh. 365, see *Atthibhāvo*). *Natthipāvo*, "none-left cake," a whimsical compound of नास्ति and पूव (Dh. 139).  
**NATTHIKAVĀDO** (*adj.*), Holding nihilist views, a sceptic [नास्ति + वाद्]. See *Titthiyo*.  
**NATTHITĀ** (*f.*), and **NATTHITTAM**, Non-existence [नास्तिता, and नास्ति + त्व]. *Samānakulajātāya natthitāya mahesiya*, from his not having a queen of equal rank (Mah. 51). *Tāsam (bhikkhunānaṃ) natthitāya*, on account of there not being any of them (Pāt. 1). See *Atthittam*.  
**NATTHO** (*p.p.p. nassati*), Lost; destroyed; ruined [नष्ट = नष्ट]. Dh. 147, 418. *Nattho 'mhi*, I'm a ruined man (Dh. 199). *Mapiratanam nattham*, a jewel was lost (Dh. 366, comp. Mah. 258).  
**NATTHU** (*f.*), The nose [comp. नस्त]. Ab. 150. *Natthukammaṃ*, and *natthukarapaṃ*, a medical treatment which consists in inserting drugs into the nose (Dh. 83).  
**ĀATTI** (*f.*), Announcement, declaration [अप्ति]. The resolution put at a Kammavācā is called *āatti*. Pāt. 60, 61.  
**ĀATTO** (*p.p.p. āpēti*), Made known, announced [अप्ति = ज्ञा].  
**ĀATTO** (*adj.*), Near. Ab. 706.  
**NATTUTTAM**, Grandsonship [नत्तु + त्व]. Mah. 45.  
**ĀATUM**, **ĀATVĀ**, see *Jānti*.  
**NĀṬYAM**, Scenic art, the drama [नाट्य]. Explained at Ab. 100 to consist of *naccam*, *gītam*, *vādītam*, dancing or acting, singing, and instrumental music. The nine *Nāṭyasarasas*, or dramatic sentiments, are *siṅgāro*, *karuṇa*, *vīro*, *abbhūto*, *hasse*, *bhayānako*, *santo*, *bībhaccham*, *ruddam*, love, pity, heroism, the wonderful, the ludicrous, the terrible, the quiet, the horrible, and the furious (Ab. 102).  
**NAVA** (*num.*), Nine [नवन्]. Dat. and gen. *navannaṃ*. Instr. and abl. *navahi*. Loc. *navasu*. *Navaggahā*, nine planets (Ab. 61, see *Gaho*).  
**NĀVĀ** (*f.*), A ship, a boat [नौ]. Ab. 666. Declined like *kaṇḍā*. *Nāvam dūhāti*, to go on board ship. *Nāvam dropeti*, to put on board ship. *Nāvam siṅcati*, to bale out a boat (Dh. 66). *Nāvāya (instr.)*, *carati*, to sail, to go by ship (Ab. 667). *Agā nāvābhi Rohaṇam*, went in ships to R. (Mah. 217). *Bhassitā nāvato bhūminā*, having landed from the ship (Mah. 50).

**NAVAGUṆAM**, Nine attributes [नवन् + गुण]. Acc. to Clough the nine attributes of Buddha are those enumerated in the formula beginning *iti pi so bhagavā*, viz. *arahaṃ*, *sammāsambuddho*, *vijjācarapasampanno*, *sugato*, *lokavidū*, *anuttaro purisadammaśāstriki*, *sattā devamanussakānaṃ*, *buddho*, *bhagavā* (see Alw. I. 77).  
**NAVAKATARO** (*adj.*), Newer, younger [नवन् + तर].  
**NAVAKKHATTUM**, Nine times [नवन् + क्तत्तु].  
**NAVAKO** (*adj.*), New, young, junior [नवन्]. *Navako bhikkhu*, and *saṅghanavako*, a novice or sāmaṇera, a junior priest (Pāt. 26; Dh. 133). *Navakabhāvo*, state of being a novice, inexperience (Dh. 122). Dh. 145.  
**NAVAMĀLIKĀ** (*f.*), and **NAVAMALLIKĀ** (*f.*), Arabian jasmine [नवमालिका, नवमल्लिका]. Ab. 576.  
**NAVAMO** (*adj.*), Ninth [नवम]. Mah. 2.  
**NAVAṆGO** (*adj.*), Having nine members or divisions [नवन् + ण्ग]. See *Āṅgam*.  
**NAVANITAM**, and **NONITAM**, Butter [नवनीत]. Ab. 500; Dh. 251; Pāt. 81.  
**NĀVANITO** (*adj.*), Resembling butter [नवनीत]. Mah. 169.  
**NAVAPPABHEDO** (*adj.*), Nine-fold [नवन् + प्रभेद].  
**NAVĀRIYO** (*adj.*), Irresistible [न + वार्य = वृ]. Mah. 126 (Ind. Off. MS. has *na*).  
**NAVAVIDHO** (*adj.*), Nine-fold [नवन् + विधा]. Alw. I. 78.  
**NĀVIKO**, A sailor, pilot, helmsman [नाविक]. Ab. 666; F. Jāt. 3; Sen. K. 390.  
**NAVO** (*adj.*), New, recent, fresh, young [नव]. Ab. 713. *Navanikurā*, young shoots of a tree (Mah. 114). *Navam kammaṃ*, new karma, recently acquired merit and demerit (Kh. 10). *Navadivasa-karo*, the newly risen sun (Att. 204). *Navakammaṃ* appears to mean new work, fresh undertaking (Dh. 264, a derivative adj. *navakammiko* is given at Sen. K. 391). *Ahaṃ navo*, I am a novice (Dh. 122). Adv. *navam*, newly, recently. *Navapabbajito*, having newly adopted the ascetic life, a novice (Dh. 114 = *acirapabbajito*). *Navavatto*, newly rained upon (Dh. 88). *Navubbhāno*, newly sprouted (Ab. 543).  
**NAVUTI** (*fem.num.*), Ninety [नवति]. Mah. 16, 17, 22; Sen. K. 409.

NĀYA, see *So*.

NĀYAKATTAM, Lordship [नायक + त्व].

NĀYAKO, A chief, a lord [नायक]. Ab. 725.

Epithet of a Buddha (Ab. 4; Mah. 2). *Lokand-gako*, lord of the world, Buddha (B. Lot. 576).

The *ndyakācārā* (नायक + आचार) are certain good practices worthy of a chief or lord.

NAYANAM, Leading, bringing; the eye [नयन].

Ab. 149. *Nayanādvudham*, the weapon of Māra (Ab. 44, Clough says it is his terrible glance).

NAYATI, and NETI, To lead, to conduct, to guide,

to bring; to trace; to ascertain; to remove; to infer [नी].

*Therā dhdūgabbham nayimsu tam*, the priests conducted him to the relic shrine (Mah. 211).

*Tundrabhūvaṇṇaṇi neti*, to turn into a quiver, lit. to bring into the state of being a quiver (Att. 208).

*Nayissāmi matthakam me manoratham*, I shall accomplish my wish, lit. bring it to a head or to an end (Mah. 246).

*Attham* n., to judge a cause, to trace or investigate it (Dh. 46).

*Udakam* n., to carry water to a distance by conduits (Dh. 15).—Pres. *nayati*, *neti* (Sen. K. 463; F. Jāt. 17).

Aor. *nayi* (Mah. 235, pl. *nayim*, *nayimsu*). Opt. *naye* (Dh. 46; Sen. K. 205).

Fut. *nayissati*, *nessati* (Dh. 33). Inf. *netum* (Mah. 261). Vedic inf. *netave* (Dh. 33).

Ger. *nayitvā*, *netvā* (Mah. lxxxvi, 41). Pass. *niyati*. P.f.p. *netabbo*, *neyyo*. P.p.p. *nīto*.

Caus. *ndyeti* (Sen. K. 335).

NĀYATI, see *Jānāti*.

NAYATO (adv.), By implication, inferentially [नय + तस्]. Att. cxxx.

NAYENA, see *Nayo*.

NĀYETI, see *Nayati*.

NAYHANAM, Binding (from next). Dh. 428.

NAYHATI, To bind [नहृ]. P.p.p. *naddho*.

NAYIDAM, = *na idam* with insertion of euphonic *y*. See *Na*. *Na yidam* (or *na-y-idam*) *pañcakāma-guṇasevino padam*, this is not the footprint of a man addicted to the pleasures of sense (Dh. 163).

In the phrase *na yidam sukaram* . . *brahmacariyam caritum* the word *idam* is perhaps an adverb (Alw. I. 92, see *Idam* 2).

NAYIME, see *Na*.

NAYO, Leading, guidance; conduct; prudent conduct, prudence; policy, polity; way, manner,

means, mode, method; inference, logical deduction [नय]. Ab. 760; Alw. I. 112. *Nayasahassena*, in a thousand ways (Dh. 123, comp. 245). *Aparo*

*nayo*, "another way," i.e. "the following is another method of interpretation" (this phrase frequently occurs in the commentaries and *ṭīkā*s).

*Dasapade pi es' eva nayo*, and similarly with the *dasapada*.

*Ten' eva nayena*, in this very way. *Imind' nayena dgatā iddhi*, *iddhi* described in this way.

*Nayappakāra*, ways and modes (B. Lot. 339). *Purimanayena*, in the former way, as before (Alw. I. 79).

*Vuttanayena*, in the above-mentioned manner, as aforesaid (Dh. 418).

*Evaṃādinā nayena*, in this and other ways. *Sattham' dharāti dādinā nayena*, by saying bring me a weapon, or other such means (Pāt. 67).

*sattham' dharāti dādinā* is properly an adj. in agreement with *nayena*, see *Ādi*.

*Dānañ-ca-dhammacariyā-ti-dādinā nayena maṅgalagāthā katheti*, he recites verses from Maṅgala Sutta such as "dānañ ca dhammacariyā" and so on (Dh. 317, for the quotation, see Kh. 5).

*Kosambakhandhake dgatanayena*, as contained (or related) in the Kosambakhandhaka (Pāt. 27).

*Jiniritanayena*, according to, or by means of, the word of Buddha (Alw. I. xvi).

*Sammā hetunā nayena*, rightly, causally, methodically or correctly (Dh. 151, comp. 256, 278).

*Opammehi nayehi ca*, with similes and syllogisms (Trenckner's Mil. Pañha).

NĀYO, Method, manner, means; suitable manner, propriety, right conduct, justice [न्याय]. Ab. 760, 784.

*Nāyapaṭipanno*, walking rightly (Alw. I. 77, *nāyo* is sometimes used to designate the *ariyo aṭṭhaṅgikamaggo*).

*Yathānāyaṇ*, justly (Mah. lxxxvii).

NE, see *So*.

NEDIYO, and NEDITTHO (adj.), Nearer, very near, nearest [नेदीयस्, नेदिष्ठ]. Sen. K. 313.

NEGAMO, A townsman; a trader; produce [नेगम]. Ab. 1015; Sen. K. 421.

NEKADHĀ (adv.), In many ways [नेकधा]. Mah. 14.

NEKAKO (adj.), Many [नेक + क].

NEKATIKO (adj.), Fallacious [नेकतिक].

NEKĀYIKO (adj.), Versed in the four Nikāyas [निकाय + इक].

NEKKHAMMAM, Forsaking, separating from; giving up the world, devoting oneself to the ascetic life, entering the priesthood (= *abhinikkhamana* and *pabbajjā*); self-abnegation, giving up all pleasures; attainment of the first Jhāna, which consists in separating oneself from Kāma and other

evil states; emancipation from human passion, Arhatship, Nirvāṇa; the supernatural illumination called vipassanā; piety, holiness [निष्काम + च]. Ab. 831. Nekkhamma is one of the Pāramitās, and consists in the complete abandonment of all possessions and objects of desire (Man. B. 102). *Nekkhamma ānisaṃso*, the blessings of self-abnegation (Pāt. xxii). At Dh. 270 *kāyaviveko* is explained to be the act of *vassakāṭṭhakāyānaṃ nekkhammābhiraṭṭhaṃ*, "those who practise bodily retirement from the world, who delight in seclusion." *Nekkhammāpasame ratā*, delighting in the peace of emancipation (Dh. 33, the comment at 343 says it means Arhatship, "that Nirvāṇa which is the cessation of human passion"). At Dh. v. 272 the comment explains *nekkhamma* by the enjoyment of the state of anāgāmin. *Nekkhammato paṭṭhāya*, from the time he gave up the world (Dh. 153). B. Lot. 552; Dh. 137; Pāt. 29. *Nekkhamma* represents a Sanskrit form निष्काम्य, and has nothing to do with निष्कर्म्य; the impossibility of identifying it with the latter word becomes obvious, when we consider that in the Buddhist system earnestness, zeal and energetic action are the very basis of all holiness (e.g. witness the well-known formula *ye keci kusalā dhammā sabbe te appamādamālakā*, "all good qualities or conditions have their root in diligence," and comp. the eight Ārambhavatthus). As *nekkhamma* is sometimes opposed to *kāma* (see the articles *Akusalaadhātu* and *Kusalo*), it might at first sight appear also to represent a S. form निष्काम्य, but in the first place निस् + काम + च would rather become *nekkamma* (comp. *nikkāmin*, "free from desire"), and secondly since abandonment of the world involves abandonment of all objects of desire, निष्काम्य may well form the antithesis to *kāma*.

NEKKHO, see *Nikkho*.

NEKO (adj.), Several, many [नेक]. *Neke pāpakoṭṭi*, many kotis of beings (Mah. 3). *Nekāni acchariyāni*, many wonders (Mah. 14, comp. 3). *Pājā nekā pavatti*, many an offering was made (Mah. 116). Comp. *Aneko*.

NELO (adj.), Blameless, innocent [न + एनस्]. Comp. *Elasā*.

NEMI (f.), The circumference of a wheel; circumference [नेमि]. Ab. 373.

NEMINDHARO, Name of one of the Kulācalas [नेमि + धर]. Ab. 27; Man. B. 12.

NEMITTAKO, One who predicts the future from bodily signs or omens, a fortune-teller, necromancer [निमित्त + क, comp. निमित्तिक]. Das. 2, 25.

NEMITTO, A fortune-teller [निमित्त]. Sen. K. 303; Mah. 43, 82.

NEPACCHAM, Adornment of the person, dressing up; costume of an actor [नेपथ्य]. Ab. 262.

NEPAKKAM, Prudence, discrimination [derivative of *nipaka*]. Ab. 154.

NEPUÑÑAM, Cleverness [नेपुण्य]. Mah. 252.

NERAÑJARĀ (f.), Name of a river flowing through Magadha, the modern Nilajan [नेरञ्जना]. Ab. 683.

NERAYIKO, One suffering in hell, an inhabitant of one of the hells [नेरयिक]. Ab. 658; Dh. 392.

NERU (m.), A name of Mount Meru. Ab. 26. According to Hardy also the name of a mythical mountain in Himavanta (Man. B. 441).

NERUTTIKO, An etymologist or philologist [नेरुत्तिक]. Alw. I. xxix.

NESĀDO, A hunter, one of a tribe of aborigines in India who lived by hunting [नेसाद, निबाद]. Ab. 518, 1038; Pāt. 83.

NESAJJIKĀṆGAM, Precept enjoining a sitting posture [निषया + रक् + चक्क]. This is one of the thirteen Dhutaṅgas, and ordains that the ascetic who has undertaken to obey the precept should for a certain period never lie down, but sleep in a sitting posture (B. Int. 310; E. Mem. 107).

NESAM, see *So*.

NETĀ (m.), A guide; a leader, commander, chief [नेतु]. Ab. 725; Sen. K. 514.

NETI, see *Nayati*.

NETTAM, The eye; a kind of cloth [नेत्त]. Ab. 149, 1109. *Nettatārā*, the pupil of the eye (Ab. 260). *Sahasānetto*, thousand-eyed (Dh. 87). *Nettajalam*, tears (Ab. 260). *Pañcanetto*, possessed of the five cakkhus (Mah. 11).

NETTIKO, One who makes conduits for irrigating rice-fields [नेत्त + रक्]. Ab. 510; Dh. 15.

NETTIMSO (adj.), Merciless [निस्त्रिंस]. Ab. 1089. Masc. *nettimso*, a sword (Ab. 391, 811).

NEVA, see *Eva* and *Na*.

NEVANTANĀNANTAVĀDO (adj.), Holding the doctrine that the universe is neither finite nor infinite [नेव + अन्त + न + अनन्त + वाद]. Man. B. 10.

**NEVASAÑÑĀNĀSAÑÑĀ** (*f.*), Neither consciousness nor unconsciousness, viz. semi-consciousness [निव + सञ्ज्ञा + न + असञ्ज्ञा]. *Nevasaññāna*, the abode where there is neither consciousness nor unconsciousness, the fourth Arūpabrahmaloka (the last part of the compound is *dyatanam*). *Nevasaññāna* *saññābhava*, existence or birth in the fourth Formless Brahma heaven (E. Mon. 308). E. Mon. 261, 262; Man. B. 26, 43; B. Lot. 813.

**NEVASAÑÑĀNĀSAÑÑĪ** (*adj.*), One who is in a state of semi-consciousness [the last + इन्].

**NEVASEKHANĀSEKHO**, One who is neither a Sekha nor an Asekha, viz. a puthujjana or unconverted man [निव + शेख + न + अशेख]. Man. B. 493.

**NEVĀSIKO** (*adj.*), Inhabiting, dwelling in [निवास + इक्]. Dh. 262.

**NEYYĀYIKO**, A dialectician, an adherent of the Nyāya philosophy [नैयायिक]. Sen. K. 417.

**NEYYO** (*p.f.p. neti*), To be led, to be inferred [नेय = नी]. For *neyyattho* see *Nitattho*.

**ÑEYYO** (*p.f.p. jñānti*), That should be known; cognisable, ascertainable [ज्ञेय = ज्ञा]. *Neyyāni asseṭṭhāni*, all cognisable things, all possible objects of knowledge (B. Lot. 332). *Pādo ñeyyo catutthamaṇo*, let a pāda be known as the fourth part, viz. a fourth part is called a pāda (comp. Alw. I. vii).

**NI**, A preposition having properly the meaning of downwards, much used in composition [नि]. Ab. 1165; Sen. K. 298.

**NI**, and before a vowel **NIR**, A preposition with the meaning "outward," much used in composition, when it generally has a negative or privative force [निस्]. Ab. 1167; Sen. K. 298.

**NIBADDHAM** (*adv.*), Continually, constantly, always [निबद्ध = बद्ध]. Mah. 231 (see err.); Dh. 78, 81, 84, 128, 168, 291.

**NIBANDHANAM**, Binding, bonds; cause, motive [निबन्धन]. Ab. 91, 919.

**NIBANDHATI**, To bind; to continue [नि + बन्ध]. *Nibandhitvā gāci*, continued to ask (Att. 214). Pass. *nibajjhati* (Att. 194).

**NIBANDHO**, Binding; continuance, perseverance [निबन्ध]. Att. 214; Pāt. 70.

**NIBBĀHA KO** (*adj.*), Accomplishing [निर्वाहक]. B. Lot. 669.

**NIBBAHATI**, To remove [निस् + वह् or वृह्].

**NIBBAM**, The eaves of a roof [नीत्र]. Ab. 217.

**NIBBĀNAM**, Extinction; destruction, annihilation; annihilation of being, Nirvāṇa; annihilation of human passion, Arhatship or final sanctification [निर्वाण]. "Existence is suffering." This is the first of the four Ariyasaccāni, or Sublime Truths, upon which the religion of Buddha is founded. But a creed which begins by saying that existence is suffering, must end by saying that release from existence is the highest good, and accordingly we find that annihilation is the goal of Buddhism, the supreme reward held out to the faithful observer of its precepts. There are several words in Pāli by which the annihilation of being is expressed, but the commonest and best known is *nibbāna* or extinction, a word which conveys in a vigorous metaphor the fullest idea of the cessation of existence. Ever since Buddhism has been known in Europe great diversity of opinion has existed among European scholars as to the true nature of the Buddhist Nirvāṇa. This disagreement is due to the fact that in the Buddhist texts two sets of expressions are used with reference to Nirvāṇa, the one implying blissful existence and the other annihilation. According to the relative importance attached by them to these expressions scholars have variously held Nirvāṇa to be a state of blissful immunity from human passion, or the total extinction of being. In 1869 Dr. Max Müller advanced a theory of Nirvāṇa which was, as far as I know, the first attempt ever made to grapple seriously with the difficulties of the question, and to account in a scholarlike manner for the apparent co-existence of two irreconcilable doctrines of Nirvāṇa. His theory is that the two opposite sets of expressions represent two phases of the doctrine, the one ancient and the other modern. Of these the original doctrine taught by Buddha is that of "the entrance of the soul into rest," while the dogma of annihilation is a perversion introduced by metaphysicians in later times, and finding its expression in the Abhidharma. But a fatal objection to this view lies in the fact, which was unknown to Dr. Max Müller, that the doctrine of the Abhidharma is identical with that of the other two Piṭakas, and that the expressions relative to Nirvāṇa used in the Abhidharma, are in reality taken from or authorised by the Vinaya and Sūtra Piṭakas. The



true explanation of this great question must be sought elsewhere. In Trübner's Record for July, 1870, I first propounded a theory which meets all the difficulties of the question, namely that the word Nirvāṇa is used to designate two different things, the state of blissful sanctification called Arhatship, and the annihilation of existence in which Arhatship ends. In my subsequent reading I have met with the most abundant evidence of the truth of this view, which early in 1871 was further strengthened by the publication of Mr. James D'Alwis' important essay "Buddhist Nirvāṇa," in which the author, writing independently of me and in ignorance of my theory, arrives at precisely the same conclusions as myself.

Having made these preliminary observations I will now proceed to state, as clearly as I am able, the doctrine of Nirvāṇa. Every being born into the universe is subject to transmigration. Death is everywhere followed by re-birth in a new existence, which may be one either of misery or of happiness. The insect crushed beneath the foot may be re-born as a radiant angel, or by the potent force of Karma an angel may be hurled at death into the nethermost hell. Thus all is unstable, all is uncertain, present happiness is no safeguard against future misery, and even the bliss of heaven has its alloy: the whole sum of sentient existence is Suffering, and release from suffering or from the prospect of suffering can only be obtained by release from existence. The cause of continued existence is sin, remove this and you strike at the root of existence. Sin is removed by the Four Paths of Sanctification, and to these entrance is obtained by the "Sublime Eight-branched Road," which is a life in accordance with Buddha's commands. By the practice of charity and other good works, by purity in word, thought and deed, and by the exercise of religious meditation, the disciple of Buddha is enabled to enter the Four Paths, and by so doing to escape from the misery of existence. The Four Paths are four stages of sanctification, ending in Nirvāṇa, the fourth immediately or in the course of a small number of years, the other three after various intervals, but all with absolute certainty, for he who has entered the Paths can never fall away, but is certain of attaining Nirvāṇa. Since the first three Paths all end in the fourth we will pass them by at present, and devote our attention to the fourth and highest, which is called *arahatta* or Arhatship, "the state of being saintly." Arhatship is final and perfect

sanctification, it is a state in which merit and demerit, original sin, desire and attachment are rooted out, in which all that binds man to existence, all that leads to re-birth or transmigration, is wholly extinct. The Arhat is still a man, he is subject to temptation, he is subject to physical suffering, and his life is not prolonged beyond that of other mortals. But he is a man purified and exalted. However greatly tempted he cannot sin, for his heart is purged from every taint of human passion. Freed from the trammels that bind men to earth he traverses the air and works great miracles. He scans the thoughts of others, he can recall his own past life in countless existences, he hears the sounds in distant spheres, he beholds with the divine eye the beings that people the universe dying and being re-born. And in all the vicissitudes of life his mind preserves its even tenor, serene and tranquil he lives out his span of life rejoicing in the ever-present consciousness that he has triumphed over man's great enemy Existence. Death comes at last, but the seed of existence has withered, the lamp of life has burnt out, the Arhat is re-born no more again, he has attained Nirvāṇa, he has ceased to exist. A great number of expressions are used with reference to Nirvāṇa which leave no room to doubt that it is the absolute extinction of being, the annihilation of the individual. Thus Nirvāṇa is called the Void, the Unconditioned, the Abstract, the Uncreate, the Infinite, the Eternal, the Formless, the Invisible, and so forth, and its common synonym is Nirodha, "cessation" or "destruction." It is described as "free from all trace of the elements of being," and in scores of places the death of an Arhat is likened to the extinction of a flame, the strongest possible way of expressing annihilation intelligibly to all. Those who maintain that the goal of Buddhism is a state of blissful exemption from human passion, in other words that it is Arhatship,<sup>1</sup> are at once confronted by an objection so formidable that its mere statement is sufficient to show how untenable is their theory. The objection is simply this, that Arhats, as is well known, die like other men. The Great Arhat himself died at the age of seventy-nine, and the deaths of all his great disciples and apostles are recorded; it is not even said that their lives were prolonged beyond the natural term of man's exist-

<sup>1</sup> It must not be forgotten that the numerous passages in Dhammapada in which Nirvāṇa is spoken of as a state of tranquillity and bliss are all descriptive of Arhatship.

ence. The doctrine of Buddha on this subject is perfectly explicit, he even predicted his own death. Now to be the ultimate goal of Buddhism Arhatship must be an eternal state, for if it be not eternal it must sooner or later terminate either in annihilation or in a state which is not blissful, in either case it is not the goal of Buddhism. But since Arhats die Arhatship is not an eternal state, and therefore it is not the goal of Buddhism. It is almost superfluous to add that not only is there no trace in the Buddhist scriptures of the Arhat continuing to exist after death, but it is deliberately stated in innumerable passages, with all the clearness and emphasis of which language is capable, that the Arhat does not live again after death, but ceases to exist. There is probably no doctrine more distinctive of Čákyamuni's original teaching than that of the annihilation of being. To suppose that the Buddhist Nirvápa is the blissful repose of Hinduism is to suppose that Čákyamuni on a leading question of religious philosophy, that of a Future State doctrine, would content himself with borrowing from the creed which it was his mission to subvert. In point of fact we find that while he adopted many of the technical terms of Hinduism he almost always gave them a widely different or at least greatly modified meaning (see for instance *Bráhmaṇo*, *Mahábruhmá*, *Sakko*, *Devaloko*, etc., and comp. Alw. I. xxxv).

The time has now come for the consideration of a point which it is of the utmost importance to clear up, since its misunderstanding has given rise to the erroneous view of Nirvápa held by so many scholars. The difficulty is this. It is true that many expressions are used of Nirvápa which seem to imply annihilation, but on the other hand other equally numerous and equally forcible expressions are used which clearly point to blissful existence. Thus Nirvápa is called Freedom from human passion, Purity, Holiness, Bliss, Happiness, The End of Suffering, The Cessation of Desire, Peace, Calm, Tranquillity, and so on. How is this discrepancy to be reconciled? I reply, the word *nibbána* is applied to two different things, first that annihilation of being which is the goal of Buddhism, and secondly the state of blissful sanctification called *arahatta* or Arhatship which terminates in annihilation. This fact at once explains the apparent contradiction. The proof that Arhatship is called Nirvápa lies first in the deliberate statements to that effect which abound in the sacred

texts, and secondly in the fact that all the names of Arhatship, such as *santi*, *visuddhi*, *dsavakkhaya*, *virága*, etc., are also used as names of Nirvápa. To distinguish them the two Nirvápas are called *anupádisesanibbánaṃ* and *savupádisesanibbánaṃ*, the former designating annihilation and the latter Arhatship. *Upáddi* is a name for the five skandhas, and *savupádisesanibbánaṃ* means annihilation of everything except the five skandhas, while *anupádisesanibbánaṃ* means the extinction of being. From another point of view the two Nirvápas are distinguished as *kilesanibbánaṃ* or *kilesaparinibbánaṃ*, "the extinction of human passion," and *khandhanibbánaṃ* or *khandhaparinibbánaṃ*, "the extinction of being." At first sight it may appear inexplicable that the same term should be applied to two things so different as annihilation and blissful existence, but I think I am able to show that after all the phenomenon may be easily accounted for. In the first place the ideas of Arhatship and of the annihilation of being are inextricably bound up together, there being no annihilation without Arhatship, and no Arhatship that does not end in annihilation; and thus there is an instinctive tendency to treat them as one and to designate them by the same name. Secondly, both Nirvápas involve the idea of annihilation, Arhatship being the annihilation of suffering, of original sin, of karma, of everything except the skandhas, while Nirvápa is the annihilation of every conceivable attribute of being. Thirdly, in a great number of instances the use of the word Nirvápa involves the designation of both Arhatship and annihilation. Thus if we say "Nirvápa is the reward of a virtuous life," this may strictly speaking mean that annihilation is the reward of a virtuous life, but since annihilation cannot be obtained without Arhatship, the idea that Arhatship is the reward of a virtuous life inevitably presents itself to the mind at the same time. Fourthly, when we consider how slender is the tie that binds the Arhat to existence we can understand how easily the word Nirvápa might be extended to include Arhatship. For what is left to the Arhat? Karma and Upádána, the causes of existence, are gone, Kleṣa or original sin is rooted out, Káma or sensual pleasure is extinct, the mind is freed from all that is gross and earthly, nothing separates the Arhat from extinction except the narrow film of human life which a breath can take away, and which cannot be prolonged beyond a few brief

years, a term which dwindles into nothing by the side of the eternal death which follows. Fifthly, since Arhatship is necessarily followed after an insignificant interval by Nirváṇa, to say that an Arhat has attained Nirváṇa is merely to say that he has made sure of Nirváṇa, that he has made Nirváṇa his own, it is a figure of speech examples of which are to be found in the literatures of every religion. Other instances of this anticipation may be adduced from the Buddhist texts, as the passage at Dh. v. 418, where the Arhat is called by anticipation "free from upadhi," although upadhi properly includes the skandhas from which the Arhat is not yet free; and at Ras. 30 an Arhat says, "I have obtained (i.e. made sure of) Nirváṇa, in which there is no decay and death."

The term Nirváṇa then was originally limited to the extinction of being, but by the operation of causes like those just enumerated came to be extended so as to include Arhatship, and the terms *savupádīsesanibbāna* and *anupádīsesanibbāna* were afterwards coined to distinguish the two Nirváṇas when logical precision was required, or where the context did not clearly determine which Nirváṇa was meant. An extraordinary error, originating I think with Burnouf, and repeated unsuspectingly by several eminent European scholars, has done much to involve the question of Nirváṇa in needless doubt and obscurity. It is the belief that there are three degrees of Nirváṇa, viz. *nibbāna*, *parinibbāna*, and *mahāparinibbāna*, "ordinary Nirváṇa, complete Nirváṇa, and great complete Nirváṇa." This idea is strangely wide of the truth, for *parinibbāna* means merely Nirváṇa, or the attainment of Nirváṇa, and *mahāparinibbāna* means nothing more than the death of Buddha. Another error results from mistaking Svarga or heaven for Nirváṇa. We have seen that none but Arhats attain Nirváṇa at death, and an ordinary Buddhist if questioned by a European as to the reward of a virtuous life will generally answer by depicting the sensuous joys of the Kāmāvacaradevaloka which is the reward he immediately looks to; the questioner then is apt to come hastily to the conclusion that this blissful state is the famous Buddhist Nirváṇa, and proclaims to the world that the modern view of Nirváṇa makes it a sort of paradise of sensual delights. In some Buddhist countries the doctrine of Nirváṇa appears to have participated in the general degradation that the whole religion has undergone in those

countries, and which has produced such monstrosities as the Adi Buddha, the Dhyani Buddha, the worship of Amitabha and Avalokiteśvara, the doctrine of the perdition of women, and many other fantastic modern innovations.<sup>1</sup>

I have shown that the goal of Buddhism is annihilation, and that Nirváṇa is a brief period of bliss followed by eternal death. It is of course conceivable that Ćākyamuni should have made Arhatship the *summum bonum* held out to his disciples. It may even appear incredible to some that having imagined a state of blissful purity resulting from a virtuous life, he should have made it end in annihilation. That he did so is however certain, and it must be remembered that his denunciations of the evil and suffering of existence are levelled not merely against transmigration but against all existence whatever, and that the bliss of the Arhat is chiefly based on the consciousness that he has rooted out Karma and may any day cease to exist. It is not my intention here to discuss the ethical aspect of the question of Nirváṇa, and I shall content myself with observing that Christianity with its doctrine of everlasting punishment can ill afford to reproach Buddhism with a doctrine of annihilation.<sup>2</sup>

I now proceed to give a few details respecting the Four Paths which properly belong to the article *Maggo*, but which as bearing closely on the question of Nirváṇa I have reserved for this article. The first three paths all end in the fourth (Arhatship), and consequently in Nirváṇa. The lower paths lead into the higher. For when a Sotāpanna has passed through five of his existences he has but two more, and then would naturally be a Sakadāgāmin: the next birth would make him an Anāgāmin, after which he would be re-born only once again and attain Arhatship. To obtain the higher grades of sanctification it is necessary to pass through the lower: thus a man cannot become a Sakadāgāmin without having first been a Sotāpanna, or an Arhat without having been a Sotāpanna, a Sakadāgāmin and an Anāgāmin.

<sup>1</sup> In Pāli the word *āḍibuddha* merely means "a former Buddha," a Buddha belonging to a former *kappa*, as Taphaṅkara or Dipaṅkara, etc. It is easy to see how out of this simple meaning the north Buddhist abstraction gradually arose.

<sup>2</sup> I need hardly remind the reader that the Buddhist hell is only a temporary state of punishment limited to a certain number of years, and may be followed in the next birth by the bliss of heaven (see *Naraka*).



that he who realizes the unsubstantiality and impermanence of the body "will pass beyond the ken or reach of the king of Death," viz., as the comment says, will become an Arhat (*khīṇāsavo bhikkhu*). Observe that the two previous verses (44th and 45th) have no connexion with this verse, and refer not to Arhatship (*arahattaphala*), but to the other three paths; and it is most important to bear in mind that Dhammapada is not an original work, but a collection of detached passages taken from different books of the Tipiṭaka and arranged under different heads. At Dh. v. 85 Nirvāpa is spoken of as *pāra*, "the Further Shore": *pāram* is given as an epithet of N. at Ab. 9, and this passage of Dhammapada shows the origin of the metaphor; this shore is continued existence (*maccudheyya*), to obtain Arhatship and thereby escape from continued existence is exceedingly difficult, it is like crossing a rushing river, but once you have crossed, once you have attained Arhatship you are safe, your release from existence is secured. The last verse of this chapter is a very important one, "Those whose mind is rightly developed in the seven branches of spiritual knowledge, who freed from upādāna delight in the abandonment of attachment, such men, enlightened and with human passion destroyed within them, attain Nirvāpa." I have left *loke* untranslated: I at one time thought that it qualified *parinibbutā* and that *loke parinibbutā* meant "even in this life they attain Nirvāpa," but further consideration has led me to abandon this view. For the commentator says that both Nirvāpas are meant (he uses the words *savupādisesa* and *anupādisesa*, and adds that "they attain non-existence, like the flame of a lamp when the oil is exhausted"). The fact is that *loke* is constantly used in a very vague manner without giving any definite additional meaning to the passage, and *loke parinibbutā* probably means merely "they may be said to have attained Nirvāpa." If however *loke* here means "in this life" (*imasmiṃ loke*), the sense of the passage would be that those who have got rid of attachment attain Arhatship (followed by extinction) in this life, namely, that they do not stop at Anāgāmihip, in which case they would have to be re-born, and attain Arhatship and extinction in a Brahma heaven, but that they reach Arhatship in this world of men. The next chapter of Dhammapada, the Arahantavagga, consists of ten verses taken from different parts of the Tipiṭaka and descriptive

of Arhatship. Of these the most important are verses 92, 93, which express the idea that the Arhat passes away, leaving no more trace of existence than a bird leaves of its passage through the air. *Vimokhe yassa gocaro* means, I think, "whose heart is set on Emancipation from existence (viz. *khandhāparinibbāna* or annihilation)"; the comment says *taṃ dhammapaṇi katvā*, which is strongly in favour of this view. *Suññato animitto*, "the Void, the Unconditioned," are adjectives qualifying *vimokhe*: in the article *Gocaro* I have rendered *vimokhe* by Arhatship, taking *gocaro* in the sense of "sphere" or "domain," but the epithets *suññato* and *animitto* make this very improbable: though it must be observed that there is a tendency to reflect back upon Arhatship the names properly applicable only to annihilation. At Dh. 114 we have *apassasā amatāṃ padāṃ*, "not beholding the eternal lot (viz. *anupādisesaṇinibbāna* or annihilation)": to see Nirvāpa, or to realize Nirvāpa (*nibbānaṃ sacchikaroti*), means to attain Arhatship or to be an Arhat (E. Mon. 282): for the word *amata* see the latter part of this article. At Dh. 126 it is said that "some are born as men, evil doers go to hell, good men to heaven, while Arhats attain Nirvāpa": here the Nirvāpa meant is *anupādisesaṇinibbānaṃ* or annihilation. At v. 134 it is said that the man who has made himself as noiseless as a broken gong (viz. completely stilled his passions) has attained Nirvāpa (viz. Arhatship: for an explanation of the simile see *Kāṇḍo*). At v. 154 occurs a very important passage, *visikkhāragataṃ cittaṃ taphānaṃ khayam ajjhagā*, "my soul, arrived at the gates of annihilation, has attained the destruction of human passion": the comment explains *taphānaṃ khaya* by "Arhatship" and *visikkhāra* by "Nirvāpa," and says that the mind by dwelling on annihilation<sup>1</sup> has gone to it or gone up to it (comp. my remarks on verses 92 and 226). The next mention of Nirvāpa in Dhammapada is at v. 184, *khanti paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā*, "patience, which is long-suffering, is the best devotion, the Buddhas declare that Nirvāpa is the best (of things)": this is the rendering of the commentator, and it is quite impossible to take the passage in any other way: of course both Nirvāpas are meant. Verses 202, 203 are very important:

<sup>1</sup> *Visikkhāraṃ nibbānaṃ dhammapakarapaccassa gāṇi anupaviṭṭhaṃ.*



*N'atthi rāgasamo aggi n'atthi dosasamo kali, n'atthi khandhādisā dukkhā n'atthi santiparaṃ sukhaṃ, jigheccā paramā rogā saṃkhārā paramā dukkhā, etam natvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ*, "There is no fire like lust, there is no sin like hate, there is no suffering like the elements of being, there is no bliss like Nirvāṇa. Hunger is the worst disease, existence is the worst suffering, to him who realizes this truth extinction is the highest bliss." At Dh. 225 we are told that "the saints who injure not their fellow-creatures, who live restrained in all their actions, they go to the Everlasting State, whither having gone they mourn no more," that is they attain release from existence, and consequently from suffering, by *khandhāparinibbāna* or annihilation. In the next verse it is said that "those who are ever watchful, who discipline themselves night and day, whose heart is set on extinction, all their passions perish (*atthaṃ gacchanti āsavā*, that is they become *khipāsavā* or *ānāsavā*, Arhats)": the second line of this verse strikingly illustrates the third line of v. 154. Dh. 238 says that he who has destroyed every stain and is free from human passion (i.e. the Arhat) will not again be born and undergo decay, that is when he dies he will not be re-born but will attain *khandhāparinibbāna* or extinction. It is remarkable that at v. 236 the word *anaṅgaṇa* is applied to the anāgāmin, but only through a pardonable exaggeration, for the anāgāmin is nearly free from sin and passion, though not like the Arhat absolutely so. At verses 285 and 289 both Nirvāṇas are meant. At Dh. 348 we are told that the man whose mind is entirely emancipated (i.e. the Arhat) will not be re-born: the same idea is expressed at v. 351, where it is said that the man who is devoid of desire and passion is in his last existence. Verse 368 tells us that "the man who lives in charity with all, rejoicing in the commandment of Buddha, will attain the tranquil blessed lot which is the cessation of existence": here of course *anupādisesanibbāna* is meant. The next verse says, *chetvā rāgaṃ ca dosaṃ ca tato nibbānaṃ ehisi*, "when thou hast rooted out lust and hate, thereafter thou shalt go to Nirvāṇa": here again annihilation is intended: the comment says, *rāgadosabandhanāni chinditvā arahattaṃ patto tato aparabhāge anupādisesanibbānaṃ ehisi*, "having severed the bonds of lust and hate and attained Arhatship, thereafter (i.e. at the end of the few years of man's life that remain) thou shalt go to that Nirvāṇa in which no trace of the khandhas

remains." At Dh. v. 372 *anupādisesanibbāna* is probably meant. In verse 374 there is a play on the meaning of the word *amata*, and the second hemistich admits of two interpretations, first "he finds the happiness and joy which belong to those who know Nirvāṇa," and secondly, "he finds happiness and joy which are nectar to those who know this truth (*taṃ, viz. khandhānaṃ udayavyayaṃ*)": excessive joy is constantly compared to a shower of nectar. The last chapter of Dhammapada is called *Brāhmaṇavagga*, and consists of a number of passages from the Buddhist scriptures referring to brahmins: the general drift of the chapter is to show that the true Brahman is not the man who is born a Brahman, but the man in whom human passion is destroyed (see v. 420, *khipāsavāṃ arahantaṃ taṃ ahaṃ brāmi brāhmaṇaṃ*): the term *brāhmaṇa* was definitely adopted by Buddha as a name for an Arhat (see *Brāhmaṇa*). Almost the whole chapter is descriptive of Arhatship, and it contains three mentions of Nirvāṇa. The first is at v. 383, where it is said that he who knows the destruction of existence knows Nirvāṇa: here Nirvāṇa, viz. *anupādisesanibbāna*, is identified with *saṃkhārānaṃ khaya*, the perishing of the attributes of being. Verse 411 says that he who has no passions (the Arhat) has dived into or reached the Eternal (see remarks on *amata* further on). The last direct mention of Nirvāṇa is at verse 414, where it is said that the true brahman is he who has attained that Nirvāṇa which consists in the absence of *upādāna*; that is to say, who has attained *kilesanibbāna* or Arhatship, which is the extinction of *upādāna*: the comment says *upādānaṃ abhāvena anupādiyitvā kilesanibbānena nibbuto* (see *Nibbuto*). I now pass to Khuddakapāṭha. At p. 6, line 2, *nibbāna* is said by the comment to mean Arhatship (*arahatta-phala*). At pages 7 and 8 *amata* probably refers to *anupādisesanibbāna*. *Nibbuti* at p. 8 is certainly Arhatship. At p. 9 *nibbāna* means both Nirvāṇas. At p. 10 it is said that Arhats, who have got rid of Karma, who do not wish for re-birth, whose germ of existence has perished, in whom desire cannot grow up again, are extinguished like a lamp. At p. 14 *nibbānasampatti* means, I think, "the enjoyment of Arhatship." The last verse of Khuddakapāṭha refers to the third Path: the meaning is that a man who has attained sotāpatti, if he get rid of kāma by attaining sakadāgāmihip and anāgāmihip, he will not again enter the womb, that is he will not again



be born as a man, but when he dies will be re-born in a brahma heaven (see details on the Path anāgāmin at p. 269). At Alw. I. 108 we find *saṅkhāradukkhātāya pana loko anupādisesāya nibbānadhatvā muccati*, "from the suffering of existence a being is released, by that element of Nirvāṇa in which there is no trace of the elements of being." At Gog. Ev. 6, *duddasaṃ idam ṭhānaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo taphakkhaya virāgo nirodho nibbānaṃ*, "this is a matter hard to receive, even the cessation of all existence, the loss of all the attributes of being, the destruction of human passion, the absence of desire, cessation, extinction." *Nibbāna* may sometimes be rendered by "death;" thus at Mah. 22, *jinanibbānato pacchā*, "from the period of the death of Buddha," lit. "from the Nirvāṇa of Buddha," an Arhat's attainment of Nirvāṇa being of course the same thing as his death (comp. the use of *parinibbānaṃ*).<sup>1</sup> The term *kilesanibbāna*, "extinction of human passion," as a name for Arhatship, occurs three times in the published commentary on Dhammapada, viz., at pages 196, 432, 433; at p. 343 *nekkhamma* (Arhatship) is explained as *kilesavūpasamananibbāna*, "that Nirvāṇa which is the cessation of human passion." The more usual form is *kilesaparinibbāna*, and annihilation is called *khandhaparinibbāna*, the form *khandhanibbāna* I have not yet met with, though I have little doubt it exists. The terms *savupādisesanibbāna* and *anupādisesanibbāna* occur at Dh. 278 and Alw. N. 52 (comp. B. Int. 590). *Anupādisesanibbāna* or annihilation is sometimes called *cetanānibbānaṃ* (see Dh. v. 281, and comp. Dh. v. 154 *visaṅkhāragatāṃ cittāṃ*, and B. Lot. 339 *vimokkho cetaso*). After much thought I think I have discovered the reason of this expression; it is used to harmonize with the fact that when annihilation of being takes place by the death of an Arhat the body as opposed to the mind remains, at least for a time, visible and tangible, though as being devoid of life it is practically non-existent. D'Alwis quotes from the Kevaṭṭa Sutta a remarkable

passage in which Buddha shows that it is the *Viññāṇa* or mind which constitutes individuality, and that the annihilation of the mind is the annihilation of the individual: *viññāṇaṃ anidassanaṃ anantaṃ sabbetopabhaṃ, ettha āpo ca paṭhavi ca tejo vāyo na gādhati, ettha dighaṇ ca rassaṇ ca anumāhūlaṃ subhāsubhaṃ, ettha nāmaṇ ca rūpaṇ ca asevaṇ uparujjhati, viññāpassa nirodhena etth' etaṃ uparujjhati*, "mind is beyond the reach of sight, it is immaterial, transcendent, in mind the four material elements (which constitute the rūpa or organized body) have no foothold; but when mind is wholly destroyed, then the long and the short, the small and the great, comeliness and deformity, mental and material qualities perish with it, and by the annihilation of mind all these (viz. all the attributes of the individual) are destroyed" (Alw. N. 39; B. Lot. 515). I have before said that the chief source of the Arhat's bliss is in the consciousness that his existence is nearly at an end: I may now add that instances are given of an Arhat deliberately putting an end to his life by a miraculous effort of the will. Thus at Dh. 309 we are told that the Arhat Santati, having received from Buddha permission to attain Nirvāṇa, rose into the air, and by means of *tejodhātu* (fire *kammaṭṭhāna*) put an end to his existence, flames breaking forth within him and consuming his flesh and blood, while the bones fell to the earth like a shower of jasmine flowers, and were collected and enshrined in a thūpa. At Mah. 38 we are told that the Arhat Tissa, being seized with a mortal illness, put an end to his life in the same manner. At Dh. 296 we are told that to all mortals except Arhats life is sweet, the Arhat being indifferent whether he lives or dies (*kāṭṭhānaṃ pana jīvite vā maraṇe vā upakkhako 'va hoti*; and comp. E. Mon. 287). Of the forty-six names of Nirvāṇa enumerated at Ab. 6—9 it will be seen that some apply specially to *anupādisesanibbāna* and others to *savupādisesanibbāna* or Arhatship: and yet it is remarkable how many of these names may be made applicable to either Nirvāṇa. Thus to take the first, *mokkha* or "liberation" correctly describes both annihilation, which is the liberation of the individual from existence, and Arhatship, which is the liberation of the individual from sin: the same remarks apply to the names *apavagga*, *mutti*, and *vimutti*. So with the next name: Arhatship is the *nirodha* or "cessation" of human passion, and annihilation is the *nirodha* of existence. Again, Arhatship is the

<sup>1</sup> There is no trace in the Pāli scriptures or commentaries (or as far as I know in any Pāli book) of Cākyamuni having existed after his death or appeared to his disciples. The veneration given to Buddha at the present time, at least in Ceylon, where Buddhism retains almost its pristine purity, is clearly understood by educated believers to be merely veneration paid to the memory of a great saint, who in his lifetime conferred the greatest benefits upon the world, but who ceased to exist 2415 years ago.

*nibbāna* or "extinction" of human passion, annihilation is the extinction of existence. The following name *dīpa*, "the island," is metaphorical, and though it seems generally to be used of Arhatship, there is no reason why it should not be extended to annihilation. For the idea is that as the mariner who lands upon an island is safe from the stormy ocean, so the believer who attains Nirvāpa is safe from the stormy sea of transmigration; and the simile holds good whether by Nirvāpa be meant Arhatship or annihilation: the same may be said of the epithets *tāpaṃ*, *saraṇaṃ*, *lenaṃ*, "refuge," and *antikaṃ*, *khemam*, "the Secure." *Tapaḥakkhaya*, *andālayam*, *andāvaṃ*, *virāga*, "freedom from human passion," and *suddhi*, *visuddhi*, "purity," are generally used of Arhatship, though of course they may well be applied to annihilation. *Param*, "the Supreme," and *paṇṇitaṃ*, "the Transcendent," are applicable to both Nirvāpas; *Arāpaṃ*, "the Formless," designates annihilation. *Santaṃ*, "the Tranquil," belongs to both Nirvāpas; *santi* in its sense of "calm" to Arhatship, in its sense of "cessation" to annihilation. *Saccaṃ*, "the True" or "the Truth," means, I think, that the doctrine of Nirvāpa is the cardinal truth of Buddhism. Several words implying eternity are applicable only to annihilation, since Arhatship is as I have shown a very brief state; such are *akkharaṃ*, "the Imperishable," *amantaṃ*, "the Infinite," *dhuvam*, "the Eternal," *accutaṃ*, "the Everlasting" (explained at Dh. 365 by *sasataṃ*). The word *amataṃ* as an epithet of Nirvāpa I believe to mean "the Deathless," or "the Eternal," and to designate *anupādisesanibbāna*. From Dh. v. 114 it is clear that *amata* as a designation of Nirvāpa is an adjective, and not a noun, so that whatever it means it cannot well mean immortality. The commentators generally explain it to mean "free from death" (Dh. 290, Alw. N. 132), which cannot be said of Arhatship, unless by anticipation; comp. the passage at Ras. 30, where an Arhat says he has attained Nirvāpa, free from decay and death, and tranquil (*ajāramaraṃ sītīdhātāṃ patto nibbānaṃ*), meaning that he has made sure of it, that he has made it his own (I have also met with *ajātaṃ* as an epithet of Nirvāpa). Too much stress should not be laid on such expressions as "diving into the Amata" (Kh. 8, Dh. 73), which may very well be anticipatory; comp. the expressions "to touch Nirvāpa or annihilation," "to see Nirvāpa," "to know Nirvāpa," which mean to attain

Arhatship. *Asaṅkhataṃ*, "the Immaterial," *nipuṇaṃ*, "the Abstract," *asaṅkhataadhātu*, "the Immaterial element," and *akataṃ*, "the Uncreate" or "Uncaused," are epithets of *anupādisesanibbāna*, and so probably are *anidassanaṃ* and *apalokitaṃ*, which appear to mean "the Unseen." *Sududdasaṃ*, *parāyanaṃ*, *kevalaṃ*, *pāraṃ* belong to both Nirvāpas. *Nibbuti* in its sense of "tranquillity" designates Arhatship, in its sense of "extinction," Nirvāpa. *Vivattaṃ*, "freedom from transmigration," would apply to both Nirvāpas: probably also *dukkhakkhaya* and *avyāpajjhaṃ*. *Sivaṃ*, "bliss," can be used of both Nirvāpas, for we have shown that Arhatship is a state of bliss, and from a Buddhist point of view annihilation can perfectly be spoken of as "bliss," for it is a "happy release" from the suffering of existence: comp. Dh. v. 203, *nibbānaṃ paramaṃ sukhaṃ*, "extinction is the highest bliss." The same remarks will apply to *yogakkhemo* if we take it in the sense of bliss, but it is interesting to see that the comment on Dh. v. 85 explains it as "exemption from the four Yogas" (*kāma*, *bhava*, *diṭṭhi*, *avijjā*, the pleasures of sense, existence, false doctrine and error), and seems to restrict it to *anupādisesanibbāna*: should this etymology be Buddha's, it affords another instance of the way in which, in adopting technical terms already in use, he was accustomed to modify or alter their meaning and application. Although expressions like "extinction is bliss" may sound strange or even ridiculous to us, who have from our earliest infancy been taught that bliss consists in eternal life, to a Buddhist, who has always been taught that existence is an evil, they appear perfectly natural and familiar: this is a mere question of education and association; the words "extinction is bliss" convey to the mind of a Buddhist the same feeling of enthusiastic longing, the same consciousness of a sublime truth, that the words "eternal life is bliss" convey to the Christian. There are many other names and epithets of Nirvāpa besides those enumerated in Abhidhānappadīpikā, as *seyyo* = *ब्रह्म*, "bliss" (Sen. K. 235), *jātikkhaya*, "end of births" (Dh. 75), *vaṭṭupacchedo*, "cutting short of transmigration," *accantaṃ*, "the Endless" (*antaṃ pariyosānaṃ anikkhantaṭṭā accantaṃ*), *anakkhātaṃ*, "the Ineffable" (Dh. 39), *appavatti*, "non-existence," *appavattaṃ*, "the Non-existent," *amaraṇaṃ*, "free from death," *asokaṃ*, "the Sorrowless," *anuppādo* and *apaṭisaṇḍhi*, "absence of re-

birth," *cāgo* and *paṇissaggo*, "abandonment" or "detachment." The remarkable expression *nibbāna-pura*, "City of Nirvāṇa," involves a bold metaphor, Nirvāṇa (annihilation) being compared to a city, which is the goal of the pilgrimage of existence. How far back this metaphor can be traced I do not know, but I have met with it in Buddhaghosha's commentary on Mahāparinibbāna Sutta. Comp. *avāpura etam amatassa dvāraṃ*, unlock the gate of Nirvāṇa (Alw. N. 133). The question of Nirvāṇa is discussed with great ability by Burnouf in his Introduction, 18—20, 516—522, 589—594: I think I may say that he is decidedly in favour of the opinion that the goal of Buddhism is annihilation. Hardy's testimony is very clear: thus at E. Mon. p. 5 he says, "the path that leads to nirvāṇa or the cessation of existence:" at p. 6, "at his death therahat invariably attains nirvāṇa or ceases to exist," (these words are repeated at Man. B. 39); at p. 20, "the priesthood is to be sought in order that existence may be overcome, and that nirvāṇa, or the cessation of existence, may be obtained;" see also 15, 228, 291—308. Again, in his Legends and Theories of the Buddhists, p. xlvii, he says, "he attains nirvāṇa, after which he will never be re-born, but will cease to exist;" and at p. 173 he distinctly grasps the true meaning of the terms *anupādisesa* and *savupādisesa*, for he uses these remarkable words, "It is said to be *savupādisesa*, as having the five khandas. This is the state of therahat, and is one view of nirvāṇa. It may be said of therahat that he has attained to nirvāṇa, though he still lives. He who is *anupādisesa* has not the five khandas."<sup>1</sup> In D'Alwis' Buddhist Nirvāṇa there is abundance of valuable matter, but one passage is of such great interest that I cannot forbear quoting it. The author says, p. 52, "We need only remark that the Nirvāṇa which Gotama attained before death, and which according to Buddhism man must procure in this very life, is *savupādisesanibbāna*, or 'nirvāṇa with a remnant of the elements of existence.' This lot is called Nirvāṇa *from there being no impediment from thence to the consummation of the reality itself*;"<sup>2</sup> and, as Müller says, 'it means the extinction of many things, of selfishness, desire and sin, without going so far as the extinction of consciousness, and even

existence.' It would also seem to be a condition in which 'all wishes and desires are subdued, in which there is indifference to joy and pain, to good and evil, and a freedom from birth in the circle of existence'; and although all the causes which led to the last birth before the attainment of *savupādisesanibbāna* have been destroyed by the achievement of this condition of existence; yet there is in it a remnant of Upādi. That remnant is Existence itself; and its final destruction by death constitutes what is called par excellence the Nirvāṇa, or *anupādisesanibbāna*, or *parinibbāna*, or Nihilism." Nothing can be more clear or positive than this, or more completely in accordance with my own conclusions published in 1870. It is, however, much to be regretted that both Mr. D'Alwis and Mr. Hardy should have dismissed this part of the question in a few lines, apparently quite unaware of its extreme importance.

My task is now at an end. It is true that it is in my power to offer abundant further proof of my statements from unpublished texts which I have transcribed or indexed, but many of my readers will consider that this exposition has already exceeded the legitimate limits of a dictionary article, and but for the extreme importance of the subject I should not have ventured to deal with it at so much length. The labour spent in obtaining the present results is amply rewarded if, as I sometimes allow myself to hope, I have succeeded in withdrawing the Buddhist Nirvāṇa from the category of disputed questions. At any rate I feel confident that time is on my side, and that the researches of future students will only confirm the general accuracy of my conclusions.—Comp. *Nibbāti*, *Nibbuti*, *Nibbuto*, *Parinibbānaṃ*, *Parinibbāti*, *Parinibbuto*. See *Saṅkhāro*, *Saṅkhato*, *Upādānaṃ*. For the four Paths see *Maggo*, *Sakaddhāmi*, *Sotthapanno*. For the rapid successive attainment of the Paths see *Samyajjanam*. For the origin of the north Buddhist term *Upadhi* see *Upadhi* and *Upādiseso*. *Nibbānaṃ* is given in the Anekathavagga of Abhidhānappadīpikā (v. 896), with the meanings *atthagamaṇa* and *apavagga*, "extinction and Nirvāṇa."

**NIBBANATHO** (*adj.*), Free from desire or human passion [निस + वन + थ]. Dh. 61. See *Vanatho*.

**NIBBANDHATI**, To press hard (e.g. to obtain an answer to a question) [निस + बन्ध].

**NIBBĀNO** (*adj.*), Free from desire or human passion (*kilesa*) [निस + वना]. Dh. 50 (accord-

<sup>1</sup> I had written this article before seeing this passage, which clearly gives the true solution of the question of Nirvāṇa. Hardy's work bears the date 1866.

<sup>2</sup> The italics are mine.

ing to Yátrámulle the reading is *nibband*, free from *vasa* or desire).

**NIBBĀPAKO** (*adj.*), Extinguishing, destroying (fr. *nibbāpeti*). *Kilesoddham nibbāpako*, extinguishing the fires of passion (B. Lot. 332).

**NIBBĀPETI** (*caus. nibbāti*), To extinguish, to destroy, to put an end to; to soothe, to pacify; to delight; to annihilate [निर्वापयति = वा]. *Ādittam vasaṅgāram n.*, to extinguish a burning house (Das. 9, comp. Dh. 176). *Na me sokam añño nibbāpetum sakkhissati*, no one else can put an end to my sorrow (Dh. 308, comp. 336, Mah. 261, Das. 9, 33). *Mahāpadīpā nibbāpitā*, these great lamps were extinguished, i.e. these great luminaries of the faith attained Nirvāṇa (Mah. 14). At Mah. 246 it appears to mean "to soothe," comp. *vassanto amataṃ vassaṃ nibbāpesi mahājanam*.

**NIBBASANO** (*adj.*), No longer worn, cast off (of clothes) [निस् + वसन].

**NIBBĀTI** and **NIBBĀYATI**, To be extinguished, to attain Nirvāṇa, to cease to exist, to be annihilated [निस् + वा]. *So mahā-aggikkhandho . . andhāro nibbāyeyya*, this great mass of fire, unfed with fuel would burn itself out (Alw. N. 37). *Nibbanti dhīrā yathā 'yaṃ padīpo*, the wise are extinguished like this lamp (Kh. 10). Used like *parinibbāti* of the death of an Arhat, since an Arhat at death ceases to exist: *Nibbātum sayitadine Tathāgatassa*, on the day that Buddha lay down to die (Mah. 47); *Nibbātum mānasam akā*, made up the mind to die (Mah. 38, of the Arhat priest Tissa); *Sumittatthero nibbāyi caṅkamanto 'va caṅkame*, the (Arhat) priest Sumitta died (or attained Nirvāṇa) while he was walking in the perambulation cloister (Mah. 38). *Tāsu ekā devadhītā rukkhasūkhāyam eva cutā sartram dīpasikhā viya nibbāyi*, one of these goddesses died while standing on a branch of the tree, her body vanished (was annihilated) like the flame of a lamp (Dh. 226). *Nibbuto* (which see) is used as the p.p.p. from *nibbāti*. *Caus. Nibbāpeti*.

**NIBBATTANAM**, Springing up, growing, being born; being re-born at death in another world; causing to arise, producing [निर्वर्तयति]. *Atthito rukkhanibbattanabhayena*, for fear a tree should grow from the mango stone (F. Jāt. 6). *Nibbatandya hatdvakso*, having removed all risk of re-birth or renewed existence (Dh. 284). *Duvidhajjhānanibbattanasamatto*, able to produce the two sorts of jhāna (Dh. 289). Dh. 226.

**NIBBATTATI**, To spring up, to be born, to be produced, to grow, to arise; to be reborn after death in another world [निस् + वृत्]. *Rukkho nibbattitvā*, the tree having sprung up (F. Jāt. 6). *Nibbattati dukkham idam punappunam*, this suffering is reproduced again and again (Dh. 60). *Lābhasakkāro amhākam nibbattissati*, gain and honour will accrue to us (Dh. 298, comp. 142). *Amaccakule nibbattitvā*, having been re-born in a nobleman's family (F. Jāt. 16). *Devaloke nibbatti*, was re-born in the devaloka (Dh. 95, comp. Mah. 133). *Nibatti tasmim rukkhasmim*, was re-born in that tree, i.e. became a tree deva or dryad (Mah. 5). *Tiracchānagatam . . manussānam upabhogattham eva nibbattati*, animals exist (lit. are produced) for the use of men (Alw. I. 75). P.p.p. *nibbatto*. *Caus. nibbātpeti* (Dh. 334).

**NIBBATTETI** (*caus. last*), To cause to arise, to produce [निर्वर्तयति = वृत्]. *Lābhasakkāram n.*, to bring gain and honour (Dh. 143). *Jhānam n.*, to produce or enter upon ecstatic meditation (Dh. 116, 254, 341; Alw. I. 80).

**NIBBATTI** (*f.*), Birth, re-birth after death in another world [निर्वृत्ति]. Ab. 90.

**NIBBATTO** (*p.p.p. nibbattati*), Sprung up, arisen; born; re-born in a new existence [निर्वृत्त = वृत्]. *Taṅkhaṇam nibbatten' ekena rogena kālam katvā*, dying of a disease which arose at that instant (Dh. 226). *Ayasā nibbattam*, made of iron (Dh. 411). *Sattadhañṇanibbattāni bhajandāni*, food made of the seven grains (Pāt. 89). *Sagge nibbatto*, re-born in heaven (Dh. 98). *Niraye nibbatto*, re-born in hell (Dh. 298). *Kālam katvā mahesakkho devarājā hutvā nibbatto*, dying was re-born as a powerful deva-king (Dh. 153).

**NIBBĀYATI**, see *Nibbāti*.

**NIBBEDHAKO** (*adj.*), Penetrating, discriminating (of wisdom) [निस् + वेधक].

**NIBBEDHETI** (*caus. nibbijjhati*), To pierce [निस् + व्याधयति = व्यध]. Mah. 143.

**NIBBEDHO**, Penetration [निस् + वेध].

**NIBBEDIKO** (*adj.*), Connected with disgust or dissatisfaction [निवेद् + इक].

**NIBBEMATIKO** (*adj.*), Unanimous, consentient [निस् + विमति + क]. Dh. 98.

**NIBBESO**, Payment, wages [निर्वेश]. Ab. 530.

**NIBBETHANAM**, Unwinding, explanation [निस् + वेष्टक].

**NIBBETHETI**, To untwist, to unwind, to unravel; to explain; to deny, to reject [निस् + वेह्].

Pass.p.pr. *nibbēṭhiyamāno*, being unwound.

**NIBBHARO** (*adj.*), Excessive, ardent [निस् + भर].

Adv. *nibbharam*, excessively, ardently.

**NIBBHAYO** (*adj.*), Free from fear or danger, secure [निस् + भय]. Dh. 180.

**NIBBHOGO** (*adj.*), Deprived of enjoyment, miserable [निस् + भोग]. Dh. 360.

**NIBBICKICCHO** (*adj.*), Free from doubt [निस् + विचिकित्सा]. Dh. 341.

**NIBBIDĀ** (*f.*), Disgust or weariness of the vanities of the world [निस् + विद् + ञा].

**NIBBIDDHO** (*p.p.p. nibbijjhati*), Pierced; wounded [निर्विद्ध = बध्]. *Nibbiddhagatto*, with shattered limbs (Dh. 107). *Anibbiddharacchā*, a street which is not a thoroughfare (Ab. 202, 1008).

**NIBBIJJATI**, To be disgusted, to be weary of the vanities of the world [निस् + विद्]. Dh. 119. See *Nibbindati*.

**NIBBIJJHATI**, To pierce, to transfix, to wound [निस् + बध्]. Ger. *nibbijjha* (Mah. 45), *nibbijjhitō* (Dh. 173). P.p.p. *nibbiddho*.

**NIBBIKĀRO** (*adj.*), Unchanged; free from perturbation or emotion [निस् + विकार].

**NIBBIKKHEPAM** (*adv.*), Clearly, without confusion [निस् + विषेप].

**NIBBINDATI**, To be disgusted; to be wearied of the vanity of life [निस् + विद्]. With loc. *Nibbindati dukkhe*, he becomes disgusted with the misery of existence (Dh. 49); *Bhavagato nibbindate*, is weary of existence (Mah. 126). Comp. *Nibbijjati*.

**NIBBINNO** (*p.p.p. last*), Disgusted, wearied; wearied of the vanity of life [निर्विष = विद्]. Mah. 126. With instr. *Nibbinna tena rājina*, disgusted with the king for his conduct (Mah. 205). With loc. *Nibbinno bālasaṅgame*, horrified at the consequences of association with wicked men (Mah. 239). *Nibbinnaṇhadayo*, heart-sick of the vanities of life (Dh. 118). *Nibbinnaṇarūpo*, disgusted.

**NIBBIRIYO** (*adj.*), Powerless, weak [निस् + वीर्य]. Dh. 111, 289.

**NIBBISATI**, To find, to obtain, to enjoy [निस् + विष्]. *Annibbisam*, not finding (Dh. 28).

**NIBBISEVANO** (*adj.*), Not self-indulgent, self-denying [निस् + वि + सेवन्]. Dh. 197, 330.

**NIBBISO** (*adj.*), Free from poison [निस् + विष].

**NIBBUDDHAM**, Close struggle, wrestling. [Probably निस् + युद्ध, the S. equiv. is नियुद्ध]. Ab. 402.

**NIBBUTI** (*f.*), Peace, tranquillity, calm, serenity of mind, happiness; Nirvāṇa (in both its senses); destruction, annihilation [निवृत्ति]. Ab. 9. Ab.

1015 says, *manotose ca nibbāne 'tthagame nibbutitthiyam*. *Nibbutim bhūṇjamāno*, enjoying Arhatship (Kh. 8). *Rāgādinibbutiyā*, by the destruction of rāga and other evils (Dh. 350). *Te pi mahāyasa therā dosakkhayaṃ pattā pattā kālena nibbutim*, and these illustrious elders having attained the extinction of human passion (Arhatship) in due time attained Nirvāṇa (i.e. annihilation, Mah. 20).

**NIBBUTO** (*p.p.p.*), Free from care or passion, serene, calm, peaceful, tranquil, happy; having attained Nirvāṇa (either Arhatship or annihilation); extinguished, extinct; annihilated; (of an Arhat) dead [निवृत्त = द्यु]. This word has two distinct meanings; first, it is the equivalent of निवृत्त, and means "calm," "quiet," "happy," and secondly, it is used as the p.p.p. of *nibbāti*, and means "extinct," "destroyed" (comp. *Parinibbuto*). *Nibbutā nāna sī nārī yassiyam idiso pati*, happy is the woman who has such a husband! (Dh. 118; Man. B. 156; Alw. N. 137). *Attadāṇḍeru nibbutam*, peaceful among violent men (Dh. 72). *Idāni pana me cittaṃ nibbutam bhavissati sukkena ca sayitum labhissāmi*, but now my mind is at rest, and I shall be able to lie down in peace (Dh. 176). *Khīṇāsavaṇasaṇassa manasā santam eva hoti upasantam nibbutam*, the mind of an Arhat is calm, peaceful, serene (Dh. 283). *Antaggimhi nibbuta*, when the fire indoors has gone out (Dh. 242). *Yathāyaṃ padipo nibbuto evaṃ nibbuti na puna rūpino arūpino vā*, as this lamp is extinct so they are extinguished, they exist no longer either with form or without form (Paramattha Jōtikā). At Dh. v. 414 *nibbuta* means having attained Kleśa Nirvāṇa or Arhatship (see art. *Nibbānaṃ*). The meaning of v. 196 is that the merit of one who reveres the Buddhas and Arhats is immeasurably great; *nibbuta* here implies, as the comment says, *khandha-parinibbāna* or annihilation, for the Buddhas are all dead, and men revere only their memory. *Ajātasattuno vasse añjame muni nibbuto*, in the eighth year of A.'s reign Buddha died (Mah. 10). *So dipo lokassa nibbuto*, the light of the world was extinguished (Mah. 11 of Buddha's death). *Te yāvattiyukā jhātā therā sabbe pi nibbutā*, all these elders having lived out the measure of man's existence attained Nirvāṇa, viz. extinction of being (Mah. 14 of the Arhats who held the first Council).



**NIBHĀSO**, Appearance [नि + भास् + ञ]. *Pīta-nibhāso* (adj.), yellow.

**NIBHO** (adj.), Like, resembling [निभ]. Ab. 530, 922; Mah. 168. *Pācīnapallāṇikanibhā pallāṇkā*, couches similar to the couch on the east side (Mah. 180).

**NIBODHATI**, To know, to learn [नि + बुध्]. Mah. 99.

**NICAKULAM**, Any one of the low castes; a low or low-caste family [नीच + कुल]. *Sāṅkhyārtha Prakāśa* enumerates five, *veśa, nesāda, rathakāra, pukkusa, caṇḍāla*.

**NICĀKULĪNO** (adj.), Low-caste, belonging to a low-caste family [नीचा or नीचिस् + कुलीन]. Gog. Ev. 31.

**NICATARO** (adj.), Rather low; lower [नीच + तर]. Dh. 135.

**NICAYO**, Heap, store, accumulation [निचय]. Mah. 165.

**NICCALO** (adj.), Firm, steady, quiet, at rest, immovable, unchangeable [निस् + चल्]. Ab. 828. *Niccālā'va tiṭṭhanti*, they stand quite still (Dh. 266). *Saddhā niccālā hutvā paṭiṭṭhitā*, his faith being firmly fixed is established (Dh. 408). Dh. 297; Das. 23.

**NICCHAMĀNAKO** (adj.), Unwilling, reluctant [न + इच्छमान = इच्छ + क]. Mah. 233. See *icchati*.

**NICCHANDO** (adj.), Free from wish or desire [निस् + इच्छ्].

**NICCHĀRAKO** (adj.), Putting out, emitting [नि-चारक].

**NICCHARATI**, To come or go out, to proceed [निस् + चर्]. *Ravo n.*, a sound goes forth (Dh. 191). *Mukkhato ghoso n.*, his voice proceeds out of his mouth (B. Lot. 566). Caus. *Nicchāreti*, to send forth, emit. *Vācam n.*, to utter speech (F. Jat. 18).

**NICCHĀYO**, Ascertainment, conviction, certainty; determination, decision, resolution [निश्चय]. Ab. 159, 171. *Atthanicchayo*, ascertainment of the meaning (Alw. I. vii). *Nicchayaṃ karoti*, to resolve, to determine. With *iti*: *Katvāna iti nicchayaṃ*, resolving as follows (Mah. 229, comp. 153). With inf.: *Taṃ vatthum sametum nicchayaṃ akā*, resolved to suppress this practice (Mah. 18); *Mahantaṃ cetiyāvaṇṇaṃ kāretum katanicchayo*, addressing himself to describe a large circle

for the cetiya (Mah. 172). With dat.: *Paññāya katanicchayo*, having resolved to rule with wisdom, lit. having decided for wisdom (Mah. 161). *Pabbajjākatanicchayā*, having made up their minds to take orders (Mah. 36). *Nicchayo apariccajantyo*, unalterable decision (Att. 208). The acc. is used adverbially: *Rājā hessati nicchayaṃ*, he will certainly become king (Mah. 255, comp. 243).

**NICCHINATI**, To ascertain; to decide, to resolve; to investigate, try, inquire into [निश्चि]. *Nicchitum tāni vatthūni*, to investigate or decide on these practices (Mah. 18). *Pubbeverī ayaṃ mamāyaṇti nicchinitvā*, convinced that this man was an enemy of his in a former existence, lit. deciding, This man was a former enemy of mine (Mah. 246). Opt. *niccheyya* (Dh. 46). Aor. *nicchini* (Mah. 216). Ger. *nicchinitvā, nicchiya* (Mah. 252).

**NICCHITO** (p.p.p. last), Convinced, having ascertained [निश्चित]. *Samāpādi nicchito*, concluding they were the priests (Mah. 78). Mah. 48, 82, 220. **NICCITTO** (adj.), Without thought or mind [निश्चित]. Dh. 173. Vlj. has furnished me with this correction of the text.

**NICCO** (adj.), Perpetual, lasting, constant [निश्च]. Ab. 41, 709. *Niccabhattaṃ*, constant-rice, viz. food supplied in charity regularly for life, or for a long period. *Aṭṭha te niccabhattāni dammi*, I grant thee eight portions of rice continually (Mah. 25; Dh. 212). *Niccassilaṃ*, uninterrupted observance of the five sīla precepts (Att. 200, 58). *Niccassilo* (adj.), of constant plenty (Mah. 247). *Niccādarō* (adj.), of unceasing reverence (Alw. I. x). *Niccassano janapado*, a country having crops all the year round. *Niccakālaṃ* (adv.), at all times, constantly (Dh. 354). Adv. *niccam*, always, perpetually. *Niccappūro* (adj.), always full. *Niccam vasati saññatā* (fem.), ever lives with her senses restrained (Mah. 111). *Saṭṭhi bhikkhusaḥṣāni ghare niccam abhojayi*, constantly maintained 60,000 priests at his palace (Mah. 26). With an adj. *Niccam dāḥaparakkamā*, ever strenuous (Dh. 5, comp. 149). In composition: *Niccappamatto*, ever slothful or unguarded (Dh. 227); *Niccappamattatā*, procrastination (Att. 199). Dh. 160; Mah. 66, 162.

**NICITO** (p.p.p.), Piled up, accumulated [निश्चित]. Ab. 701.

**NICO** (adj.), Low; mean, base [नीच]. Ab. 516, 708. *Nicaṃ āsanam*, a low seat.



**NICULO**, the tree *Barringtonia Acutangula* [निचुल]. Ab. 563.

**NIDĀGHO**, The hot season; heat, drought; sweat [निदाघ]. Ab. 80, 954. *Mahānidāgho*, great heat or drought, severe hot weather (Ras. 29). *Nidāghasuriyo*, the summer sun (ditto). Att. 109.

**NIDAHATI**, and **NIDADHĀTI**, and **NIDHETI**, To put down, to lay aside; to deposit, hide, to bury; to enshrine [निधा]. *Bhūmiyaṃ n.*, to hide in the ground, to bury (Dh. 408, comp. Kh. 12). *Sabbesu bhūtesu nidhāya daṇḍaṃ*, merciful to all creatures, lit. having laid aside severity to all creatures (Dh. 26, 72). *Nidhātukāmo janatāru dhammaṃ*, desirous of enshrining the Truth in the hearts of his people (Att. 201). Pres. *nidahati* (Dh. 408), *nidheti* (Kh. 12). Ger. *nidhāya*, *nida-hitvā* (Das. 30). Inf. *nidhātum*. Pass. *nidhīyati* (Kh. 19). P.p.p. *nihito*. Caus. *nidhāpeti*, *nida-kāpeti*, to enshrine, to cause to be laid up or deposited or buried (Mah. 123; Ten J. 52). For the form *nidheti* comp. *deti*, to the analogy of which it perhaps owes its origin.

**NIDAM**, see *Niddham*.

**NIDĀNĀM**, Primary source, origin, cause; cause of a disease; introduction [निदान]. Ab. 91; B. Int. 59. *Paṭhamassa Pīrājikassa vatthum pi pucchi nidānaṃ pi pucchi puggalam pi pucchi*, inquired the subject of the first P., the causes that led to its enactment, the person concerned (Brahmajāla S. Aṭṭh.). *Rājā nidānaṃ tassa pucchiya*, the king having inquired into the cause of his disease (Mah. 244, comp. Dh. 181). *Tato nidānaṃ*, in consequence of that, on that account. *N'atthi tato nidānaṃ pāpaṃ*, there is no guilt from this as a cause (see B. Lot. 453, line 8 fr. bottom, the aṭṭh. says *tato nidānaṃ ti māmsakhalakaraṇaṃ nidānaṃ*). *N'atthi vo ito nidānaṃ bhayaṃ*, you have nothing to fear from this (Jāt. 26). *Tato nidānaṃ labhetha pāmojjaṃ*, he would on this account experience pleasure (see B. Lot. 473, line 9, aṭṭh. says *tato nidānaṃ ti ānāyaṇidānaṃ*): the construction is peculiar, one would expect *tasmā nidānato*. In the Tipiṭaka the narrative of the circumstances under which any sermon of Buddha was delivered is called its *nidānaṃ*, "cause, or *raison d'être*." *Evam me sutaṃ ti ādikāṃ āyasmatā Ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānaṃ ddi*, the passage beginning *evam me sutaṃ*, spoken by Ā. at the first Great Rehearsal, is the

"Cause" or "Origin" (Brahmajāla S. Aṭṭh.). Hence any preface or introduction to a book or compilation is called *nidāna*, e.g. the reading of the matter prefatory to the rules of Pātimokkha is called *nidānuddeso* (Pāt. 3). The introduction to the Jātaka book is called *Jātakanidānaṃ*, but I am not quite clear that in this word it retains the original meaning of "cause." It deals with the *tipi nidānaṃ* or three epochs into which the life of Gotama Bodhisatta and Buddha is divided. They are called *dūrenidānaṃ*, *avidūrenidānaṃ*, and *santikenidānaṃ*, "distant Epoch, middle Epoch, and near Epoch." The first extends from the Bodhisatta's resolve to become Buddha (4 asaṃkheyyas and 100,000 kappas ago) to his birth in the Tusita heaven; the second from the latter period to his attainment of Buddhahood; and the third from his attainment of Buddhahood to his death. I have followed Vjiesinha in calling these "Epochs," but in the present imperfect state of our knowledge of the Jātaka I feel unable to give a decided opinion as to their meaning.—The twelve Nidānas or Causes of Existence are *avijjā*, *saṅkhārā* (n. pl.), *viññāṇaṃ*, *nāmarūpaṃ*, *saḍāyatanaṃ*, *phassa*, *vedanā*, *tappā*, *upādānaṃ*, *bhava*, *jāti*, *jarāmaraṇaṃ* *sokaparidevaduḥkhadomanassuppiyāda* (pl.), "Error, Karma, Consciousness, the Individual, the six Organs of Sense, Contact, Sensation, Desire, Attachment, Existence, Birth, Suffering" (for detailed account see *Paṭiccasamuppādo*). E. Mon. 6, 193, 301; Man. B. 179, 391, 432; B. Int. 59, 485, 634, 638; B. Lot. 380.

**NIDASSANĀM**, Pointing out, indicating, designation; example, illustration; sight, view [निदassan]. Ab. 115, 1158; Pāt. 79, 91. *Anidassana*, beyond the reach of sight, immaterial (Alw. N. 39; B. Lot. 515). *Pītanidassana*, yellow.

**NIDASSETI** (caus.), To point out, indicate, show, tell, set forth, communicate, advise [निदasseti = निदुस्]. *So siddhammo ca ayaṃ nidassita*, and this duty to kinsmen above set forth or advised (Kh. 12). *Mukhamattaṃ nidassitaṃ*, the mere beginning has been told (Mah. 259). *Samājāmantipīṭhānassa viññānaṃ nidassayāma*, we recommend a wise man for the post of Legislative Councillor (Alw. 112).

**NIDDĀ** (f.), Sleep, slumber, sloth [निद्रा]. Ab. 176; Dh. 401. *Niddaṃ okkamati*, to fall asleep (F. Jāt. 3). *Niddāpagato*, asleep (Dh. 118). *Nid-*

- dārāmo*, and *niddāṣṣo*, sleepy, sluggish, slothful (Ab. 733). *Niddāramatā* and *niddāṣṣatā*, sleepiness, sluggishness (Sen. K. 397).
- NIDDĀLŪ** (*adj.*), Sleepy, drowsy, sluggish, slothful [निद्रालु]. Ab. 733.
- NIDDARO** (*adj.*), Free from suffering [निर्दर]. Dh. 37.
- NIDDĀSĪLI** (*adj.*), Drowsy, slothful [निद्रा + शील + इन्].
- NIDDĀYANAM**, Sleeping, sleep (from next). Dh. 128.
- NIDDĀYATI**, To sleep [निद्रा]. Dh. 88, 227; F. Jāt. 4. *Tasmim niddāyante*, while he slept (Alw. I. 101).
- NIDDĀYITĀ** (*m.*), One who sleeps, drowsy, slothful [निद्रि + तृ]. Dh. 58.
- NIDDAYO** (*adj.*), Merciless, cruel [निर्दय]. Ab. 928.
- NIDDESŌ**, Pointing out, designation, specification, description, showing forth [निर्देश]. Dh. 264. *Niddeso* or "Exposition" is the title of the eleventh book of Khuddaka Nikāya. Subh. tells me that it is a work about equal in extent to Visuddhi Magga, and consists of "a detailed explanation by Sāriputta of 33 sūtras belonging to the last two vaggas of Suttanipāta, from Kāmasutta to Khaggavisāpasutta."—There are seven Niddesavatthus, *sikkhāsamādhānam*, *dharmānisanti*, *icchāvinayo*, *patisaḍḍhānam*, *viriyārambho*, *satinepakkham*, *diṭṭhipaṭive-dho*: the text runs thus, *idh' evuso bhikkhu sikkhāsamādhāne tibbacchando hoti āyatīṇ ca sikkhāsamādhānavigatapemo, dhammanisantiyā tibbacchando hoti*, and so on.
- NIDḌHAM**, A nest. The usual form of the S. नीह is *nīḍa* (which see), and the only instance of the form *niddha* which I have met with is in Dh. v. 148, where the body is called *roganiddha*, "a nest of diseases." Dr. Weber has shown that the *ḍḍh* can be accounted for by supposing an older form निह. The comment has *nīḍa*, which is the classical Sanskrit form. Fausbøll suggests a reading *niddam* (comp. *khiḍḍā* and *kīḍā*), but I would prefer to retain the *h* till the true reading can be determined by the comparison of a number of good MSS.
- NIDDHAMATI**, To remove, get rid of [निर्धम]. Dh. 43, 370. P.p.p. *niddhanto*. *Niddhamtamalo*, one whose impurities are removed (Dh. 42, 43).

- Caus. *niddhameti*, to remove. *Niddhametvā pā-pabbikkhū* (Alw. I. 55).
- NIDDHANO** (*adj.*), Poor, needy [निर्धन]. Ab. 739.
- NIDDHĀRAṆAM**, Singling out, separating, specifying one of many [caus. निर्धु + ञ्]. Cl. Gr. 144.
- NIDDHOTO** (*p.p.p.*), Washed, clean [निर्धोत]. Pāt. 82; Att. 189.
- NIDDHŪNAKAM**, Throwing about the hands in eating (Vij.) [निर्धु + ञ्]. Pāt. 22. Goggerly says, "shaking the hands to disengage particles of food."
- NIDDISATI**, To point out, specify, mention, enumerate, declare; to describe, narrate, detail, explain [निर्दिश]. Mah. 248; P.f.p. *niddisatabbo* (Pāt. 9). P.p.p. *niddiṭṭho* (Ab. 13).
- NIDDOSO** (*adj.*), Faultless, guiltless [निर्दोष]. Dh. 221, 242.
- NIDDUKKHO** (*adj.*), Free from suffering, scatheless [निर्दुःख]. Dh. 390.
- NIDHĀNAGO** (*adj.*), Treasured up [निधान + ग]. Ab. 338, 339.
- NIDHANAM**, and -NO, Death [निधन, निधनस्]. Ab. 404; Mah. 253. *Nidhanam gato*, died (Mah. 256).
- NIDHĀNAM**, Depositing, treasuring up, enshrining; a receptacle, treasury; store, wealth, treasure [निधान]. Dh. 228. *Cattāri mahānidhānāni*, four great hoards of treasure (Man. B. 146). *Dhātunidhānakam*, enshrining of a relic (Mah. 196).
- NIDHĀNAVĀ** (*adj.*), Worth treasuring up, precious [निधान + वत्]. *Nidhānavatim vācam bhāsītā*, one who speaks words worth remembering (*hadaye nidhetabbayuttam vācam bhāsītā ti attho*).
- NIDHĀYA**, **NIDHETI**, etc., see *Nidhati*.
- NIDHI** (*m.*), A receptacle, depository; treasure [निधि]. *Nidhim nidheti*, buries a treasure (Kh. 12).
- NIDHIYATI**, see *Nidheti*.
- NIDHURO**, A bracelet. Ab. 285.
- NIDIDDHIKĀ** (*f.*), A sort of prickly nightshade, *Solanum Jacquini* [निदिग्धिका]. Ab. 585.
- NIGACCHATI**, To enter, come into; to undergo [निगम]. Dh. 25. *Dukkham n.*, to undergo suffering, to suffer (Dh. 13; Das. 36). *Dvayan nīgacchati*, incurs two things (F. Jāt. 11).
- NIGADATI**, To tell, declare, recite, explain [निगद]. P.p.p. *nigadito* (Alw. I. xiv).
- NIGĀDO**, Speech, recitation [निगद, निगाद]. Ab. 764.

**NIGAḶO**, A chain, fetter [निगड]. Ab. 364.  
**NIGAMANAM**, Deduction [निगमन].  
**NIGAMO**, The Veda; a town, market town [निगम]. Ab. 225, 868; Alw. I. 94.  
**NIGANTHO**, A Digambara or naked ascetic [निर्गन्ध]. Ab. 440; Mah. 66; B. Lot. 708; Dh. 241. The Niganṭhas were odious to the Buddhists (Dh. 398; B. Lot. 776). Fem. *nigaṇṭhi* (Pāt. v).  
**NIGGACCHATI**, To go out, depart, proceed or come forth from [निर्गम]. Kh. 21. Inf. *niggantum* (Mah. 233). P.p.p. *niggato*.  
**NIGGĀHA KO**, One who rebukes; one who coerces or oppresses [निग्राह + क]. Dh. 115; Alw. N. 120.  
**NIGGAHAṆO** (*adj.*), Free from attachment (see *Gahaṇam*).  
**NIGGAHANAM**, Censure, chastisement [निग्राहण]. Alw. I. 54.  
**NIGGAHESSATI**, see *Niggaṇḥāti*.  
**NIGGAHITO** (*p.p.p. niggaṇḥāti*), Restrained, confined, held back; rebuked, punished [निगृहीत]. Pāt. 29. *Niggaḥitā pāpabhikkhū*, the sinful priests who had been degraded (Mah. 20). In gram. the neuter *niggaḥitām* is the term for *anusvāra* (Sen. K. 202; Ab. 1115).  
**NIGGAHO**, Restraint, coercion, subduing; rebuke, censure, punishment, degradation [निग्रह]. *Niggaḥam karoti* (with gen.), to coerce, punish, censure (Mah. 19, 232). Alw. I. 54; Mah. 242.  
**NIGGAMANAM**, Exit, departure [निर्गमन]. Ab. 988.  
**NIGGAMO**, Going forth, departure; an issue, outlet [निर्गम]. *Jalaniggamo*, a drain, watercourse, spill-water (Ab. 660; Att. 211).  
**NIGGANDHO** (*adj.*), Inodorous; free from bad smell, sweet [निर्गन्ध]. Dh. 102.  
**NIGGAṆHANAM**, Restraint (from next). Dh. 405.  
**NIGGAṆHĀTI**, To restrain, coerce, subdue; to rebuke, censure, humble; to chastise, punish, degrade [निग्रह]. Fut. *niggaḥessati* (Dh. 58), *niggaṇhissati* (Dh. 96). P.pr. *niggaṇhanto* (Dh. 115). *Kilesaṃ niggaṇhanti*, they subdue their evil passions. With instr. *mustvāddena niggaṇhi*, rebuked him for his lie (Mah. 31; Dh. 307). Ger. *niggayha* (Dh. 271). Inf. *niggaḥetum* (Dh. 220; Mah. 233). P.p.p. *niggaḥito*.  
**NIGGATO** (*p.p.p. niggaḥchati*), Gone out, come forth, departed [निर्गत]. *Nagarā (abl.) niggaṭo*, having left the city (Sen. K. 317). *Tassa rak-*

*khāya niggaṭā*, who had come forward to protect him (Mah. 59). *Niggaṭadāḥo*, with projecting tusks (Ras. 20). *Bheriyā niggaṭāya*, when the drum has gone on its rounds.

**NIGGAYHAVĀDĪ** (*adj.*), One who censures another for his faults instead of winking at them [निगृह्य the gerund from निग्रह + वादिन्]. Dh. 14, 271.

**NIGGHOSO**, Noise, uproar [निघोष]. Ab. 128; Dh. 391; Ten J. 11.

**NIGGUMBO** (*adj.*), Free from bushes, clear, even [निर्गुम्भ].

**NIGGUNḌĪ** (*f.*), Name of a shrub, *Vitex Negundo* [निर्गुण्डी]. Ab. 574.

**NIGGUṆO** (*adj.*), Devoid of good qualities, bad [निर्गुण]. Dh. 425.

**NIGHANḌU** (*m.*), A collection of words or names, a vocabulary, a lexicon in which the words are classed according to subjects and not alphabetically [निघण्टु]. *Abhidhānappadīpikā* is an instance of a *Nighanḍu*. *Nighanḍūti rukkhādānaṃ ovaṇṇa-pakāsakaṃ sattham*, N. is a work setting forth the various names of trees, etc. (comp. Ab. 111). At Alw. I. lxxix, the word is used in its Vedic sense (see lxx, note).

**NIGHĀTETI** (*caus.*), To kill, destroy [निघातयति]. Mah. 133.

**NIGHO**, Grief, suffering, woe (Ab. 89). I have not found any equivalent of this word in Sanskrit. Fausböll suggests the etymology नि + घृ, but this is far from probable (Dh. 390).

**NIGRODHO**, The banyan or Indian fig-tree, *Ficus Indica*; a fathom = *vyāmo* [न्यग्रोध]. Ab. 551, 1042. *Maṇḍapākārena ṭhito mahānigrodho hoti*, there is a great banyan tree standing like a pillared hall (*ākārena*, Dh. 155). *Nigrodh-āraṇa*, a banyan grove. Alw. I. 65; B. Lot. 570; Dh. 163; Mah. 66, 95. *Ajapālanigrodho*, a certain banyan tree near Uruvela (Man. B. 166, 182), so called because shepherds used to take shelter under its shadow (Vij.). *Nigrodhapakkam*, a banyan fruit (a sort of fig, proverbial for insipidity, Ten J. 108).

**NIGUHITO** (*p.p.p.*), Covered, concealed [निगृहित = गृह]. Ab. 834.

**NIHANTI**, To put down; to settle, put an end to; to strike down, destroy [निहन्]. *Dakkhiṇaṃ jānumaṇḍalaṃ paṭhaviyaṃ nihantvā*, putting his right knee on the ground (Gog. Ev. 8). *Nihacca*

*ripavo 'khile*, having destroyed all my enemies. *Tamañ nihanivá*, having dispelled darkness (Ját. 34, another ger. *nihanitvá* Ját. 40). Pass. *nihanñati*. P.p.p. *nihatō*. Caus. *nighdteti*.

**NIHĀRAKO** (*adj.*), Carrying away [निहारक]. *Matanīhārako*, one who carries a corpse to the funeral pile (Mah. 66).

**NIHARAṆAKO** (*adj.*), One who drives out [next + क].

**NIHARAṆAM**, Removal, taking out, expulsion [निहारण]. Ab. 1167.

**NIHARATI**, To draw out, release, take out, carry away, take away, remove, dismiss [निहृ]. *Niharitvā 'dhikarapañ tam*, having removed this occasion of offence (Mah. 19). *Sayodhañ nīhari*, sent him forth with his warriors (Mah. 61, comp. 135, and 255 *nīharittha kumārakañ*). Of dismissing a priest from the priesthood (Mah. 207). *Rañño aṅgulito rājamuddikañ nīharitvā*, taking from the king's finger the royal signet (Dh. 154). *Assa mēnañ nīharinsu*, they took down his pride (Dh. 384). *Porāpaka-uyyānapālañ nīharitvā*, having dismissed the old gardener (F. Ját. 6). *Dakkhiṇaṃ jānumaṇḍalaṃ paṭṭhaviyañ nīharitvā*, bringing down his right knee upon the ground (Gog. Ev. 8). F. Ját. 53; Dh. 94, 411. P.f.p. *nīharitabbo* (Dh. 239). P.p.p. *nīhaṭo*. Caus. *nīharāpeti* (Mah. 128). *Suvaṇṇaṃ nīharāpesi kaṭṭhakaraṇāya*, caused gold to be taken (from the treasury) to make the vase (Mah. 111). Pāt. 14, 93.

**NIHĀRO**, Way, manner (Vij.) [निहार]. *Imind nīhārena*, in this way (Das. 38; Dh. 384, 303). *Gaṃpavāsanānīhārena vāsanañ nivāseti*, he puts on his garment by way of entering the village, or with a view to entering the village.

**NIHĀRO**, Fog; frost [नीहार]. Ab. 56; Dh. 384.

**NIHATO** (*p.p.p. nihanāti*), Struck down, destroyed, ruined; put an end to, decided, settled [निहत]. F. Ját. 49. *Nihatamāno*, whose pride is removed, humbled (Dh. 263, 384). *Nihatādhikarapañ*, a decided case, a question that has been settled (Pāt. 16). *Nihatā hīnavaddā*, heretics are avoided by you (Ten J. 117).

**NIHAṬO**, and **NIHATO** (*p.p.p. nīharati*), Removed, taken away, etc. [निहृत]. Dh. 369. At Dh. 405 *nīhato*.

**NIHĪNAKO** (*adj.*), Low, vile [निहीन + क]. Ab. 516.

**NIHĪNO** (*p.p.p. nihīyati*), Low, vile, base, con-

temptible [निहीन]. Ab. 699. *Nihīnakammo*, one whose actions are base or evil (Dh. 54).

**NIHITO** (*p.p.p. nidahati*), Laid down; treasured up [निहित]. *Nihitadapḍo nihitasattho*, laying aside the stick and the sword, i.e. clement, merciful. *Nihitadhano*, one who has hoarded wealth (Ras. 36). *Nihitāni*, treasures.

**NIHĪYATI** (*pass.*), To deteriorate, perish, decay [निहीयते = निहा]. *Nihīyati tassa yaso kāḷa-pakkhe 'va candimā*, his fame wanes like the moon in the dark fortnight (Sigālovāda S.).

**NIJIGĪMSANĀ** (*f.*), Covetousness (from next).

**NIJIGĪMSATI**, To wish to take, covet, try to get [नि + जिहीर्षति]. P.pr. *nijigimsāno* (Alw. N. 121). Comp. *Jigimsati*.

**NIJIGĪMSITĀ** (*adj.*), Covetous, rapacious [नि + जिहीर्ष + तृ].

**NIJJALO** (*adj.*), Without water, dry [निर्जल].

**NIJJARO** (*adj.*), Free from decay, not growing old [निर्जर]. Masc. *nijjaro*, a deva (Ab. 12).

**NIJJATO** (*adj.*), Disentangled [निस् + जटा].

**NIJJHĀMATANHIKO**, This is the name of a class of Pretas, who wander about the world of men tormented with perpetual thirst (Man. B. 58, 105, 458). Subhūti sends me the foll. from Sārasaṅgaha: *nijjhāmataphikā nāma rukkhasusire jalamāna-aggikkhandho viya antojalamnaggijāldhi abbhākatapetā*, "The N.s are pretas who are tormented with flames that burn within their bodies like a mass of fire burning in the hollow of a tree." Another comment says, *araññe jhāma-khāpuko viya*, "like the scorched stump of a tree in the forest." I am inclined to think the meaning of the word to be "whose thirst never wastes (or diminishes)." Sanskrit *nis + kṣhāma + trishṇā + ika*. On the other hand, it may possibly represent a Sanskrit word *nikṣhāma + trishṇā + ika*, "consumed with thirst."

**NIJJHĀNAM**, Sight; insight, intuition, perception [निज्ज्ञान]. Ab. 775.

**NIJJHĀPETI** (*caus.*), To give to understand (Vij.) [caus. निज्ज्ञे]. Dh. 105.

**NIJJHARO**, A cascade [निज्जहार]. Ras. 27.

**NIJJĪVO** (*adj.*), Lifeless [निर्जीव]. Dh. 173.

**NIJO** (*adj.*), Own [निज]. Ab. 736; Att. 180. *Nijavamsa*, his own dynasty (Mah. lxxix). See also *Niyo*.

**NIKĀMAM** (*adv.*), Willingly, voluntarily [निक्कामम्]. Ab. 469.

**NIKĀMETI**, To long for, care for [निकम]. *Jvī-tam anikāmayam*, indifferent to life (Dh. 256). Pāt. xlv.

**NIKĀMO**, Desire [निकाम]. Ab. 826. *Nanikāmo*, undesirable, disagreeable (Dh. 55).

**NIKAṆṆIKAM**, [नि + कर्ण + क्]. *Nikaṇṇikam jappeti*, to whisper into the ear (Pāt. 105).

**NIKANTI** (f.), Desire, wish [नि + कान्ति]. Ab. 162; Dh. 413.

**NIKARO**, A multitude, quantity [निकर]. Ab. 629.

**NIKASO**, A touchstone; a whetstone [निकष]. Ab. 528.

**NIKATI** (f.), Baseness, dishonesty, fraud [निकृति]. Ab. 177.

**NIKATO** (p.p.), Base, dishonest, wicked [निकृत]. Ab. 737.

**NIKAṬO** (adj.), Near [निकट]. Ab. 705, 1194.

**NIKATṬHE** (adv.), In the neighbourhood, near; shortly, soon [loc. निकट]. F. Jāt. 50.

**NIKĀYO**, A multitude, assemblage; a collection; a class, order, group; an association, fraternity, congregation; a house, dwelling [निकाय]. Ab. 205, 632, 1104. *Aññatara devanikāyo*, some one class of devas. *Bahū sattanikāyā*, many classes of beings. *Jāte aññanikāye pi*, even when another association of nuns was formed (Mah. 120). The three fraternities of priests mentioned at Alw. I. x, xi, are those of the Abhayagiri, Jetavana and Mahāvihāra monasteries, all of Ceylon (Subh.). The name Nikāya or Collection is given to certain divisions of the Tipiṭaka or Buddhist scriptures. The five nikāyas are the five divisions of the Sutta Piṭaka, each containing a certain number of the discourses of Buddha and his apostles (E. Mon. 168, 169, 172; Alw. I. 63). Their names are *Dīghanikāyo*, *Majjhimanikāyo*, *Saṃyuttanikāyo*, *Aṅguttaranikāyo*, *Khuddakanikāyo*. By the four Nikāyas are meant the first four of these. *Khuddakanikāya* seems also to be used in a different sense; I find the following in the Aṭṭh. on Brahmajāla Sutta, *Katamo Khuddakanikāyo ? sakalam Vinayapiṭakam Abhidhammapiṭakam Khuddakapāṭhādayo ca pubbe nidassitapañcadasabhedā, iha petvā cattāro nikāye avasesam Buddhavacanam ti*, "What is the K. Nikāya? The whole of the Vinaya and Abhidhamma Piṭakas, and the above-enumerated fifteen books, Khuddakapāṭha, etc." From the same work I extract the passage relating to Khuddakapāṭha in the account of the Rehearsal:

*tato param Jātakam Mahāniddeṣo Cūlaniddeṣo Paṭisambhidāmaggo Suttanipāto Dhammapadam Uddanā Itivuttakam VinānaPetavatthu Therā Therigāthā ti imāni tantim saṅgāyitvā Khuddakagantho nāma ayaṇ ti ca vatvā Abhidhammapiṭakasmim yeva saṅgaham āropayimsūti Dīghabhāṇakā vadanti, Majjhimbhāṇakā pana Cariyāpiṭaka-ApadānaBuddhavaṃsesu saddhim sabbam pi tam Khuddakagantham Suttantapiṭake pariyāpannaṇ ti vadanti*, "Next in order having rehearsed the text consisting of the Jātaka, Mahā and Cūla Niddeṣa, Paṭisambhidāmagga, Suttanipāta, Dhammapada, Uddāna, Itivuttaka, Vināna and Peta Vatthu, Thera and Therī Gāthā, and called it Khuddakagantha, according to the Dīghanikāya professors they made of it a canonical text forming part of the Abhidhamma; but the professors of the Majjhimanikāya, on the other hand, assert that with the addition of Cariyāpiṭaka, Apadāna and Buddhavaṃsa the whole of this Khuddakagantha was included in the Sutta-piṭaka." See *Tipiṭakam*.

**NIKETANAM**, A house, habitation [निकेतन]. Ab. 206.

**NIKETO**, A house, dwelling, home [निकेत]. Dh. 281; Ten J. 119.

**NIKHANATI**, To dig into, to bury [निकख]. *Sesaṃ bhūmīyaṃ nikhānitvā*, having buried the rest in the earth (Dh. 114). P.p.p. *nikhāto*, buried, implanted (Dh. 283).

**NIKHILO** (adj.), Entire, all [निकिख]. Ab. 702.

**NIKITṬHO** (p.p.p. next), Low, vile, outcast [निकट]. Ab. 699. Comp. *nikatṭhe*.

**NIKKADDPHATI**, To cast out, expel, dismiss [निकृष]. Ger. *nikkaḍḍhitvā* (Mah. 26). P.p.p. *nikkaḍḍhito* (F. Jāt. 3; Alw. I. 63). *Gehā s.*, to turn out of doors (Dh. 241). Caus. *nikkaḍḍhēpeti* (Pāt. 13; Dh. 241, 243).

**NIKKĀMĪ** (adj.), Free from kāma or desire [निकाम]. Kh. 8.

**NIKKAMMO** (adj.), Without occupation [निकर्म]. Dh. 171.

**NIKKAṆKHĀ** (f.), Absence of doubt, certainty [निस + काङ्क्षा].

**NIKKAṆKHO** (adj.), Free from doubt [as last]. *Tesu sarāpesu nikkāṇkho hūtvā*, having faith in the three Refuges (Dh. 245).

**NIKKASĀVO** (adj.), Free from impurity or sin [निस + कषाय]. *Anikkasāvo*, impure (Dh. 2).

NIKKESO (*adj.*), Bald [निकेश].

NIKKHAMANAM, Going out or away, departure [निक्रमण]. Dh. 106, 160, 190.

NIKKHAMATI, To go out, set out, start, go forth, go away, depart [निक्रम]. Used like *abhinikkhamati* of giving up the world to devote oneself to the ascetic life (Mah. 10). *Nikkhamitum nāsakkhi*, could not get out, or escape (F. Jāt. 5; Ten J. 40). Aor. *nikkhami* (Dh. 108; Ten J. 111; Mah. 204). Ger. *nikkhamma* (Mah. 139, 233), *nikkhamitvā* (Dh. 103, 233; F. Jāt. 53). P.p.p. *nikkhamanto*, *nikkhamito*. Caus. *nikkhameti* (Dh. 416).

NIKKHAMO, Going out, exit [निक्रम]. *Bhikkhamakulāni*, ladies who do not go out of doors (Dh. 233).

NIKKHANTO (*p.p.p. nikkhamati*), Gone out, departed [निक्रान्त]. *Kāmanikkhanto*, having departed from lust.

NIKKHEPO, Putting down, depositing, rejection [निक्षेप]. *Padanikkhepo*, setting down the foot (Dh. 282). *Dehanikkhepaṭṭhānamhi*, on the spot where the body was deposited (Att. 138; Mah. 125).

NIKKHIKO, A royal treasurer or mint-master [निकिक्क]. Ab. 343.

NIKKHIPANAM, Putting down [निक्षिपण]. *Padanikkhipanam*, setting down the foot.

NIKKHIPATI, To put or throw down; to lay or throw aside; to lay up, deposit, keep [निक्षिप]. *Pādam n.*, to set down the foot, tread. *Pādamāle nikkhipi*, laid it at his feet (F. Jāt. 5). *Dhanusaraṇa ca nikkhippa* (*ger.*), laying aside his bow and arrows (Mah. 78). *Kākakulāvake attano apḍakam nikkhipitvā*, having laid her own egg in the nest of the raven (F. Jāt. 49). *Bhikkhūnā tam ctoṣaṇam nikkhipitabbam*, the priest must keep his robe by him (Pāt. 8). *Aññaṃ nikkhipitvā aññaṃ bhāsati*, means one thing and says another (lit. keeps one thing in his mind). Caus. *mañjūsāya nikkhipāpeti*, caused it to be deposited in a casket (Ten J. 51).

NIKKHITTO (*p.p.p. last*), Put down, thrown down; laid aside; deposited [निक्षिप्त]. *Anikkhittadhura*, docile, amenable to discipline (lit. "by whom the yoke, or the burden (?), is not thrown off").

NIKKHO, and NIKKHAM, A golden ornament for the neck or breast; gold; a weight of gold equal to five suvaṇṇas [निक्ह]. Ab. 480, 888; Dh. 367. A form *nekha* occurs at Dh. 41.

NIKKILESO (*adj.*), Free from Kileśa [निकिलेश]. Dh. 369, 370.

NIKKOSAJJO (*adj.*), Free from sloth, diligent [निस + कीसीय]. Ab. 516.

NIKKUJJITO (*adj.*), Overturned, upside down [निस + कुञ्जित]. *Nikkujjito udakumbho*, a waterpot upset (Jāt. 20). *Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannam vā vivaṛeyya*, 'tis as if one should set up that which is overthrown or reveal that which is hidden (this formula occurs at the end of a great many sūtras). Of the reading *kk* I think there can be no doubt. I find it in two MSS. of Sigālovāda, in one MS. of Subha Sutta, and at the end of Sāmaññaphala Sutta in two MSS. My copy of the Comment on the latter sūtra says *nikkujjitaṃ ti adhomukhaṃ ṭhapitaṃ heṭṭhāmukhajātaṃ vā*. It is true that at Mah. 133 we have *nikkujjitaṃ nāvam* ("a canoe which was turned up on the beach," Turnour), but it is clear that in this case the exigency of metre has determined the loss of one *k*. At Pāt. 61 we have a noun *nikkujjana*, "reversal, upsetting," as if from a verb *nikkujjati* or *nikkujjeti*, "to upset," which however I have not met with (*pattanikkujjanavasena*, like the upsetting of a bowl). See *Nikkujjati*.

NIKUBBATI, To deceive, cheat, defraud, overreach [निकु]. Kh. 16.

NIKUJJATI, To attach importance to, lay to heart.

The etymology of this word I have entirely failed to trace. I have met with it only in Sāmaññaphala Sutta, where the foll. formula occurs six times, *anabhinanditvā appaṭikkositvā anattamaṇo anattamanavācaṃ anicchāretvā tam eva vācaṃ anugaṇhanto anikujjanto utṭhāy' dsaṇḍ pakkāmiṃ*. "Expressing neither praise nor blame, feeling annoyed yet uttering no word of annoyance, acquiescing in the words (of the Tīrthaka) though attaching not the slightest value to them, I rose from my seat and went my way." The comment of Buddhaghosa is as follows, *anugaṇhanto ti sārato agaṇhanto anikujjanto ti sāravaṇa' eva idaṃ nissaraṇam ayaṃ paramattho ti hadaye aṭṭhapento vyañjanam paṇḍana uggahitaṃ c'eva nikkujjitaṃ ca* (my MS. reads *nikk-* in this second place); which with Vjiesinha's help I render thus: *anugaṇhanto* means not going into the matter according to its essence but merely acquiescing, *anikujjanto* means not laying the Tīrthaka's words



to heart according to their very essence, and saying This is useless (? Vij.) or This is Truth, but only the outward form of the words is by him learnt and noted. It is clear that this word has been somewhat confounded with the last, as the *k* has in a few instances been doubled. I have two MSS. of *Sāmaññaphala S.*, one Sinhalese and one Burmese, and the formula occurs in the case of each of the six Tirthakas. In one instance the Burmese MS. has *nikk-*; and the Sinhalese has in one case *nikk-*, and in two others *nik-* corrected to *nikk-*. Thus out of twelve places we have *nikk-* four times and *nik-* eight. My single copy of the atth. has *nik-* once and *nikk-* once. The Burmese MS. reads once *anikkujjhento* and once *anikujjhento*, an attempt of the copyist to make sense of a word he did not understand. Burnouf has adopted this reading, for he renders the word "reprimant toute expression de colère" (Lot. 454).

NIKUNJO, and JAM, A thicket, a bower [निकुञ्ज]. Ab. 609.

NILATTAM, Dark blue colour, blueness [नील + त्व]. Cl. Gr. 96.

NILAYO, A dwelling, habitation, lair, nest [निलय]. Ab. 205.

NILI (f.), The indigo plant [नीली]. Ab. 585.

NILIKĀ (f.), Name of an aquatic plant (*séphalikā*); Vallisneria [नीलिका]. Ab. 575, 689.

NILINI (f.), The indigo plant [नीलिनी]. Ab. 585.

NILIYATI, To settle down, alight; to lurk, hide [निली]. *Ekam rukkhāṃ purato katvā niliyi*, ensconced himself behind a tree, lit. putting a tree in front of him lay hid (Dh. 115). *Bhikkhavo keci niliyimsu tahiṃ tahiṃ*, some of the priests concealed themselves in different places (Mah. 237). *Sākhagge niliyi*, perched on the top of a branch (F. Jāt. 12, of a bird). Ger. *niliyitvā* (ditto). P.p.p. *nilīno*, perched, hidden. *Sākhāya nilīno*, perched on a branch (F. Jāt. 12; Ten J. 112). *Tattha tattha nilīnā*, lying in wait here and there (Ras. 39).

NILLAJJO (adj.), Shameless [निलज्ज].

NILLEHAKAM, Licking [निल्स + लेह + क]. Pāt. 22.

NILLOPO, Plundering [निल्स + लुप + क].

NILO (adj.), Black; dark blue; dark green [नील]. Ab. 96. *Nilagīvo*, a peacock (Ab. 634). *Nilasappo*, a whip-snake (Ab. 652). *Nil-uppalam*, a blue lotus or water-lily (Cl. G. 78; Dh. 233).

*Rājavyāṇe ghanacchāye sītale nīlasaddale*, in the royal pleasure garden deep-shaded and cool, with knolls of dark-green turf (Mah. 84). *Harito sampajjamaṇo nīlapaṇṇo dūmo*, a verdant, flourishing tree with dark-green leaves (Ten J. 119). *Nīlobhāsam veḷuvanaṃ*, bamboo grove of bright green. *Nīlamorā*, the blue peacock (as opposed to the gold-coloured one, Ten J. 112).

NĪLO, and NĪLAM, A nest; a lair, haunt, receptacle, [नील]. Ab. 627. *Nīlajo*, a bird (Ab. 625). See also *Nidāham*.

NIMANTANAM, Invitation [निमन्त्रण].

NIMANTETI, To invite, offer [निमन्त]. With Instr. *bhāttena n.*, to invite to dinner (Att. 213; Mah. 89); *Magadharaṇṇo rajjena nimantiyamaṇo taṃ paṭikkhipitvā*, when offered the kingdom of the king of M. having refused the same (Dh. 118); *Odanena nimantemi*, I invite you to partake of boiled rice (Pāt. 88); *Asanena bhikkhūṃ n.*, to invite a priest to a seat; *Saṅghabodhikūṃdraṃ rajjena nimantesi*, offered the kingdom to prince S. (Att. 197). *Samapaṃ Gotamaṃ nimantitvā*, having invited the ascetic G. to my house (Dh. 98; F. Jāt. 52; Mah. 6). *Sabbam saṅgham nimantayī*, gave this invitation to the whole clergy (Mah. 174). P.p.p. *nimantito*, invited. *Micchādiṭṭhikena kira Tathāgate nimantite*, the Buddha having, as rumour said, been invited by a heretic to his house (Dh. 98). *Yena bhāttena nimantito*, being invited to partake of which meal (Pāt. 90).

NIMBO, A tree bearing a very bitter fruit, the Nimb or Azadirachta Indica [निम्ब]. Ab. 570; F. Jāt. 6.

NIMILETI, To close the eyes [निमील]. *Olokeno mahādhūpaṃ nīpanno 'va nīmīlayi*, even as he lay gazing on the Great Shrine he closed his eyes in death (Mah. 199). P.p.p. *nīmīlito*. *Nīmīlita-mattesu yeva akkhiṃsu*, the instant his eyes were closed (Sām. P. A.). *Gajaniṃlitaṃ*, "the elephant's wink of pride" (Att. 195). At Dh. 268 *nīmīletvā* wrongly for *nīmīletvā*.

NIMITTAM, A sign, mark, token, omen; cause, reason; pudendum [निमित्त]. Ab. 91, 273, 278. *Subhanimittam*, a favourable omen. *Ādise..sakam mukhanimittam paccavekkhamāno*, beholding in a mirror the reflexion of his own face (Sām. P.). *Kena kena nimittena sīma ettha gatā ti ce*, if (you ask) by what landmarks the boundary passed (Mah. 99, comp. Ras. 69). *Sabbam nimittam*

*divāna*, beholding each prognostication realized (Mah. 135). *Nimittam etaṃ na samanupassāmi*, I see no reason for this (B. Lot. 403). *Nimittam kareti*, to drop a hint. *Nimittakammaṃ* or *nimittakaraṇaṃ*, a hint or insinuation (for a full illustration see *Obhāso*). *Nimittam gaṇhāti* or *gaṇeti*, to fall in love (Dh. 85, 86; comp. Clough's Dict. "*nimittagrahaṇa*, affected by personal beauty, falling in love"). *Kilesāparinibbānanimittam* (*adj.*) *khaṇḍhaparinibbānaṃ*, annihilation of the elements of existence caused or heralded by annihilation of human passion (Dh. 350). *Animittā* (*adj.*) at Dh. v. 92 is I think rightly rendered by Max Müller "unconditioned," lit. "free from marks or attributes;" the comment explains it as "free from the three nimittas, *rāga*, *dosa*, *moha*," which indeed are attributes of sentient existence. *Animittam anaṇṇātaṃ maccedānaṃ idha jīvitaṃ*, man's life here below is unmarked and unknown (Das. 34). As one of the technical terms of the Buddhist system of ecstatic meditation *nimittam* is the first sign of mental illumination produced by the successful exercise of *kammaṭṭhāna*. In the *kaṣipakammaṭṭhāna* it is said to be established when the coloured circle is seen equally well with the eyes open and shut, the phenomenon of the circle seen with the eyes closed being the *nimitta*, "sign or indication" that supernatural illumination is attained. In the *anāpānasatikammaṭṭhāna* the priest with his eyes closed sees a form as of a star or gem or cloud or garland, etc. (Man. B. 244, 253, 255, 258, 260, 302).

**NIMMADDANAM**, Crushing, subduing (from next). Mah. 96.

**NIMMADDETI** (*caus.*), To crush, subdue, overcome [निस् + caus. मुद्]. Alw. I. 55. Pass. *nimmaddhiyati*.

**NIMMAKKHIKO** (*adj.*), Free from flies [निर्मक्खिक्]. Used of honeycomb it means pure and clear (Dh. 106, 156).

**NIMMALO** (*adj.*), Stainless, pure, innocent [निर्मल]. Dh. 44.

**NIMMAṆSO** (*adj.*), Fleshless [निर्मांस]. Mah. 38.

**NIMMĀNAM**, Measuring; forming, making, creation, fabrication [निर्माण]. Ab. 911. The *nimmānarati devā* are the inhabitants of the 5th devāloka. Subhūti sends me the foll. from Niddesa Atth., *pakatipāṭiyattārammaṇato atirekkaṃ ramitukamāṭākaḷe yathārocitaṃ dhamma-*

*paṃ nimminitvā ramanti, tasmā nimmānaratiṇaṃ devānaṃ nimmitā kāmā nāma*, "when they wish to enjoy themselves in a greater degree than the enjoyments (*dhamma*, lit. materials of enjoyment) originally prepared for them admit of, they create ad libitum new sources of pleasure and enjoy themselves; accordingly the pleasures of the N. devas are called created pleasures." The explanation given at B. Int. 606 is purely fanciful; so also, I need hardly say, is the wonderful etymology given by Clough in his Dict. "*nir neg. māna measure, rati copulation*, so called on account of the beings who inhabit it being immersed in boundless concupiscence" (!). Man. B. 25.

**NIMMANTHYO** (*adj.*), To be stirred or rubbed [निर्मन्थ]. Ab. 419.

**NIMMĀTĀ** (*m.*), A maker, creator [निर्मातृ].

**NIMMĀTĀPITIKO** (*adj.*), Without father or mother, orphan [निस् + मातापितृ + क]. Dh. 217, 328.

**NIMMATHITO** (*p.p.*), Agitated [निर्मथित].

**NIMMINĀTI**, and **NIMMĀYATI**, To form, make, fashion, build, to create, cause to appear by supernatural power [निमा]. *Sakko.. mahallaka-asuravāṇṇaṃ nimminitvā*, Indra having assumed by his supernatural power the form of an aged Asura (Dh. 193, comp. Ras. 19). Aor. *nimmāya nāgarājā so buddharūpaṃ manoharaṃ*, the Nāga king caused to appear an exquisite image of Buddha (Mah. 27, comp. 112). P.f.p. *nimmātabbo*. Caus. *nimmāpeti*. Comp. *Māpeti*.

**NIMMITO** (*p.p.* last), Made, fashioned, created [निर्मित]. *Vatthadantādinimittā*, fashioned out of cloth, ivory, etc. (Ab. 523). *Iddhīhi vīya nimmitaṃ... rūpaṃ*, an image (looking) as if created by supernatural power (Mah. 242, comp. 27). *Vissakammund nimmitasadisāṃ*, like a creation of the celestial architect (Br. J. S. A.). One of the divisions of Kāma is into *nimmitā kāmā*, like those of the Nimmānarati angels, and *animmitā kāmā*, ordinary pleasures.

**NIMMOKO**, The slough or cast-off skin of a snake [निर्मोक]. Ab. 655.

**NIMUGGO** (*p.p.* *nimujjati*), Sunk, immersed [निमुच]. *Khuddakajalāsāye nipatitvā nimuggā*, falling into a pond she was immersed (Att. 218). *Sake muttakarise nimuggā*, wallowing... (Dh. 315).

**NIMUJJATI**, and **NIMMUJJATI**, To sink, dive, plunge [निमज्ज् and निर्मज्ज्]. *Nimujjamāno*, diving under water (Mah. 59). Caus. *Maccurđjā catusu apāyasamuddesu nimujjāpeti*, the king of death causes them to plunge into the four oceans of Future Punishment (Dh. 225). *Nimmujitvā paṭhaviyā-gantvā*, going through the earth after sinking into it (miraculously, of an Arhat, Mah. 13). *Udake nimmujjito*, plunged or immersed in the water (Dh. 225, this is perhaps a p.p.p. of the caus.).

**NINĀDAVĀ** (*adj.*), Noisy [निनाद् + वल्]. Att. 211.

**NINADO**, and **NINĀDO**, Noise [निनद्, निनाद्]. Ab. 128.

**NINDĀ** (*f.*), Blame, rebuke, reproach; abuse, defamation, scorn, contempt [निन्दा]. Ab. 121, 1055; Dh. 15, 26, 55.

**NINDATI**, To blame, reproach; to despise [निन्द्]. P.p.p. *nindito*. *N'atthi loke anindito*, there is none in this world who escapes reproach (Dh. 41).

**NINĀKO**, A sort of deer [न्यङ्कु]. Ab. 619.

**NINNĀDI**, (*adj.*), Resounding [next + इन्]. B. Lot. 566; Ab. 129.

**NINNĀDO**, Noise, sound [निस् + नाद्]. *Saṅkha-paṇavaninnādo*, the sound of chanks and drums. (Att. 135).

**NINNAGĀ** (*f.*), A river [निस्सगा]. Ab. 681.

**NINNAHUTAM**, One of the high numerals; 10,000,000<sup>5</sup>, or 1 followed by 35 ciphers [निस् + हुत्]. Ab. 474. See *Saṅkhyā*.

**NINNAM**, Depth, low ground; the sea, the deep [निज्ज]. *Ninnam pavattati*, flows down to the low ground (Kh. 12). *Ninne vā yadi vā thale*, on sea or on dry land (Dh. 18).

**NINNĀMETI**, To put out, as the tongue [निस् + नामयति = नम्].

**NINNAYO**, Certainty [निर्णय]. Ab. 171 (*nippaya*, which I think is wrong).

**NINNEJAKO**, A washerman [निर्णेजक्]. Ab. 510.

**NINNO** (*adj.*), Deep, lowlying [निज्ज]. Ab. 669. *Ekasmiṃ ninne sakaṣamagge*, in a deeply sunk cart road (Ten J. 3). *Ninnam thānam unnamati*, the low places lift themselves up (B. Lot. 576).

**NIPACCĀKĀRO**, Subjection, inferiority, servitude, service [निपत्थ + आकार].

**NIPACCATI** (*pass.*), To be laid down, settled, determined [निपत्थते]. Sen. K. 225 (a comment in

the India Office Library explains it by *thapayati nipphādiyati*).

**NIPAJJATI**, To lie down [नि + पज्जते = पद्].

*Bhagavato pādamūle nipajjitvā*, throwing themselves at the feet of B. (Dh. 109). *Tiṭṭhantā* (*pl. m.*) *nisīdantā nipajjantā*, standing, sitting or lying (Dh. 153). Aor. *nipajji* (Mah. 229), *nipajjittha*, (Mah. 243), *nipajjatha* (Mah. 211). Fut. *nipajjissati* (Dh. 82). Ger. *nipajja*, *nipajjitvā* (Att. 198, Mah. 194). Inf. *nipajjituṃ*. P.p.p. *nipanno*, Caus. *nipajjāpeti*, to cause to lie down, to set down (Mah. 58; Dh. 94; Alw. I. cvii; Ten J. 29; F. Jāt. 12, 58).

**NIPAKO** (*adj.*), Prudent, wise. Dh. 58; Cl. Gr. 97. Comp. *Nepakkam*.

**NIPĀNAM**, A trough near a well [निपाज्]. Ab. 680.

**NIPANNO** (*p.p.p. nipajjati*), Lying down, lying [नि + पन्न = पद्]. *Parinibbānanaṃcamhi nipanno*, stretched on the bed of death (Mah. 47, 108; Dh. 376). F. Jāt. 4, 54; Dh. 95; Mah. 199, 230.

**NIPĀTANAM**, Causing to descend, striking; flying down or about [निपातन]. *Nisitasatthanipātana*, with strokes of sharp swords (Att. 201). Dh. 198.

**NIPATATI**, To fall down, to descend; to rush or fly about [निपत्]. Dh. 123, 198; Ten J. 36. P.p.p. *nipatito* (Att. 218). Caus. *nipādeti*, to throw down, to let fall; to lay down, deposit; to overthrow, ruin, destroy. *Vāriṃ savantṭu nipātaya*, cause the (marsh) waters to discharge themselves into the rivers. To deposit (Mah. 179). *Sattham nipādetvā*, having got him slain with the sword, lit. having caused the sword to fall upon him (Mah. 250). *Duṭṭhāmacce nipātiya*, having slain those wicked ministers (Mah. 233).

**NIPĀTHO**, and **NIPĀTHO**, Reading, studying [निपठ, निपाठ]. Ab. 774.

**NIPĀTĪ** (*adj.*), Flying down or about, wandering [निपातिन्]. Dh. 7.

**NIPĀTO**, Falling down, descending; (in gram.) a particle or indeclinable [निपात]. Ab. 1121; Dh. 22; Ten J. 55. *Nipātapaḍaṇṇam*, an indeclinable word, an adverb or particle. *Have ti nipātamatte*, "Have" is a particle, or a mere particle (Dh. 266).

**NIPĪYATI** (*pass.*), To be drunk in, imbibed [निपीयते, pass. निपा]. Att. 191.

**NĪPO**, The tree *Nauclea Cadamba*, a species of *Asoka* tree [नीप]. Ab. 561, 563.

**NIPPACCAYO** (*adj.*), Unprovided with requisites, destitute [निस् + प्रत्यय]. Dh. 113, see *Paccayo*.  
**NIPPAJJATI**, To be accomplished, effected, to succeed; to ripen [निष्पद्य]. *Amhākaṃ sassaṃ eka-udaken' ova nippajjissati*, our crop will get ripe with a single watering (Dh. 351). *Ajja amhākaṃ kammaṃ nippajjissati*, to-day our business will be effected (Dh. 233, comp. 249). *Nippajjāpetvā* at F. Jāt. 12 should be *nippajjāpetvā*. P.f.p. *nippajjje*, to be effected, etc. *Vuttihinippajjasasaka*, having crops to be ripened by rain (Ab. 168). P.p.p. *nippaṇno*. Caus. *nippahūdeti*.  
**NIPPAKKO** (*adj.*), Boiled, infused [निष्पक्व]. Ab. 743.  
**NIPPAÑÑO** (*adj.*), Unwise, foolish [निस् + प्रज्ञ]. Dh. 330.  
**NIPPAPAÑÑO** (*adj.*), Free from delay; free from the conditions, such as lust, pride, anger, which delay a man in his spiritual progress [निष्प्रपञ्च]. Dh. 45, 287. See *Papañco*.  
**NIPPĀPO** (*adj.*), Sinless [निष्पाप]. Dh. 37.  
**NIPPĀVO**, Winnowing, clearing [निष्पाव]. Ab. 773.  
**NIPPESIKO**, A juggler? [निष्पेक्षिक?]. *Nippesikas* are classed with cheats, nemittakas and other bad characters in Br. J. S. The comment says *nippeso eṭṭaṃ ti nippesikā*.  
**NIPPHĀDANAM**, Accomplishment [निष्पादन]. Att. 199. *Nippahādanako* (*adj.*), accomplishing.  
**NIPPHĀDETI** (*caus. nippajjati*), To accomplish, effect, settle, bring to a successful termination, perform, produce, procure [निष्पादयति]. Dh. 333, 407. Pass. *nippahādiyati*. P.p.p. *nippahāditā*.  
**NIPPHALO** (*adj.*), Fruitless, useless, without reward, unprofitable [निष्फल]. Ab. 1145; Kh. 11.  
**NIPPHANNO** (*p.p.p. nippajjati*), Arisen, produced; formed, effected, accomplished; springing from, made [निष्पन्न]. Kh. 21. *Yathā pana dāru-ḍḍhi nippaṇṇāni tāni bhāṇḍāni dārumayāḍḍhi nāma heṇṭi*, as wares made of wood and so on are called dārumaya and so on (Dh. 90). *Attano puñña-subbhāvāna nippaṇṇaṃ aṇṇapadaṃ*, this hermitage created by the power of his good karma (Jāt. 7).  
**NIPPHĀTITO** (*p.p.p.*), Ruined, destroyed [निष्पातित]. Dh. 142.  
**NIPPHATTI** (*f.*), Perfection, accomplishment [निष्पत्ति]. *Sarārenippatti*, bodily perfection (Dh. 139). *Paṭṭhaṇḍya nippattiṃ diṣvā*, beholding the

accomplishment of her prayer (Dh. 253). *Sabba sippe* (*loc.*) *nippattiṃ patvā*, having become accomplished in every branch of education (Dh. 116). Ab. 912; Sen. K. 212.  
**NIPPILETTI**, To importune, vex [निस् + caus. पीड]. *Punappuna nippīḍiyamano*, being again and again pressed for a reply (Dh. 165).  
**NIPPITIKO** (*adj.*), Free from active joy [निस् + प्रीति + क]. B. Lot. 805.  
**NIPPURISO** (*adj.*), Without men, without people, [निष्पुरुष]. Jāt. 58.  
**NIPUNO** (*adj.*), Clever, skilled, sharp, intelligent; delicate, subtle, abstruse [निपुण]. Ab. 721; Mah. lxxvii. *Nipunaṃ pañhaṃ*, an abstruse question (Att. 230). *Sunipunaṃ cittaṃ*, thought which is very subtle (Dh. 7). *Nipuno gambhīro dhammo*, an abstruse and profound doctrine (Gog. Ev. 6; Alw. N. 98). *Nipunaṃ*, "the Abstruse," is a name of Nirvāṇa (Ab. 7).  
**NIRABBUDAM**, A vast number, 10,000,000<sup>2</sup>, or 1 followed by 63 ciphers [comp. नवर्षद्]. Ab. 475. See *Saikkhyā*.  
**NIRABBUDO** (*adj.*), Free from boils or tumours; free from excrescences, said figuratively of religion when prosperous and free from heresy, heresies and schisms being compared to tumours and such-like excrescences on the body [निस् + चर्बुद्].  
**NIRAGGALO** (*adj.*), Unobstructed [निरर्गल]. Ab. 717.  
**NIRĀHĀRO** (*adj.*), Without food, fasting [निराहार]. Dh. 360; Ten J. 36.  
**NIRĀKATI** (*f.*), Rejection, contradiction [निराकृति]. Ab. 775.  
**NIRĀKULO** (*adj.*), Clear, undisturbed, tranquil [निराकुल]. Jāt. 17.  
**NIRĀLAMBO** (*adj.*), Having no prop, unsupported [निरालम्ब]. *Nirālambe ambare laddhapatiṭṭhaṃ*, resting in the unsupported firmament (Att. 216).  
**NIRĀLAYO** (*adj.*), Free from attachment or desire [निस् + आलस्य]. Dh. 407.  
**NIRĀM**, Water [नीर]. Ab. 661.  
**NIRĀMAYO** (*adj.*), Healthy [निरामय]. Ab. 331.  
**NIRĀMISO** (*adj.*), Free from worldly taint, disinterested, pure (of doctrine) [निरामिष]. Ten J. 30.  
**NIRANTARO** (*adj.*), Without interstices, compact, dense, solid, coarse [निरन्तर]. Ab. 707. Adv. *nirantaram*, incessantly, constantly, continuously (Dh. 84; Alw. I. vii; Mah. 130).

**NIRAPARĀDHO** (*adj.*), Innocent; free from fault or error [निरपराध]. Dh. 221, 301. *Niraparārdho hoṭi*, does not blunder (Par. S. A.).

**NIRAPEKKHO**, and **-PEKKHO** (*adj.*), Disregarding [निरपेक्ष]. With loc. *Jivite* n., indifferent to life (Dh. 255).

**NIRĀSAKO** (*adj.*), Free from desire [निस् + आ + श + क]. Das. 3. 28.

**NIRASANAM**, Rejection [निरसन]. Ab. 775.

**NIRĀSAŅKO** (*adj.*), Without apprehension, safe; without hesitation [निराशङ्क]. Mah. lxxxvii; Att. 204.

**NIRASANO** (*adj.*), Fasting [निराशन]. Das. 7.

**NIRĀSAYO** (*adj.*), Free from desire [निस् + आ + शय]. Dh. 73. *Nirāsayan ti nittapham* (Dh. 431).

**NIRASO** (*adj.*), Sapless, juiceless; tasteless, luscious, nasty [नौरस]. Att. 206; Ten J. 109.

**NIRĀSO** (*adj.*), Free from desire [निस् + आशा]. Das. 28.

**NIRĀTANĀKO** (*adj.*), Free from disquiet, safe, peaceful [निस् + आतङ्क]. Mah. lxxxviii.

**NIRATO** (*p.p.*), Pleased, delighting in [निरत]. Dh. 180.

**NIRATTHAKO**, and **NIRATTHO** (*adj.*), Vain, unmeaning, useless, unprofitable [निरर्थक, निरर्थ]. Ab. 715; Dh. 8, 121; B. Lot. 649. Fem. *niratthā* (F. Jāt. 13). Adv. *niratthakam eva jī-rati*, grows old in vain, to no purpose (Dh. 319). Comp. Das. 35.

**NIRAVASESO** (*adj.*), Without a residue, complete [निरवशेष].

**NIRAVO** (*adj.*), Noiseless, silent [नि + रव]. Pāt. 73. (Perhaps wrongly for *nirava*.)

**NIRAYAPO**, Name of one of the guardians of hell [निरय + प]. Ab. 658.

**NIRAYO**, Hell [निरय]. Ab. 656. This word and *naraka* are nearly if not quite homonyms. B. Lot. 866; Dh. 23, 54, 55; Ten J. 118. *Gāthānirayo* (Dh. 408), *Padumanirayo* (Dh. 418), are names of minor hells. See *Gati*, *Naraka*, *Lokantarika*.

**NIRODHO**, Cessation, annihilation; Nirvāṇa; obstruction, impeding [निरोध]. Ab. 6, 989; B. Lot. 515. *Avijjāya nirodhā cāgā paṇinissaggā n'atthi sattānaṃ nivarāṇaṃ*, from the destruction of error, from putting it away, from rejecting it, all beings are freed from hindrance to spiritual welfare (Alw. I. 107). *Evaṃ etassa kevalassa dukkhakkhandhassa nirodho hoti*, thus the whole of this mass of suffering is brought to an end (Alw. N. 37).

*Ye dhammā hetuppabbhāvā . . . tesaṃ ca yo nirodho*, the five khandhas and their destruction (B. Lot. 523; Att. cxxx). *Nirodho nibbānaṃ*, cessation, extinction (Gog. Ev. 6). The term *saññāvedayitanirodho*, "cessation of consciousness and feeling," or *nirodhasamāpatti*, "attainment of cessation," or simply *nirodho*, is applied to the catalepsy or mesmeric sleep which constitutes the highest degree of Jhāna or mystic meditation. Vjiesinā writes to me, "Nirodhasamāpatti, usually called *Saññāvedayitanirodhasamāpatti*, is the stage of the fifth Jhāna, which I conceive to be powerful coma produced by mesmeric influence: a yogin can remain, it is said, in this state of coma for seven days, not more." He adds that it is said to differ from death in being the destruction only of *kāya-saṅkhāra*, *vacīsaṅkhāra* and *cittasaṅkhāra* (motion, speech and thought), while death puts an end also to *āyu* (life) and *usmā* (warmth). *Nirodhasamāpanno*, plunged in a religious trance, cataleptic (Mah. 222). *Sattā nirodhā samāpanno*, the Teacher waking from a trance (Dh. 134). There are nine *Anupubbanirodhas* or "successive cessations," representing nine successive stages of Jhāna or mystic meditation. The first is the cessation of *kāmasaṅnā* by the attainment of the 1st Jhāna, the second is the cessation of *vitakkavicārā* by the attainment of the 2nd Jhāna, the third is the cessation of *piṭṭi* by the attainment of the 3rd Jhāna, the fourth is the cessation of *assāsaparādā*, viz. respiration, by the attainment of the 4th Jhāna, the fifth is the cessation of *rūpasāṅnā*, "consciousness of form," by the attainment of *ākāśānañcāyatanaṃ*, the sixth is the cessation of *ākāśānañcāyatana-saṅnā* by the attainment of *viññāṇaṇcāyatanaṃ*, the seventh is the cessation of *viññāṇaṇcāyatana-saṅnā* by the attainment of *ākāśaṇcāyatanaṃ*, the eighth is the cessation of *ākāśaṇcāyatana-saṅnā* by the attainment of *nevasaṅnā-nāsaṇcāyatanaṃ*, the ninth is the cessation of *saṅnā* and *vedanā* by the attainment of *saññāvedayitanirodho*.—One classification of three Dhātus is *rūpadhātu*, *arūpadhātu*, *nirodhadhātu*, the element of Form, the element of Absence of Form, and the element of Annihilation. These are enumerated in Saṅgīti Sutta. Burnouf quotes from Jinalaṅkāra another classification, *nirodhadhātu*, *saṅkhāradhātu*, *nibbānadhātu*: if this is correct, *saṅkhāra* must mean the faculties *kāya-saṅkhāra*,

*vacassikkhāra, cittassikkhāra* (see above), *nirodha* being the temporary destruction of these faculties (= *saññāvedayitanirodha*), while *nibbāna* means *Nirvāpa* or the extinction of being.

**NIROGO** (*adj.*), Healthy [नीरोग]. Ab. 983. *Nirogo hutvā*, having got well (F. Jāt. 12).

**NIROJO** (*adj.*), Tasteless, insipid [निस + जोजस्]. Ten J. 108.

**NIRUDAKO** (*adj.*), Free from water, waterless [निरुदक]. Dh. 240. *Nirudakaṃ khīraṃ*, pure milk (Dh. 126).

**NIRUDDHO** (*p.p.p.* next), Destroyed, brought to an end, annihilated; dead [निरुद्ध]. B. Lot. 810; Dh. 307.

**NIRUJJHATI** (*pass.*), To cease, perish, be destroyed or annihilated [pass. निरुज्ज्]. *Aparisēd nirujjanti*, are annihilated without any remainder (B. Lot. 514). Alw. N. 36. *Bubbulo uppajjati c'eva nirujjhati ca*, a bubble forms and vanishes (Subh.).

**NIRUMHATI**, See *Sannirumhati*.

**NIRUPABHOGO** (*adj.*), Useless, unattractive [निषपभोग].

**NIRUPADHI**, see *Upadhi*.

**NIRUPAKĀRO** (*adj.*), Useless [निस + उपकार]. Dh. 202. Sometimes written *nirūp-* to avoid the concurrence of three short syllables (F. Jāt. 3), comp. *nirūpadhi* (Dh. 74).

**NIRUSSUKKO** (*adj.*), Careless, indifferent, idle [निस + औत्सुक्य]. Ten J. 115. Comp. *Ap-pousukko*.

**NIRUTTI** (*f.*), One of the Vedāṅgas, explanation of difficult Vedic words; artificial explanation of the meaning of a word, e.g. deriving *arahanta*, a Buddhist saint, from अरि + हन्; grammatical and logical explanation of the words or text of the Buddhist scriptures, verbal analysis, glossology; use or expression of a language [निरुत्ति]. Ab. 110; B. Lot. 839, 841; Man. B. 499; Dh. 63 (see *Paṭisambhida*). *Te sakāya niruttiyā Buddhava-casaṇaṃ dāseṇti*, these distort the word of Buddha from its own proper grammatical use, viz. introduce inaccuracies and foreign idioms (Pāt. xlii, here the comment says *sakā nirutti nāva sammāsambuddhena vuttappakāro Māgadhaṃ vohāro*, "the Magadha vernacular as spoken by the Buddha"). (*Aṭṭhakathā*) *Magadhānaṃ niruttiyā parivattehi*, translate the commentaries into Pāli, lit. turn them according to the grammatical use of the Magadha

people (Mah. 251, 253). *Suttāni parivattesi Sīhā-lāya niruttiyā*, translated the Sūtras into Sinhalese (Mah. 247).

**NISĀ** (*f.*), Night [निशा]. Ab. 69; Mah. 255.

**NISADĀ** (*f.*), and **NISADO**, A grindstone or nether millstone [निसद]. *Katiyā nisadamhi abandhi-suṃ*, tied him by the waist to a grindstone (Mah. 137). *Piṇḍapayitvā nisade*, having ground on a millstone or grindstone (Mah. 175). *Nisaddya piṇḍitam iva*, as if ground with a millstone (Vij.). The fem. also occurs at Mah. 168.

**NISĀDĪ** (*adj.*), Lying down, resting [निषादिन्]. Pāt. 65, 66.

**NISĀDO**, The first of the seven musical notes of the Hindu gamut [निषाद]. Ab. 132.

**NISAGGO**, Natural state, nature [निसर्ग]. Ab. 177.

**NISAJJĀ** (*f.*), Sitting, session [निषज्जा]. *Nisaj-jam karoti*, to sit down (Mah. 82). *Nisajjam kappeti*, to sit (Pāt. 7). *Nisajjajjhānaṃ*, a place of assembly, hall of session (Mah. 12), also a dvandva "sitting and standing" (Jāt. 21). Mah. 118; Pāt. 15. For *nisajja* (ger.) see *Nisiddati*.

**NISĀKARO**, The moon [निशाकर]. Ab. 51.

**NISĀMANAM**, Seeing, observing, attending to, listening [निशामन]. Ab. 942.

**NISĀMETI** (*caus.*), To attend, listen to, hear, observe, mind, be careful of [निशामयति]. Kh. 6; Dh. 181, 277.

**NISAMMAKĀRĪ** (*adj.*), Acting with care or attention, circumspect [निशम्य + कारिन्]. Dh. 5, 181.

**NISĀNĀTHO**, The moon [निशानाथ]. Ab. 52.

**NISANTI** (*f.*), Careful attention or observation [नि + शन् + ति]. Subh. sends me the foll., *dhamma-nisantīti dhammanisāmanā vipassanāy' etam adhi-vacanaṃ* (fr. an aṭṭh.); *tebhūmakadhammaṃ anic-cādivasena sammā eva nisāmanam dhammanisā-manā* (from a Tīkā on above).

**NISEDHANAM**, Prevention [निषेधन].

**NISEDHETI** (*caus.*), To prevent, prohibit, put a stop to, dissuade [निषेधयति]. F. Jāt. 48; Mah. 16, 159.

**NISEDHO**, Prevention, prohibition, restraint [निषेध]. Ab. 1167; Dh. 70. *Hirīnisedho*, restrained by shame, lit. to whom shame is a restraint (Dh. 26).

**NISEVATI**, To attach oneself to, serve, wait upon, follow, embrace, practise; to resort to, inhabit [निषेव]. F. Jāt. 7. P.p.p. *nisevito*, frequented



by. *Idam ihānaṃ catubuddhanisevitam*, this place the resort of four Buddhas (Mah. 88, 118).

**NISIDANAM**, Sitting; a mat to sit on (from next).

*Nisidanāḍakāraṃ dassesi*, signified that he wished to sit down (Mah. 87). *Nisidanāḍhānaṃ*, a place to sit down in (Dh. 82). Pāt. 10, 16, 87. *Nisidanam gaṇhāti* means, not "to take a seat" but, to take up the rug used to sit upon.

**NISIDATI**, To sit down; (of a bird) to alight, settle [निषिद्]. Aor. *nisīdi* (Ten J. 1; Mah. 73). Ger. *nisajja* (Mah. 167), *nisiditvā* (Dh. 82, 155). Pass. *nisajjīyati*, to be sat upon. P.p.p. *nisinno*. Caus. *nisīdeti*, *nisīdāpeti*, to cause to sit down. Ger. *nisīdiya*, *nisīdāpiya*, *nisīdāpetvā* (Mah. 167, 194; Dh. 84, 154).

**NISINNAKO** (adj.), Seated [निषिद्ध]. Dh. 83, 404.

**NISINNO** (p.p.p. *nisīdati*), Seating, settling, perched [निषिद्ध]. F. Jāt. 4. *Nisinno hoti*, is seated (Dh. 82).

**NISITHO**, Midnight [निशीथ]. Ab. 70.

**NISITO** (p.p.p.), Sharpened, whetted [निशित]. Ab. 744; Att. 201; F. Jāt. 50.

**NISNEHO** (adj.), Without love, indifferent [निच्छेह]. Dh. 238.

**NISSADDO** (adj.), Noiseless, silent [निःशब्द]. Das. 11.

**NISSAGGIYO** (adj.), That should be rejected, given up, abandoned; to be forfeited [निसर्ग + य, the corresponding Sanskrit word is निसर्गिक]. Kh. 26; B. Int. 302; Pāt. 5, 76. The Vinaya treats of thirty priestly offences called *nissaggiyā pācittiya dhammā*, they are enumerated in Pātimokkha. It is usual to take *nissaggiya* in the sense of "that should be avoided or rejected," but I have no doubt that the whole term should be rendered "Pācittiya sins accompanied with forfeiture."

Subhūti sends me the foll. gloss, *nissaggiyaṃ he-tti nissajjītabbhaṃ hoti saṅghassa vā gaṇassa puṅgalassa vā*, "by a thing being *nissaggiya* is meant that it has to be forfeited to a large or small chapter of priests or to a single individual." He adds, "if a priest has with reference to any article committed a pācittiya offence, he must surrender that article either to the saṅgha, or to a chapter of two or three priests, or to a high priest; this is called *Nissaggiya*; in giving up the article he must use this formula, *idam me bhante cāraṇaṃ* (or *pattaṃ*, etc.) *dassāhātikāntam nissaggiyaṃ imāhaṃ āyasmato nissajjāmi*, Sir, this (extra) robe

has been kept by me beyond the prescribed ten days, it is therefore subject to forfeiture, I surrender it to you." At E. Mon. 9 Hardy says, "Nissaggiyā pācittiya dhammā, thirty in number, requiring forfeiture of such articles as the priests are permitted to possess."

**NISSAGGO**, Giving up, surrendering [नि + षर्ज]. Pāt. 76.

**NISSAJJANAM**, Giving up, forfeiture (from next). Pāt. 76.

**NISSAJJATI**, To give up, abandon, surrender, forfeit [निसृज्, for the *ss* comp. *vissajjeti*]. For *nissajjāmi*, see art. *Nissaggiyo*. Ger. *nissajjītvā* (Pāt. 108). P.f.p. *nissajjitabbo* (Pāt. 10).

**NISSAKKANAM**, Going out.

**NISSAKKO**, A grammatical term, a name for the ablative case. See *Kāraṇam*.

**NISSAMSAYO** (adj.), Certain, undoubted [निःसंशय]. Adv. *nissamsayaṃ*, undoubtedly, certainly (Dh. 132, 323; Mah. 252). Instr. *nissamsayena*, certainly (Jāt. 17).

**NISSANDO**, Consequence or result [निःसङ्ग, निःसङ्ग]. I have met with this word only in the sense of the consequence of Karma, it is I think pretty nearly a synonym of *phalaṃ* or *vipāka*. *Tassa kammanissandona idāni pañca vāhanaṃ nibbattāni*, for him, as a consequence of his Karma, these five equipages were produced (Dh. 161). Dh. 166, 178, 189, 237.

**NISSANO**, Sound, noise [निःशब्द]. Ab. 128.

**NISSARANAM**, Departure, going out; exit, egress, outlet; outcome, result; escape from Samsāra, salvation [निःसरण]. Ab. 288. *Paṃattassa vaṇṇāta nissaraṇaṃ n'atthi*, for the slothful man there is no escape from Samsāra (Dh. 180). *Bhavaṇissaraṇaṃ*, escape from existence, attainment of Nirvāpa (Dh. 81). *Nissaraṇaṃ vicināti*, it investigates results (Alw. I. 106). *Nissaraṇapaṇāsa*, wise in knowing results, prescient. At Ten J. 48, *nissaraṇavimutti* evidently means "that release which consists in escape from existence," compare the synonymous term *nissaraṇappahānaṃ* at Rat. 85. At Dh. 174 it is used in the sense of Arhatship or escape from human passion (*nissaraṇa-saṃkhātassuddhi*). Under the article *Nikkajati* will be found a curious use of this word, the passage means I think either "this is indeed a result, this is a sublime truth," or sarcastically,

"this is the result of all his fine words, this is his sublime truth!"

NISSĀRAṆAM, Expulsion [निःसारण]. Pāt. 60, 61 (see next).

NISSĀRAṆIYO (*adj.* probably formed upon *nissāraṇa*), Connected with expulsion. The three *nissāraṇiye dhatūyo* or elements of deliverance are *nekkhamma*, escape from human passion, *aruppaṇa*, escape from existence with form, *nirodha*, escape from all existence (*kāmaṇaṁ etaṁ nissāraṇaṁ yaḍidaṁ nekkhammaṁ, rūpaṇaṁ etaṁ n. yaḍidaṁ aruppaṇaṁ, yaṁ kho pana kiñci bhūtaṁ saṁkhataṁ paṭiccaṣaṃuppannaṁ nirodhaṁ tassa nissāraṇaṁ*). The five Elements of Deliverance are escape from *kāma*, *vyāpāda*, *viheṣa*, *rūpa*, *sakkāya*. At Pāt. 97 saṅghādisesa sins are said to be *nissāraṇiye* "accompanied with expulsion;" this cannot mean expulsion from the priesthood, but possibly a temporary seclusion.

NISSARATI, To depart, escape [निःसृ]. *Vaṭṭato* n., to escape from Saṁsāra (Dh. 184, 338).

NISSĀRO (*adj.*), Sapless; vain, unsubstantial [निःसार]. Ab. 924; Dh. 324.

NISSĀSO, Breath [निःसास]. Att. 194.

NISSATTO (*adj.*), Powerless; unsubstantial; non-existent [निःसत्त्व]. Dh. 90. *Nissattatā* (*f.*), Ab. 784.

NISSĀVO, The scum or water of boiling rice [निःसाव]. Ab. 466.

NISSĀYA (*ger.*), Leaning upon or towards, dependent upon; close to, near, by; on account of, by reason of, through, for. This word is a gerund from नि + ञि; for its prepositional use compare *āgama*, *anvāya*, *upanissāya*. *Piṇḍiyālopaḥhojanāṁ nissāya pabbajjā*, the monastic life depends on food given in alms, or has food given in alms for its resource (Kamm. 9, see *nissāya*). *Nissāya Kaccāyanavappanā*, basing my work on Kaccāyanavappanā, etc. (Alw. I. xiv). *Kathāṇ ca n. pubbaliḥhitāṇ*, and basing my history on ancient records (Att. 189). *Majjhimaṁ thaṃbhaṇ n. puratthābhimukho nisīna*, seated close to the central pillar with his face to the east (Sām. S., not as Burnouf renders it "leaning against"). *Nissāya dakkhiṇaṁ bhāgaṁ uttarāmukhaṁ uttamaṁ theṛḍanaṁ*, there was a splendid president's throne on the south side of the hall facing the north (Mah. 12). *Rājā kira Kāsīgamaṇaṁ n. tayo vāre parijāte*, they say the king has been thrice

defeated near Kāsīgāma (Dh. 353, comp. 85, 139; Ten J. 13, 112). *Maggam n. tiṭṭhanti*, they stand by the road-side (Dh. 233). *Tumhe n. jīvitaṁ labhinha* through you our lives have been saved (Ras. 30; Ten J. 40). *Haṭṭhi n. kilāmi*, I am harassed by the elephants (Dh. 154). *Brāhmaṇo pana kasikammaṇ n. jīvati*, now the brahmin lives by husbandry (Dh. 317). *Mā vivadatha vivadaṇa n. hi anekasaḥsavattakā jīvitaḥkhayaṇ patti*, do not quarrel, for through quarrelling on one occasion many thousands of quails met with their death (Dh. 104).

NISSAYADO, One who gives protection, an *upajjhāya* or *kalyāṇamitta* (*nissāya* + ङ). Ab. 410.

NISSAYATI, To depend on, belong to [नि + ञि].

NISSAYO, That on which anything depends or rests, refuge, shelter, help, protection, resource, requisite, necessary [a derivative of ञि with नि, but answering exactly to ञि]. Ab. 833, 962, 1060, 1130. The *cattāro nissāyā* or Four Resources of the Buddhist priest are *piṇḍiyālopaḥhojanāṁ*, "living on broken meats given in alms" (as his resource for food), *paṇḍukūlacivaraṇaṁ*, "rags from a dustheap" (as his resource for clothing), *rukkhamālasandānaṇaṁ*, "lodging at the foot of a tree" (as his resource for habitation), and *pūtimuttābhesajjaṇaṁ* "cow-urine-medicine" as his resource in illness (Kamm. 9). The relation of the *upajjhāya* towards his *entradā* is called *nissāya* "protection or help," or as Mr. J. F. Dickson renders it "sanction and support": Gogerly calls it "privilege of residence as a pupil." So at Ten J. 30, *bhikkhu nissayasampanna* is explained to mean a priest who has a Buddha or man of eminent piety as his spiritual guide (*kalyāṇamitto*). Mr. Dickson says, "without the consent and promise of assistance of a priest of ten years' standing the candidate cannot obtain ordination. *Nissāya* involves assistance and association for at least five years . . . The superior is to advise and instruct his co-resident, and to perform towards him all the duties of a parent in sickness and in health." The *upajjhāya* is said *nissāyaṇ deti* and is called *nissayado*. There are two *nissāyas*, or inducements to a virtuous life *taṇhā* and *diṭṭhi* (see Dh. 282). Subhūti quotes from Vis. M., *ve nissāyā taṇhā-nissāyo ca diṭṭhinissāyo ca, tattha yaṁ iminā'haṁ sīlena devo vā bhavissāmi devaṇṇatara vā ti evaṇ bhavasampattiṁ ākaṇhamānena pavattitaṁ idam*

*taṇhānissitaṃ, yaṃ sīlena suddhīti evaṃ suddhi-dīṭṭhiyā pavattitaṃ idaṃ dīṭṭhinissitaṃ*, "there are two inducements, the inducement of desire and the inducement of wrong views; the former is held by one who wishes for blissful re-birth, saying, By this virtuous act I shall be re-born as a deva or one of the devas; the latter is held from wrong views of the nature of purity, the view being that, Purity consists in moral practice." See *Paṭṭamaṭṭho*.

**NISSENĪ** (*f.*), Ladder, stairs [निःश्रेणि]. Ab. 210; Dh. 183.

**NISSESO** (*adj.*), Complete, all, entire [निःशेष]. Ab. 702; Dh. 390. Adv. *nisseso*, entirely, perfectly. *Nissesaṃ katvā udakaṃ vamaṭi*, discharges entirely the water it contains (Jāt. 20). *Daddhi dānaṃ nissesaṃ*, give away (your goods) in charity till none remain (Ditto).

**NISSILO** (*adj.*), Irreligious [निस् + शील]. Dh. 395.

**NISSIMO** (*adj.*), Outside the boundary [निःसीमन्]. Mah. 199.

**NISSIRIKO** (*adj.*), Unfortunate, ill-fated, inglorious [निःशील]. Dh. 172; Att. 207.

**NISSITAKO**, A pupil, adherent [next + क]. Dh. 103; Ten J. 53.

**NISSITO** (*p.p.p. nissayati*), Inhabiting; placing or stationing oneself in; having recourse to, dependent on, inherent in, connected with, resting on; following, practising, devoted to, busied with [नि + श्रित, but it corresponds to आश्रित]. *Devo māro ca brahmā vā ye keci paṭhavānissitā*, Devas, Māras, and Brahma angels, and all the inhabitants of the earth (D'Alwis' Catalogue, vol. i. 135). *Āhāro anissito*, not dependent on that which sustains existence (Dh. 17, *āhāra* is here used in its metaphysical sense). *Mānanissito*, devoted to pride, haughty, proud (Dh. 142). *Sāsanānissitaṃ puñṇakammaṃ*, meritorious practices connected with religion (Mah. 213). *Susānanissito*, connected with a cemetery (Pāt. 71). *Dīghāgamanissito attiko*, the meaning of the Dīgha Nikāya, lit. the meaning inherent in (Br. J. S. A.). *Rāganissitā saṅkappā*, thoughts set on the pleasures of sense (Dh. 61). *Gumbānissito*, stationing himself in the jungle (Mah. 134). *Lokiyacchandānissito Vuttodayo*, Vṛttodaya, a work treating of popular prosody (Kh. 23). *Sokaṃ hadayanissitaṃ*, the grief that dwells in my heart (Dh. 96). *Sabbam p' idaṃ*

*hāyati kāyanissitaṃ*, everything that belongs to my body is wasting away (Dh. 83). *Sukhanissito*, bent on pleasure (Dh. 410). Masc. *nissito*, a pupil, disciple, adherent (Mah. 232, comp. *Nissitako*).

**NISSOKO** (*adj.*), Free from sorrow [निःशोक]. Dh. 96; Das. 10, 31.

**NISŪDANAM**, Destroying, slaughter [निसूदन]. Ab. 403.

**NITAMBO**, The swell of the loins, the buttocks; the swell or slope of a mountain [नितम्ब]. Ab. 272, 608.

**NITATTHO**, Natural meaning [नीत + तथ]. *Nitattho* is opposed to *neyyattho*, by the latter is meant the obvious, natural or apparent meaning of a saying, by the former its real, higher or more recondite meaning, its inner significance. "Nītartha is the meaning conveyed by the words, *neyārtha* the meaning learnt by wisdom" (Subhūti). Pāt. xlvii; Alw. I. 63.

**NITI** (*f.*), Guidance, management, practice, conduct; habits, institutions; propriety, right conduct, prudent counsel, statesmanship, polity [नीति]. *Cāritranīti*, customs and habits (Alw. I. 112). *Nayanīti*, law and polity (Ditto). *Nītipavepi*, institutions and traditions (Ditto). *Sappurisaṇītipatho*, duties of a righteous man, lit. course of practice (Att. 195). *Nītiṣattham*, science of statecraft, art of governing.

**NITIMĀ** (*adj.*), Prudent, politic [नीतिमत्]. Mah. 203.

**NITO** (*p.p.p. nayati*), Led, inferred [नीत].

**NITTACO** (*adj.*), Free from bark [निस् + त्वक्]. *Dapḍakam nittacam karitvā*, having peeled a stick (Dh. 196).

**NITTALO** (*adj.*), Spherical [नितल]. Ab. 707.

**NITTANHO** (*adj.*), Free from desire or lust [निस् + तुष]. Dh. 279, 431.

**NITTHĀ** (*f.*), Completion, accomplishment, perfection; end, conclusion; ascertainment, certainty; disappearance, destruction [निष्ठा]. Ab. 912. *Amhākam kammaṃ nīṭṭham ganissati*, our work will be accomplished, lit. will come to an end (Dh. 188). *Nīṭṭham gato*, who has reached the consummation, viz. attained Arhatship (Dh. 63, comm. says *imasmiṃ sāsane pabbajitānaṃ arahattaṃ nīṭṭhā nāma*). The term appears also to be applied to the other three paths, for in Sig. S. A. I find *so Bhagavati nīṭṭham gato votāpanno*, having attained in

Buddha the consummation of existence. This is easily explained by the circumstance that when any one of the Paths is attained salvation is certain. At Ját. 49 *niṭṭham gacchati* means "to conclude, arrive at certainty."

**NITTHADDHO** (*adj.*), Paralyzed, stiffened [निस्तब्ध].

**NITTHĀNAM**, Accomplishment, completion [निष्ठा]. Mah. 174; Pát. 75.

**NITTHĀPETI** (*caus. niṭṭhāti*), To complete, finish, accomplish [नि + स्थापयति]. *Sabbabuddhakicceṣi niṭṭhāpetvā*, having accomplished all the duties of a Buddha (B. Lot. 335). *Bhattakiccam niṭṭhāpetvā*, having concluded his meal (Ten J. 17). Mah. 20, 34, 193; Dh. 85, 188. P.p.p. *niṭṭhāpito* (Mah. 221).

**NITTHARANAM**, Release, escape [निस्सरण]. *Lokanīthharapattihiko*, desirous of the salvation of mankind (Ját. 1). *Samsārato n.*, release from continued existence (Ras. 24).

**NITTHARATI**, To get across, get over, get clear of, escape from [निस्तु]. *Kantāram n.*, to get safely over a dangerous bit of road. P.p.p. *niṭṭharāto*.

**NITTHĀTI**, To terminate, be finished or completed, to come to an end [नि + स्था]. *Kammaṃ niṭṭhāti*, the work is finished (Dh. 323). Aor. *niṭṭhāsi* (Alw. I. 55; Dh. 125). Ger. *niṭṭhāya* (Dh. 346). P.p.p. *niṭṭhito*. Caus. *niṭṭhāpeti*.

**NITTHINYO** (*p.p.p. niṭṭharati*), Passed through, escaped from [निहीय].

**NITTHITO** (*p.p.p. niṭṭhāti*), Completed, finished, accomplished, ended [निष्ठित]. *Vihārapaṭisaṅkhāre niṭṭhite*, when the repairs of the monastery were completed (Mah. 12). *Niṭṭhitam bhattam*, dinner's ready, i.e. the rice-boiling is completed.

**NITTHUBHATI**, To spit out [निहीव]. F. Ját. 7 (the reading *niṭṭh-* is incorrect).

**NITTHUNĀTI**, To bewail [नि + स्न].

**NITTHURO** (*adj.*), Harsh, hard [निष्ठुर]. Ab. 125, 714.

**NITTHUSO** (*adj.*), Without husks [निस्तुष]. *Nitthusakarapaṇam*, husking grain (Mah. 22).

**NIVAHO**, A multitude, quantity [निबहु]. Ab. 629.

**NIVĀPO**, Oblation to the manes of deceased relatives, offering to Petas; offering, charity, alms; ration, allowance, batta; provision, food [निवाप]. Ab. 423. *Gaṭṭya tu nivāpattham deviyd*, "when the queen went as usual to receive her daily supply

of provisions" (Mah. 204, as rendered by Turnour). *Rājakoṭṭhāgrato nivāpaṇ dentu*, let them give them a daily allowance from the government stores (Alw. I. 74). *Nivāpapuṭṭho varāho*, a hog fed on sacrificial offerings (Dh. 58).

**NIVĀRANAM**, Keeping off, warding off; preventing [निवारण]. Dh. 106; B. Lot. 413.

**NĪVARANAM**, Obstacle, hindrance [निस + वृ + ञ]. There are five *nīvarapaṇas*, obstacles to a religious life, or "besetting sins," *kāmacchanda-nīvarapaṇam*, *vyāpādanīvarapaṇam*, *thīnamiddhanīvarapaṇam*, *uddhaccakukkuccanīvarapaṇam*, *vicikicchā-nīvarapaṇam*, lust, malice, sloth, pride, doubt (Dh. 345, 390; Alw. I. 88). Sām. S. mentions five other hindrances, *īṇam*, *rogo*, *baudhanāgāram*, *dāsavyam*, *kantāraddhānamaggo*, debt, disease, bonds, slavery, a difficult road. *Avijjānīvarapaṇaṃ sabbe sattā*, all beings have ignorance for a hindrance, viz. by ignorance of the Truth they are prevented attaining release from existence (Alw. I. 106).

**NIVĀRETĀ** (*m.*), One who keeps off (next + तृ).

**NIVĀRETI** (*caus.*), To keep off, ward off; to restrain, hinder, prevent, stop [निवारयति]. *Tathā karontaṃ rājānaṃ nivārayi*, stopped the king in the act of doing so (Mah. 172). With abl. of the thing defended: *Pāpā cittaṃ nivāraye*, let him restrain his heart from sin (Dh. 14, 21). With loc. of the thing defended: *Ucchūsu nivārayanti gāvo*, they keep the cattle from the sugar-canes (Sen. K. 349, note). *Na naṃ jāti nivāresi brahmalokūpapattiyaṃ (abl.)*, caste did not prevent him from being born in the Brahma heavens (Alw. N. 121). *Nivāretum asakkonto*, unable to dissuade him (Mah. 34). P.f.p. *nivāretabbo* (Pát. xxi).

**NIVĀRO**, Prevention [निवार]. Pát. 66.

**NĪVĀRO**, Wild rice or paddy [नीवार]. Ab. 451; Sen. K. 418.

**NIVĀSANAM**, Clothing; an under garment [निवासन]. Ab. 292. *Nivāsanaṇṇam*, the skirt of the lower garment (Dh. 232). *Nivāsanaḡāmo*, a village to supply him with clothing (F. Ját. 10). *Ekko nivāsanaṇṇako*, a single tunic to put on as an under garment (Dh. 290). The compound *nivāsanaṇṇapūpanam*, "under and upper garment," is frequently used to mean the whole of a person's dress (Dh. 403; Das. 38). By *nivāsana* is evidently meant the lower cloth which covers the

waist, hips, and legs, while *pārupana* is the upper cloth thrown across the shoulders (comp. Dh. 168).  
**NIVĀSANAM**, Dwelling [निवासन]. *Nivāsana-tthānam*, dwelling-place (Dh. 277, 313).  
**NIVĀSETI**, To put on, dress, wear, especially of an under garment [निवासयति]. *Kāśvaṃ nivāsetvā*, having put on a lower yellow robe (F. Jāt. 46). *Attano ananucchavikāṃ nivāsetvā pārupitvā vicarati*, goes about wearing under and upper garments unsuitable for him (Dh. 114). *Nivāsenti hi caṇḍālā kāśāyāni*, for pariahs wear yellow clothes (Mah. 24). *Nivāsetvāna sakkhante*, they covering their nakedness with branches (Mah. 44). *Pubbahaṣamayaṃ nivāsetvā*, having put on his robes early in the morning. P.p. *Nivattho*. *Nivāśepeti*, to cause to put on (Jāt. 50).  
**NIVĀSETI** (caus.), To cause to dwell [caus. निवस]. *Eten' eva niyāmena katipāhaṃ nivāsiya*, having entertained him in this way for several days (Mah. 247). *Anto yeva nivāsetvā*, keeping him in the palace (Mah. 254). *Temāsaṃ bodhiyaṅgaṇe nivāsetvāna*, keeping (the image) for three months in the court of the Bo-tree (Mah. 241). *Khandhāvāraṃ n.*, to encamp, to entrench oneself, build a fortified camp (Mah. 62, 235, 256; Dh. 222, see *Niveseti*).  
**NIVĀSĪ** (adj.), Dwelling [निवासिन्]. *Nivāsi*, an inhabitant (Alw. I. 112).  
**NIVĀSO**, Residence, dwelling, abode, station, night-quarters [निवास]. *Nivāsaṃ gaṇhāti*, to take up one's quarters, take up one's abode, station oneself, halt for the night (Dh. 232; F. Jāt. 15; Ras. 38). *Tattha nivāso*, residence in that place (Kh. 20). *Idh' eva nivāso phāruka*, passing the night in the very place will be pleasant (Mh. 84). *Attano corakāle sa nivāsaṃ yesu ndlabhi*, those among whom he did not receive an asylum at the time he was an outlaw (Mah. 209). *Bandhāgāranivāsena dukkhito*, afflicted by his imprisonment (Mah. 260). *Patirūpo nivāso*, a suitable halting-place (Att. 196).  
**NIVĀTO**, Lowliness, humility. Kh. 5. *Nivātovutti*, of a meek or lowly disposition.  
**NIVATTANAM**, Turning back; refutation [निवर्तन].  
**NIVATTATI**, To turn back, return, depart; to stop, halt; to cease, desist [निवृत्ति]. Dh. 70; Alw. I. 79. *Nivattitabbāṃ bhante*, you ought to tarry here, lord (Mah. 84). *Tato nivattitvā*, returning thence (Mah. 106). Aor. *nivatti* (Dh. 84, 108, 157).

P.p. *nivatto*. Caus. *nivatteti*, to cause to turn back; to cause to stop; to turn away, repel. *Mahājānaṃ nivattetvā*, having sent back the multitude (Das. 3). *Thero tattha nivattayi*, the thera induced him to halt there (Mah. 84). *Orasaggaṃ palāpetvā nivattiya*, having routed them and driven them back across the river (Mah. 62). *Cakkam nivattetuṃ*, to stop the wheels (Dh. 91). *Ekam bhikkhuṃ nivattetvā gacchatha*, leave one priest behind and go (Dh. 249). P.pr. of the pass. caus. *nivattiyamāno* (Dh. 172, 203).

**NIVATTHO** (p.p. *nivāseti*), Dressed, clothed; put on, worn. *Kāśyanivattho*, wearing the yellow robes (Dh. 129). *Dunnivattho*, badly or improperly dressed (Pāt. x). *Nivattha* applies to the lower or under garments (see *Nivāsanaṃ*). *Nivatthasāḍako*, a tunic put on as a lower garment (Dh. 235). Dh. 315. *Nivattham*, under clothing (Mah. 246). *Nivatthapadrutaṃ sāḍakayugam*, two cloths, one worn as an inner and one as an outer garment (Jāt. 8).

**NIVATTI** (f.), Turning back, returning; stopping [निवर्ति]. Ab. 1178.

**NIVATTO** (p.p. *nivattati*), Returned, turned back, recoiling; stopped, ceased [निवृत्ति]. *Nivatattāḍhanam*, halting-place (Mah. 84). *Satthu santikā nivattakāle*, when I return from my visit to the Teacher (Dh. 247). Mah. 34.

**NIVEDANAM**, Informing, announcement [निवेदन]. Mah. 37.

**NIVEDETI** (caus.), To make known, inform, announce, report, relate [निवेदयति]. *Raṇṇo nivedayi sabbaṃ pavattim*, related to the king the whole occurrence (Mah. 40, 205). *Raṇṇo nivedite*, it having been reported to the king (Alw. I. 97). *Aggaśāvakhehi niveditaṃ*, announced by the two chief apostles (Dh. 116).

**NIVEDĪ** (adj.), Making known, informing [निवेदिन्]. Mah. 157.

**NIVESANAM**, Resting-place, residence, dwelling [निवेशन]. Ab. 206; Mah. 7, 241; Ten J. 112. *Sakanivesane*, at his own house (Dh. 98). *Rājānivesanam*, palace (Ten J. 1; F. Jāt. 17). Metaphorically, *anivesano*, free from attachment = *andālayo* (Dh. 8, 202).

**NIVESETI** (caus. *nivāseti*), To cause to enter, to introduce, to place; to cause to settle or dwell, to fix, place, establish; to found, build [निवेशयति]. *Gāmasīmā nivesayi*, fixed the boundaries of the

villages (Mah. 67). *Attānam eva paṭhamam patirāpe nivesaye*, let him first establish himself in what is right (Dh. 29; comp. 50). *Kalyāṇe niveseti*, encourages him in virtue. *Matim n.*, to apply the mind to, fix the mind on (Kh. 21). *Sarapāgamane n.*, to establish a person in the Three Refuges (Jāt. 28). *Oparajje nivesiya*, having appointed him to the viceroyalty (Mah. lxxxvii). *Kāvalam nivesesi yakkham purapurattikame*, fixed the quarters of the Yaksha K. in the east district of the city (Mah. 65). *Arañhe gāme nivesayi*, set up villages in the forest (Mah. 46). *Parivēṇāni sabbāni ndsitāni nivesayi*, he rebuilt all the cells that had been demolished (Mah. 239). *Pupphāni vaṇṇehi nivesetvāna*, having stuck flowers into it by their stalks (Mah. 211). *Sakale gāmadvāre nivesetvā balim tassa adāpayi*, having set offerings at the entrance of every village caused them to be given to him (Mah. 231). *Paṭimāyo tattha nivesesi*, placed or set up the statues there (Mah. 241). *Ārāme n.*, to lay out gardens. *Khandhāvāram niveseti*, "to set up a camp," instead of *nivāseti*, occurs at Mah. 235, line 11 (also in Ind. Off. MS.), and at Dh. 158. P.p.p. *nivesito* (Mah. 66, 165).

**NIVISATI**, To settle, encamp [निविश].

**NIVIṬṬHO** (p.p.p. last), Encamped, settled, established, fixed on, devoted; married (of a woman) [निविष्ट]. Pāt. 65. *Niviṭṭhapemo tasmim so rājā*, the king having set his affection upon him (Mah. 25). *Hatapahate niviṭṭho*, in the habit of striking and slaying. *Aniviṭṭhā tāsam dhītaro*, their daughters were unmarried (Par. S. A.).

**NIVUTO** (p.p.p.), Surrounded, hemmed in, obstructed [निवृत्त]. Ab. 746; Alw. I. 106.

**NIVUTTHO** (p.p.p. *nivasati*), Inhabited. Mah. 239.

**NIY-**, for words beginning thus, see *Niyy-*.

**NIYĀMAKO** (adj.), Curbing, governing, restraining, guiding [नियामक]. Ab. 988. *Niyāmaḥko*, a sailor or helmsman (Ab. 667).

**NIYAMANAM**, Restraining, regulation [नियमन].

**NIYAMETI** (caus.), To restrain; to fix; to prescribe, ordain [नियमयति]. Pāt. 104; Kh. 21. P.pr. pass. *niyamiamāno* (Dh. 89). P.p.p. *niyamito* (Att. 8).

**NIYAMO**, Ascertainment, certainty; restraint, training; a self-imposed religious observance, voluntary performance of a meritorious act [नियम]. Ab.

430, 444, 1078. *Aniyamo*, uncertainty (Ab. 949). At F. Jāt. 11 *niyyamo metri causā*.

**NIYĀMO**, Way, manner [नियाम]. *Etena niyāmena* (Dh. 226). *Eten' eva niyāmena*, in this very way (Ten J. 51; Dh. 109). *Satthārdā desitanīyāmen' eva dhammam desesi*, preached the Law precisely in the way in which it was preached by Buddha (Dh. 168). *Kevalam toam mayā vuttanīyāmena paṭipajja*, only do you act in the way I told you (Att. 215). *Dhammacetiyaṣuttantaniyāmena*, according to the Dh. Suttanta (Dh. 222, comp. 113, 310). *Gihiniyāmena paridahitvā*, having dressed himself like a layman, lit. "after the manner of a layman" (Dh. 86).

**NIYANTĀ** (m.), One who restrains, guides or governs [नियन्तृ]. Ab. 988.

**NIYATI** (f.), Fate, luck, destiny [नियति]. Ab. 90.

**NIYATI**, **NIYĀTI**, see *Niyyati*, *Niyyāti*.

**NIYATO** (p.p.p.), Fixed, certain; self-controlled, temperate [नियत]. Dh. 26. *Niyatavivarāṇam*, definite assurance of becoming Buddha (Man. B. 94). *Niyatamicchādiṭṭhidhammā*, absolutely or unquestionably false doctrines (Vij.). *Jātassa ndma niyato maceu*, for every being death is inevitable (Dh. 156). *Porāparājānīyatam puññakammaṃ*, meritorious practices established by former kings (Mah. 213). Adv. *niyatam*, always, constantly (Mah. 212).

**NIYO** (adj.), Own [निज]. Kh. 16; Sen. K. 209. See also *Niyo*.

**NIYOGO**, Injunction, appointment, order [नियोग]. Ab. 1162. *Mahārājānīyogato*, according to the king's command.

**NIYOJANAM**, Appointment, ordinance, bidding, enjoining [नियोजन]. Ab. 427, 1037.

**NIYOJANIKO** (adj.), One who urges or orders [नियोजन + इक]. Dh. 272.

**NIYOJETI** (caus.), To appoint, commission, enjoin, ordain, decree, urge [नियोजयति]. With dat. of thing enjoined: *Cetiyaṭṭhānabhūṣāya amacce niyojayi*, gave instructions to his ministers for the decoration of the site of the Cetiya (Mah. 170, comp. Dh. 188). *Kāretvā vejjasādhāyo vejje tattha niyojayi*, having built hospitals he appointed physicians thereto (Mah. 245). With loc. of the thing enjoined: *Tasmim kamme niyojiya*, having appointed him to that task (Mah. 110); *Appamāde niyojesi*, urged him to make haste to work out his



salvation (Mah. 261); *Satte dhammasavane niyojesi*, exhorted men to hear the Law (Ras. 29). With inf. *Navakammante kattum niyojayi*, gave orders to construct new works (Att. 132). P.p.p. *niyojito*. *Sambhúta therena niyojito*, at the institution of the elder S. (Mah. 16).

NIYURO, A bracelet. Ab. 285.

NIYUTTO (p.p.p.), Attached or appointed to [नियुत]. With loc. *Dvāre niyutto dvāriko*.

NIYYĀDETI, and NIYĀDETI (caus.), To give back, restore; to hand over, give up [नियेत्]. *Rājā pakati-uyyānapālakass' eva uyyānaṃ niyyādetvā*, the king having restored the garden to the former gardener (F. Jāt. 8). *Pāto 'va paṭicchitvā sīyaṃ gaṇetvā sāmikānaṃ niyyādetvā*, having received charge of them in the morning, in the evening having counted them and restored them to their owners (Dh. 151, of cows). *Anaccānaṃ rajjaṃ niyyādetvā*, having resigned his kingdom to his ministers (Ras. 18, comp. Dh. 153). Of delivering a present: *Rājā pakkosāpetvā nīyāditapāṇḍakāre vanditvā phīte pucchi*, the king, having sent for them, inquired of them as they stood saluting him, having handed over their presents (Alw. I. 97). The form *niyyādeti* sometimes occurs in later texts, but is merely a return to the Sanskrit, the dialectic Pāli form being *niyyādeti* or *nīyādeti*; see Att. 191, *maḥāsāṅghassa niyyādetvā*, "having committed him to the care of the priesthood." I have also met with it in Sām. S. A. and in Br. J. S. A.; at Pāt. 98 *nīyādeti* is from an aṭṭhakathā.

NIYYAMO, see *Niyamo*.

NIYYĀNAM, Setting out, departure, marching [निययाण]. Ab. 395.

NIYYĀNIKO (adj.), Leading to salvation [निययाण + ईक]. This is an epithet of *Sāsana*, the religion or Commandments of Buddha, and the meaning I have given is I think the true one. Gogerly renders it "leading to happiness"; Clough has "Nairyāna, s. a vehicle, a mode of conveyance; metaphorically the means used for acquiring nirvāṇa or final emancipation." D'Alwis renders it "very pure," which is a guess (Alw. I. 78). In Par. S. we have *diṭṭhi ariyā niyyānikā*, sublime doctrine conducive to salvation.

NIYYĀSO, Any exudation of plants or trees, as juice, gum, resin [निय्यास]. Ab. 863.

NIYYĀTANAM, Return of a deposit; gift [निय्यातन]. Ab. 883.

NIYYĀTETI, see *Niyyādeti*.

NIYYATI, and NIYATI (pass. *neti*), To be led, carried along, led away [नीयते]. Pr. *niyyate* (Cl. Gr. 124; Das. 35). P.pr. *niyyamāno* (Dh. 155), *nīyamāno* (F. Jāt. 17; Ras. 34).

NIYYĀTI, and NIYĀTI, to go out, depart, escape; to fall out, result, conduct, lead to, conduce, tend [नियी]. B. Lot. 403. *Nīyanti dhīrā lokamhā*, the wise escape from the world of existence (Dh. 32, 338). With dat. *Niyyāti sammādukkhakkhayāya*, conduces to the thorough destruction of suffering.

NIYYŪHO, A chaplet, crest; a clothes-peg; exudation of trees, as sap, gum; a door, gate [नियूह]. Ab. 863.

NO, A substitute for some of the cases of the plur. of the pronoun of the first person [नस्]. Sen. K. 208. For the nom. "we": *Gāmaṃ no gaccheyāma*, let us go to the village (Cl. Gr. 62). For dat. *Kiṃ no vakkhati*, what will he say to us? (Ten J. 55). For gen. *No Jīno*, our Buddha, viz. the B. of our era (Mah. 1, 9). For acc. *Passaṃ no*, may he behold us (Cl. Gr. 62). For instr. *Kataṃ no*, done by us (Cl. Gr. 62), *Kammaṃ no niṭṭhitam*, the work is finished by us (Mah. 12).

NO (indecl.), Not [नो]. Dh. 33. *Hoti vā no evā*, is there or is there not? *Jānāti nu kho uddhaṃ no*, does he know or not? (Dh. 185). *Yathā no paṭeyyaṃ*, that I may not fall (Ten J. 118). *No ti vutte*, on receiving the answer "No" (Mah. 200). With foll. *hi*: *No h'etaṃ bhante*, certainly not, lord (Ten J. 20). *No virūjhati*, is not disturbed (Dh. 18). With following *na* it expresses a strong affirmative: *No n'atthi*, to be sure there is (Alw. K. 74). *No na ppahoti*, most certainly he is not unfit (Br. J. S. A.). *No na sakkomi*, to be sure I am able (Jāt. 32). With foll. *ce*, "if not": *No ce hatthaṃ mam' dyāti*, if he does not fall into my hands (Mah. 246). *No ce atthi*, if there be not any (Alw. I. 103). Without a verb: *no ce nigamissati*, if he does not (read it), he will not come (Das. 24). Dh. 58, 64.

NONITAM, see *Navanītam*.

NU (indecl.), Now, pray!, I wonder [नु]. Ab. 1130, 1158, 1198. *Ko nu hāso*, what laughter can there be? (Dh. 27). *Devatā nu si*, are you a deva, I wonder? (Dh. 96). *Ko nu abhinādeti daddaraṃ*, who is this filling the mountain with his roaring?

(F. Jāt. 47). *Siyá nu*, might there be . . . ? (Mah. 220). *Upaddavo nu atthi*, pray, has there been an accident? (Mah. 81). With foll. *kho*: *Kīdisaṃ nu kho Tathāgatassa rāpaṃ*, what, I wonder, can the form of Buddha himself be like? (Mah. 27). *Ko nu kho me doso*, pray what harm have I done? (Dh. 339). *Uccāsane therō nisīdeyya nu kho*, I wonder if the elder would sit on a high seat (Mah. 82). *Katamaṃ nu kho cirena cintitaṃ*, now which were you longest thinking of? (Alw. I. xliii). *Ko nu kho paṇoti*, now who is able . . . ? (Alw. I. xlix). *Kaḥaṃ nu kho so*, I wonder where he can be (Ten J. 115). *Kacci nu* (Das. 25). For other instances see *Kim* and *Ko*. With preceding *na*: *Na nu bhante veyjen' amha pavāritā*, are we not, lord, invited by the doctor? (Dh. 82).

**NUDAKO** (*adj.*), Dispelling, putting away [नुद् + ञञ्]. Sen. K. 525.

**NUDANAM**, Repulsion, rejection [नुद् + ञञ्]. Sen. K. 525.

**NUDATI**, To remove, dispel, avert, reject, put away [नुद्]. Dh. 6. Aor. *nudi* (Mah. 230). P.p.p. *nunno*, *nutto*.

**NUDO** (*adj.*), Dispelling [नुद्]. *Tamanudo*, and *tamonudo*, dispelling darkness (Mah. 5).

**NUHI** (*f.*), Name of a plant (Ab. 587). *Nuḥitaru* (Ras. 33).

**NUNA** (*adv.*), Surely; perhaps, I suppose [नुनम्]. Ab. 1150, 1191. *Nibbutā nūna sā nārī yassā 'yaṃ īdiso pati*, blest indeed is the woman who has such a husband (Dh. 118). *Nūna rājā dhammena samena rajjaṃ kareti*, no doubt the king rules righteously and justly (Ten J. 108). *Nūna māreti ajja*, he is sure to kill me to-day (Mah. 261). With opt. *Caṇḍālo nūna so siyā*, methinks he is a Caṇḍāla (Mah. 24). With fut. *Nūna rājā adhammiko bhavissati*, the king must surely be unrighteous (Ten J. 109). I have met with *nūnaṃ* only at Att. 190, 202, where it is no doubt merely a return to the Sanskrit form. See *Yannūna*.

**NUNNO** (*p.p.p. nudati*), Thrown, cast, dismissed, impelled [नुन्]. Ab. 744. *Saddhānunno*, impelled by faith (Mah. 212). *Vege nunno*, his excitement being raised to the highest pitch (Mah. 117).

**NUPURO**, An ornament for the feet, an anklet [नुपुर]. Ab. 288.

**NUTANO** (*adj.*), New, fresh [नूतन]. Ab. 713.

**NUTI** (*f.*), Praise [नुति]. Ab. 118.

**NUTO** (*p.p.p.*), Praised [नुत]. Alw. I. vii.

**NUTTHUBHATI**, See *Niṭṭhubhati*.

**NUTTO** (*p.p.p. nudati*), Thrown [नुत]. Ab. 744.

**NYĀSO**, A deposit, pledge, mortgage; multitude, assemblage [न्यास]. Ab. 341, 472, 1008. *Nyā-sappanaṃ*, return of a deposit (Ab. 883). There is a grammatical work called *Nyāso* (Alw. I. 104).

O.

O, see *Ava*.

**OBHAGGO** (*p.p.p.*), Broken [अवभञ्ज]. Dh. 105, 315.

**OBHĀSATI**, To shine [अवभास]. P.pr. *obhāsa-māno*, *obhāsanto*, radiant (Mah. 89; Ras. 24). Caus. *obhāseti*, to illuminate (Mah. 89; Kh. 4).

**OBHĀSATI**, and **AVABH-**, To speak to, address [अव + भाष्]. Pāt. 4, 69.

**OBHĀSO**, and **AVABH-**, Lustre, radiance, light; appearance, manifestation; reach, range; a hint [अवभास]. Ab. 37, 1043; B. Lot. 836. *Deho-bhāsaṇa*, by the effulgence of your bodies (Mah. 178). *Gambhīrāvubhāso*, seeming profound (*gambhīro 'va hutvā avabhāseti dissatīti attho*). To comfort or exhort a disciple, Buddha sometimes when at a distance caused a luminous appearance of himself to present itself to him: this was called *obhāsaṃ muñcati*, "to send forth a light" (Alw. I. xxi), or *obhāsaṃ viśajjati* (Dh. 195), or *obhāsaṃ pharati* (Dh. 183, 385), or *rasmim viśajjati* (Dh. 95). The foll. passage from Sutta Nipāta Aṭṭh. describes one of these miraculous apparitions of the Buddha, *Tato Bhagavā gandhakūṭiyaṃ nisinno yeva tassa bhikkhuno upari sarirābhāṃ muñci sā tassa mukhaṃ yeva ajjhotthari tato so kim etan ti dvajjento Bhagvantaṃ āgantvā samūpe ṭhitāṃ iva disvā uṭṭhāy' āsāṇā añjalim paṇāmesi*, "Then Buddha, even as he sat in his perfumed chamber (at Sāvattī), sent forth above that priest a luminous appearance of his body, which shone down upon his face. Then thinking, what can this be? and beholding as it were the Blessed One come to him and standing before him, he rose from his seat and bent his clasped hands towards the apparition" (Subh.). The apparition generally spoke a stanza of exhortation, and this was called *obhāsaḡāthā*, "an apparition verse" (Dh. 195; Ras. 89, 90).—By *Obhāsaṃ karoti* is meant "to

give a hint," viz. to say or do something which, without expressing in so many words the speaker's meaning or wish, yet throws light upon it, or shadows it forth pretty clearly. The phrase *obhāsanimittakammaṃ karoti*, "to give hints and signs," is thus explained in a passage from a comment quoted by Subhūti, *Yehi kehici kārāpetabbaṃ yaṃ kiñci kiccaṃ ujukam sammā akathetvā yehi kehici upāyehi viññāpanaṃ obhāsakammānimittakammāni nāma*, "The terms *obhāsakamma* and *nimittakamma* mean giving to understand by various devices, and without speaking straight out and in express terms, that you want some business or other to be done by some people or other." Illustrations are then given: a priest who wants a *prāsāda* built for him meeting some men says to them, "Devotees, where do you live?" They reply, "In a *prāsāda*," when the priest observes, "There is no rule against priests living in *prāsādas*, is there?" This is an instance of *obhāsa*, then follows an example of *nimitta*: a priest seeing some men coming begins stretching out a string and fixing sticks in the ground: "What are you doing, reverend sir?" they ask; "I am going to make myself a dwelling," he replies. In the above extract the compound is treated as a dvandva, but a *ṭikā* makes *obhāsa* qualify *nimitta*, *obhāsanimittakammaṃ ti obhāsabhūtanimittakammaṃ pari-byātanimittakaraṇaṃ ti attho*. In Par. S. I find *Oḍārike obhāse kaytramāne*, "when this broad hint was given him." And in *Vaṇṇupatha Jātaka*, *Obhāsamattaṃ vā nimittamattaṃ vā uppādetuṃ nāsakkhi*, could not get a glimmer or a sign (of supernatural illumination, while striving to attain *Jhāna*).

**OCHIKKHATI**, To point out, draw attention to [अवचक्ष]. Dh. 271.

**OCINATI**, To gather, pick [अवचि]. Of flowers (Dh. 228, 268).

**ODAHANAM**, Depositing, stowing away (from next). Dh. 316, 317.

**ODAHATI**, To put in, to deposit; to attend, apply [अवधा]. *Sotam o.*, to give ear, listen, attend (Alw. N. 23). P.p. *ohito*.

**ODAKANTIKA**, A deep pit or hole in the earth. This word is probably a derivative of उदकाण; it means a pit (subaudi *śoḍa*) which goes as far as the water, that is to say, so deep as to reach water (Kh. 13). Or it may be *odaka*, "water" + *antika*.

**ODAKO** (*adj.*), Belonging to water, watery, aqueous [ओदक]. Pāt. 91. Nent. *odakam*, water. *Odakogho*, a waterflood.

**ODANAM**, and -NO, Boiled rice [आदन]. Ab. 485; Dh. 224.

**ODANIKA**, A cook [ओदनिक्]. Ab. 484.

**ODĀTO** (*p.p.*), White; pure, clean, clear [अवदान]. Ab. 95, 1068; B. Lot. 563. *Odātarec*, white-shining, an epithet of the moon (Kh. 22).

**ODDETI**, To place, set. This word is used of laying a fowler's snares and nets. The etymology is doubtful; Subh. says it is from *ḍi khipane*, and quotes from a comment *oḍḍitaṃ ti ṭhapitaṃ*; Yātrāmullé says it is *ḍi vohāsagamane* with *ava*, he quotes *tattha pāse ca jāḍāni ca oḍḍāpeṣi*, "then he laid his snares and nets," and *attano oḍḍitaṃ jāḍāṇ ca pāsaṇ ca patvā*, "when he reached the net and snare set for him;" he adds that Mahāsaddanīti gives a dhātu *ḍi khipanuoḍḍanene*, "ḍi, in the sense of throwing and placing." Ten J. 50, 113.

**ODHI** (*m.*), Limit, limitation; district, division [अवधि]. Ab. 225, 1135; Ten J. 21. *Jassamattena odhinā*, by a limit extending to the knee, i.e. knee-deep (Dh. 266). *Odhiṇ katvā*, marking out the limits (of the incision, Ten J. 24).

**ODHISO** (*adv.*), At the end of a period, ultimately [अवधि + इत्थ]. Alw. I. 108.

**ODISSA**, A ger. from दिश् with अव; it appears to mean "expressly": *aññatra odissa anuññāti*, without express permission" (?).

**ODUMBARO** (*adj.*), Belonging to the udumbara tree, made of udumbara wood [ओदुम्बर]. Sen. K. 392. Pl. *Odumbard*, name of a people.

**OGACCHANAM**, Going down (from जम् with अव). Par. S.A.

**OGADHO** (*adj.*), Belonging to, connected with, contained in [अव + गाध]. Ab. 742. See *Antogadho*. Yātr. quotes from *Abhidhānappadāpikā* *Vaṇṇanā*, *ĠĀDHA patiṭṭhāyaṃ*, *anto ogāḍhatti antogadho*, and adds that the ā is shortened.

**OGĀHATI** and **OGĀHETI**, To dive, plunge into, enter [अवगाह]. *Ogāhitvā pokkharapim*, diving into the tank (Mah. 38). Aor. *ogahi* (Mah. 152, a perhaps shortened metri causa). Ger. *ogayha*, *ogāhitvā* (Ras. 89; Mah. 59). Anomalous ger. *ogayhitvā* (Mah. 261). P.pr. *ogāhanto* (Dh. 105). *Ogāheti* at Mah. 116, *ogāheti* at Dh. 431. P.p.p. *ogāḷho*, plunging into, fording, entering.

OGĀHO, Plunging into, wading, fording [ओवगाह]. *Mahāsamuddo viya dukkhogāho*, unfordable as the ocean (Br. J. S. A.).

OGĀLHO, see *Ogāhati*.

OGAMANAM, Going down, setting [ओवगमन् + अव].

OGAYHA, see *Ogāhati*.

OGHO, A flood, torrent, inundation, overflow; multitude, quantity [ओघ]. Ab. 629, 946. Metaphorically of evils or passions which overwhelm humanity like a flood: in this sense there are four floods, *kāmagho*, *bhavogho*, *diṭṭhogho*, *avijjogho*, the flood of sensual desire, the flood of renewed existence, the flood of false doctrine, and the flood of ignorance (Dh. 432). At Dh. 182 these are called *catubbidho kilesogho*, the fourfold flood of evil passions. An Arhat is called *oghatiṇṇo*, one who has crossed the flood, as having escaped from the four oghas (Dh. 66, 421). *Janogho*, a multitude of people (Mah. 38, 124). *Balogho*, a large force of troops (Mah. 35, 124).

OGILATI, To swallow [ओवगु].

OGUNṬHITO (*p.p.p.*), Covered, veiled, wrapped up [ओवमुच्छित]. Pāt. 21.

OHĀRAṆAM, Removing (from next). Ab. 796.

OHĀRETI (*caus.*), To remove [*caus.* ओवह]. *Kesamassu o.*, to cut off the hair and beard (Alw. I. 92; B. Lot. 863). *Ohāritakesamassu*, having the hair and beard shaved (Dh. 140).

OHĀRI (*adj.*), Dragging down [ओवहार + हन्]. Dh. 62.

OHĀYA, see *Ojahati*.

OHITO (*p.p.p.* *odahati*), Put in, deposited; put down, laid aside [ओवहित]. Dh. 27. See *Kosohito*.

OHĪYATI (*pass.* *ojahati*), To be left [ओवहीयते]. Opt. *ohīyeyya* (Pāt. 97). Aor. *ohīyi* (Dh. 215).

OJĀ (*f.*), Strength, sap of life, vitality; sap, juice, [ओज]. Ab. 942 (the text has *yāpanā*, "that which supports life," the Sinhalese translation has *Caritrayāpanaya karanaṇḍvā rasūjas* "the ojas juice which keeps the body alive;" this meaning belongs rather to Sanskrit ओजस्). *Dhammojapāṇā* (Dh. 369, 378) is rendered by Vjiesinha "Wisdom having truth for its essence, i.e. vipassanā." *Dibbajā*, celestial essences (Dh. 132, Subh. says "divyarasa, madhurarasasāra"). *Paṭhavojā*, juice or sap of the earth (Dh. 274), probably the sweet substance described at Man. B. 64. See *Ojā* and *Ojo*.

OJADĪPO, A name of Ceylon [ओज + दीप]. Att. 7; Mah. 88.

OJAHATI, To leave, forsake, abandon, renounce [ओवहा]. Ger. *ohitvā*, *ohāya* (Dh. 96; Sen. K. 504; B. Lot. 863). Pass. *ohīyati*.

OJAVĀ (*adj.*), Juicy, succulent, sweet, luscious [ओजस्वत्]. Ten J. 108 (*ojavantāni nigrodhapakāni*); Dh. 132 (*paṇitāni ojavantāni phaldphaldāni*).

OJO, Light, splendour; strength, vigour [ओजस्]. Ab. 942 (दीप्ति and शक्ति).

OKAM, A house, dwelling; a resting-place, asylum [ओकस्]. Ab. 207, 1060. *Okam okam jahanti*, they forsake every resting-place (Dh. 17).

OKAM, Water [उदक]. *Okapupphēhi cīvarehi*, with drenched garments (Dh. 197). *Okamokato*, from its watery home (for *oka-okato*, Dh. 7).

OKAPPANĪYO (*adj.*), Becoming, suitable, proper [from कृप् with अव]. See *Saddhā*.

OKĀRO, Vileness, worthlessness [from कृ with अव, comp. *Vokāro*]. *Kāmaṇaṃ okāro*, the vanity of sensual pleasure (Dh. 79).

OKĀSALOKO, World or realm of space [ओवकाश + लोको]. This is one of the three great divisions of the universe, and answers to our Space or Ether, being the great void which contains the worlds. Subhūti writes, "Of the three worlds the *satta* and *saṃkhāra* worlds are contained in the *okāsa* world, which is the empty air (*cūnya ākāśa*)." Vjiesinha says that "the *antalikkha*, being the region of space above the *vāyu*, belongs to *okāsaloka*." Hardy calls it "the world of space, the empty void, the far-extended vacuum" (Man. B. 3). Vj. informs me that the lines at Das. 45 are from the Mahāmandhātu Jātaka, and that the idea they contain is "conceive a thousand worlds like that over which the sun and moon revolve, within such a space thy dominion extends."

OKĀSO, and AVAKĀSO, Place, room, space; interval; occasion, opportunity; leave, permission; leisure; cause [ओवकाश]. Ab. 1101. *Amhākam rañño rathassa okāsaṃ dehi*, make room for our king's chariot (Ten J. 3). *Tass' okāsaṃ adatvā*, not giving it room (Dh. 183). *Tumhākam cattāḥadivass' okāso*, you have an interval or leisure of 40 days (Br. J. S. A.). *Gaccha amumhi okāse tiṭṭha*, go and stand in that place (Kamm. 3; Ras. 84). *Aññatarāṃ okāsaṃ gacchantāṃ*, going to a certain place (Dh. 122). *Aññesaṃ vacanassa*

*okāso nāma n' atthi*, the rest have not an opportunity of saying a word (F. Jāt. 16). *Majjhe ṭhapetvā okāsaṃ*, leaving a space in the middle (Mah. 172). *Okāsaṃ yācati*, to ask for leave (Dh. 128). *Okāsaṃ karoti*, to give leave, to make room, to find time. When the multitude saw the brahmin Brahmāyū approaching—*taṃ okāsaṃ karoti yathā taṃ nūpassa yasassino*—they made such room for him as was due to a man renowned for his wisdom (Brahmāyū S.). *Sace me Bhagavā okāsaṃ karoti pañhassa veyyākaraṇāya*, if the Blessed One has leisure to reply to my questions (Sām. S., comp. Ten J. 12). *Anandattherassa okāsakaraṇattham*, in order to make room (keep a place vacant) for the therā Ānanda (Br. J. S. A.). *Katāvakkāso*, having an opportunity (comp. *Hatāvakkāso*). *Anokāsakato*, unauthorized (Pāt. 111). *Okāsaṃ labhāti*, to have an opportunity, to get leave. *Sākuṇiko okāsaṃ labhissati*, the fowler will have a chance. *Okāsaṃ labhitvā*, having received permission (Dh. 103). *Dubbhīcchayaṃ aṭṭhaṃ vinichinanto okāsaṃ alabhitvā*, my time having been entirely taken up with trying a case of great difficulty, lit. not having had any leisure while trying a case very difficult to try (Ten J. 1). *Laddhokāso*, having seized an opportunity (Att. 197), having obtained permission (Att. 198). In gram. *okāso* is the name of the locative relation (see *Kārakaṃ*).

**OKIRANAM**, Sprinkling (from next). Mah. 258.

**OKIRATI**, To sprinkle [अव + कृ]. Aor. *okiri* (Mah. 86). Ger. *okiritvā* (Dh. 135). Pass. *okiriyati*. Caus. *okirāpeti*, to cause to be sprinkled (Dh. 78; Mah. 211).

**OKKĀKO**, A proper name [इत्थाकु]. Mah. 8.

**OKKAMANAM**, Descent (from next).

**OKKAMATI**, To descend, step down; to disembark; to fall into, enter or come into [अव + क्लम्]. *Niddaṃ o.*, to fall asleep (F. Jāt. 3). *Niddaṃ anokkamanto*, getting no sleep (Dh. 81). *Sārajjam okkami*, got into a nervous state (F. Jāt. 46). *Buddhānaṃ bhagavantānaṃ sattetu mahākaruṇā okkamati*, great compassion for mortals enters the hearts of the blessed Buddhas (B. Lot. 377). *Lajjiddhammaṃ okkamitvā*, becoming ashamed (Das. 44). *Magga (abl.) o.*, to get off the road, leave the road (Pāt. xxvi; Dh. 303), to make way for a person entitled to respect (Dh. 403). *Sa-muddā thalam okkamuṃ*, came on shore, lit. descended from the sea on the land (Mah. 168). *Mā-*

*tukucchiṃ o.*, to enter the mother's womb, viz. to be conceived (see *Gabbhāvakkanti*). *Dīpakasmiṃ okkamimsu*, landed on an island (Mah. 46). Ger. *okkamma*, *okkamitvā* (Sen. K. 504).

**OKKANTI** (f.), Descent, falling upon [अव + क्लान्ति].

**OKKANTO** (p.p. *okkamati*), Descended, entered; embarked [अव + क्लान्त]. Mah. 46, 131.

**OKKASSA** (ger.), Having dragged away or abducted [ger. fr. अव + क्लृप्].

**OKKATTHO** (p.p. *avakāḍḍhati*), Lowered, low [अव + क्लृप्].

**OKKHITTO** (p.p.), Cast down, lowered [अव + क्षिप्ति]. *Okkhittacakkhu*, with downcast eyes (Pāt. 20).

**OLAGITO** (p.p.), Hanging down [अव + लगित].

**OLAMBAKO** (adj.), Hanging [अव + लम्बक]. Jāt. 51.

**OLAMBATI**, To hang down [अव + लम्ब]. Dh. 191; Ten J. 114. Caus. *olambeti*, to suspend (Jāt. 9).

**OLAMBO**, Something hanging, an appendage [अव + लम्ब]. *Muttolambo*, hanging festoons of pearls (Mah. 213).

**OLĀRIKO** (adj.), Large, great; gross, coarse; material [ओदारिक]. *Appatirūpaṃ olārikaṃ*, a gross impropriety (Dh. 293). *Olāriko obhāso*, a broad hint. *Olāriko sukhumo*, material and immaterial (Gog. Ev. 43, of the body and the mind respectively). The food which we take into our bodies is called *olāriko* or material, as opposed to the subtle Nutriments *phasso*, *manosañcetanā*, and *viññāṇaṃ* (see *Āhāro*).

**OLIGALLO**, A dirty pool near a village (Ab. 684).

**LOKANAM**, Looking, looking at [अव + लोक्]. Dh. 121, 155, 371. For *mukholokanam*, see next.

**LOKETI**, and **LOKATI**, and **AVALOKETI**, To look, see, look at, behold, look down upon; to look for, await, watch; to consider, regard [अव + लोक्]. *Lokaṃ oloketto*, surveying the world (Das. 1). *Phāsuṇaṭṭhānaṃ oloketvā*, looking out for a comfortable place (Jāt. 8). *Ito c' ito ca oloketto*, looking this way and that (Ditto). *Mātugāmaṃ oloketvā*, having seen a woman (Ten J. 46). *Dibbena cakkhund oloketto*, seeing with the divine eye (Alw. I. cxxiv). *Ākāsaṃ oloketvā*, looking at the sky (F. Jāt. 52; so *nakkhattaṃ*, Das. 46). *Adho o.*, to look down. *Olokesi mahābodhiṃ*, fixed his gaze on the Bo-tree (Mah. 112, comp. 199). *Attano devasirīṃ oloketto*, contemplating his celestial bliss (Dh. 153). *Aññamaññaṃ mukkhāni oloketvā*, looking in each other's faces (Dh.

- 390). *Oloketum pi asakkontā*, unable even to look you in the face (Dh. 154, comp. Alw. 101). *Assē oloketvā*, having examined the horses (Ras. 38). *Tvaṃ mama dhanacchedanaṃ na olokesi*, you don't consider the waste of my property (Dh. 93). *Anolokento viya*, as if he was not looking, viz. pretending not to see (Dh. 371, 372). *Buddha-bhūdyā samayaṃ olokeno*, await his time for becoming a Buddha (Mah. 199). Pass. p.pr. *olokiyamāno*, being looked at (Dh. 372). *Avalokitam*, a look or glance. *Avalokitamattena*, with a mere look. *Mukhaṃ o.*, is happily rendered by Mr. Trenckner, "to be a respecter of persons" (Dh. 125, 127, comp. *προσωπολήπτης*). Vij. renders *mukholokanaddanaṃ*, "a gift made through partiality or favouritism" (Ten J. 35). *Mukholokena*, out of favouritism (Dh. 125).
- OLUMPIKO (*adj.*), Belonging to a raft [उलुप + इक्]. Crossing on a raft (Sen. K. 390).
- OMAKO (*adj.*), Low, inferior, vile [अवमक्]. Ab. 700. *Omakasatto*, a low person (Dh. 164; Att. 190). Pāt. 81.
- OMASATI, To revile, reproach [अव + मृश्]. Pāt. 83.
- OMASAVĀDO, Scornful, contemptuous, reproachful speech [अवमृश् + अ + वाद्]. Pāt. 12, 83. Subh. quotes *khamsanagarahanavacane*, "said of harsh, reviling speech," and *jāti-dāhi ghaṭṭetvā vacane*, "said of speech reviling a man for his low birth, etc."
- OMUŃCATI, To take off, unloose, remove [अवमुच्]. *Ābharapāni* (Dh. 142). *Muttīhāraṃ* (Dh. 118; Jāt. 61). *Upāhānā* (Pāt. xx). At Ras. 32 *omaṇḍitvā* is no doubt a mistake for *omuṇcitvā*. Of taking off clothes (Jāt. 9).
- OMUTTETI, To make water upon [अवमुच्]. Dh. 283.
- ONADDHO, and AVANADDHO (*p.p.p. onandhatti*), Covered, bound [अवजङ्ग]. *Camuāvanaddhapāddā katthi*, elephants whose feet were cased in leather (Mah. 169, comp. Ab. 140). *Andhakārena onaddho*, shrouded in darkness (Dh. 27). *Onaddhā vinaddhā mikkā*, branches tangled together (F. Jāt. 7).
- ONAMATI, To bow, to stoop [अवजङ्ग]. *Anopamanto*, without stooping (B. Lot. 569). P.p.p. *opato*. Caus. *opameti*, *opāmeti*, to bend (*sarīraṃ*, Dh. 288).
- ONANDHANAM, Tying, entangling (from next).
- ONANDHATI, To cover; to bind [अवजङ्ग]. P.p.p. *onaddho*. Comp. *Pilandhatti*.

- ONATO (*p.p.p. opamati*), Bent, stooping [अवजङ्ग]. *Opataggā rukkhā*, trees with their tops bent.
- ONĀTO, and AVANĀTO (*p.p.p.*), Low-born [अव + जात]. Pāt. 83.
- ONAVISATIVASSO (*adj.*), One who is less than twenty years old, i.e. under age for ordination (derivative of *ūnavisativassa*).
- ONĪTO (*p.p.p.*), Drawn out, removed [अव + नीत]. *Opitapattapāṇi*, whose hand is removed from the bowl, viz. who has finished his meal: *opīto pattato pāṇi yena so opitapattapāṇi* (Vij.).
- OPADHIKO (*adj.*), Belonging to upadhi [उपधि + क्].
- OPAGAVO, Belonging to Upagu [ओपगव]. Sen. K. 389.
- OPAMMAM, A simile, comparison, metaphor, analogy [ओपम्य]. Ab. 530. *Opammaṃ karohi*, give me an illustration, put an analogous case (Alw. I. xlii; Gog. Ev. 43). Das. 44.
- OPANAYIKO (*adj.*), Conducive [उपनय + इक्]. Sen. K. 418. As an epithet of *dhamma*, or the Truth, this word no doubt means leading to Nirvāṇa. Gogerly renders it "leading to perfection." Alw. I. 77, 87. Comp. *Niyyānika*.
- OPAPĀTIKO (*adj.*), Accidental, phenomenal, ap-  
paritional [उपपात + इक्]. Ab. 741. This is one of the numerous Pāli words which have been sadly ill-treated by the northern Buddhists. It is simply formed from *upapāta*, "accident," and *opapātika* *satto* means a being reborn in another world without the intervention of parents, and therefore as it were uncaused, and seeming to appear by chance. All the higher devas are *opapātika*, there being no sexual intercourse or birth in the higher heavens, and instances are even recorded of human beings having miraculously appeared ready-formed on this earth. The word *aupapātika* not being found in Sanskrit, it seems to have greatly puzzled the northern Buddhists, when in later times they came to translate the Pāli texts into Sanskrit, and having a confused idea of its meaning, they referred it to the root पद्, and coined a word ओपपादक, or ओपपादक, as its equivalent (B. Lot. 394). Unfortunately for their etymology the compound verb उपपद् in Pāli means "to be born" in the usual way (e.g. *gabbhaṃ eke upapajjanti*, Dh. v. 126). For other instances of these northern blunders, see *Iddhipādo*, *Pātimokkha*, *Upādiseso*, *Paṭisambhiddā*, *Upasatha*, *Phāsu*. I may add, that from not know-



ing the meaning of the Pāli *karavika*, the author of the *Lalita Vistara* appears to have ascribed to Buddha the attribute of being sparrow-voiced ! (B. Lot. 566).

**OPARAJJAM**, The office of sub-king, viceroyalty [उपराज + य]. Dh. 305, 416; Das. 46.

**OPASAMIKO** (*adj.*), Leading to quiet or cessation [उपशम + इक]. An epithet of *dhama*, or The Truth, as leading to Nirvāṇa.

**OPASILESIKO** (*adj.*), Relating to immediate contact, containing, embracing [ओपश्लेषिक]. A grammatical term designating one of the relations of the locative case (Sen. K. 333).

**OPATITO** (*p.p.*), Fallen down [अव + पतित].

**OPAVAYHO** (*adj.*), Intended for riding on [ओपवाह्य]. Of a king's riding elephant (Ab. 366; Ten J. 27).

**OPĀYIKO** (*adj.*), Proper, fit, right [उपाय + इक, ओपयिक]. Ab. 353; Sen. K. 418. Adv. *opāyikaṃ*, right! good! yes! (Ab. 1144).

**OPUNĀTI**, To winnow, sift; metaphorically, to expose, lay bare, e.g. the fault of others [अव + पू]. Dh. 45.

**OPUÑJATI**, To heap or collect together [अव + पुञ्ज]. Alw. I. 103.

**ORABBHIKO**, A butcher (?) [ओरब्धिक]. Ab. 513, Sen. K. 391 (in both instances it is said to be one who lives by slaying rams).

**ORAM**, see *Oro*.

**ORAMATTAKO** (*adj.*), Belonging merely to the present life, mundane, sublunary [अवर + मात्त + क].

**ORAMBHĀGIYO** (*adj.*), Belonging to the lower part or lot, belonging to *kāma*bhava [अवरम् + भाग + य]. See *Samyojanam*. Sometimes wrongly written *orabh-* (Ras. 88).

**ORAPĀRAM**, The hither and the further side [अवार + पार]. *Gaṅgāya orapāramhi*, on both sides of the river (Mah. 127). See *Pārāpāram*.

**ORASASUNUTĀ** (*f.*), Own-sonship [ओरस + सुनु + ता]. Alw. I. vii.

**ORASO** (*adj.*), Legitimate, own [ओरस]. *Sugatassa orasā puttā*, own sons of Buddha (Br.J.S.A., of the priests). *Oraso*, an own or legitimate son (Ab. 2). *Lokandithorasā*, true sons of the saviour of the world (Mah. 20). *Sissoraso*, pupil-son (Alw. I. xiv).

**ORASO** (*adv.*), On this side [अवार + शस].

**ORATO** (*adv.*), On this side [अवारतस]. Kh. 20; Alw. I. 96.

**ORIMO** (*adj.*), Hither, on this side [अवार + इम]. *Orimaṃ tīraṃ*, near bank of a river. *Orimabhge pacchimamāsassa*, on this side of the last month, viz. before the last month (Pāt. 82).

**ORO** (*adj.*), Below; less; posterior, later; hither, on this side [अवर, अवार]. Neut. *oraṃ*, the near or hither bank or side (Ab. 665. See *Orapāram*). *Oratopāraṃ gacchati pārato oraṃ āgacchati*, goes from this end of the field to the further end, and back again from the far end to this (Jāt. 57, of a king ploughing). Adv. *oraṃ*, less, subsequently, below, on this side (with abl.). *Tato oraṃ*, less than this (Pāt. xv), since then, subsequently to that period (Mah. 20), on this side of it. *Bhūñjassu pārāgaṇaṃ tvaṃ mā'gā oraṃ tato*, do thou rule over the country beyond the river, come not on this side of it (Mah. 62). *Mahābodhipittīhāna oraṃ*, since the setting up of the Bo-tree (Mah. 257). *Oraṃ Gāmaṇivāpiya*, on this side of the G. tank (Mah. 67). *Oragaṇḍa* (*f.*), district on the near bank of the river (Mah. 254, 62). Instr. *oreṇa* (*adv.*), within, in less than. With gen. *Oreṇa channam vassānaṃ*, within six years (Pāt. 10, 11, 80).

**ORODHO**, Harem, seraglio, apartments of the royal ladies [अवरोध]. Ab. 215; Alw. I. 79; Mah. 33.

**OROHANAM**, Descent [अवरोहण]. *Devorohāṇaṃ*, descent from the deva world (Mah. 181; Kh. 20).

**OROHATI** and **ORUHATI**, To descend; to disembark [अववह]. *Paṭhavitalaṃ oruhi*, alighted on the earth (Mah. 114). P.p. *orohanto* (Dh. 303; Das. 40). *Oruyha Damile*, falling upon the Tamils (Mah. 150). *Āsāṇḍ oruyha*, leaving the pulpit (F. Jāt. 46). *Tamhā oruyha selamhā*, descending from that rock (Mah. 240). Ger. *orohito* (Mah. 167; Att. 8), *oruyha*, *avaruyha* (Dh. 99).

**OROPANAM**, Taking down, removal [अवरोपण]. Mah. 107. *Bhāra-m-oropanam*, delivery of a pregnant woman.

**OROPETI** (*caus. orohati*), To cause to descend, take down, put down [अव + रोपयति]. *Dappam e*, to put away the stick, or to lay aside punishment (Dh. 430, comp. 310). *Oropetvā mahābodhiṃ*, taking down the Bo-tree from its car (Mah. 118). P.p.p. *oropito* (Mah. 206). Mah. 59.

**OSĀDETI** (*caus. osidati*), To cause to sink, to depress [अवसादयति]. Mah. 178.

**OSADHAM**, A herb; a herb used in medicine, a simple; a drug, medicine [ओषध]. Ab. 330, 339;

Dh. 160; Mah. 70. *Vīṣadham jānāti*, knows a cure for snake-bite (Ras. 34).

**OSADHĪ** (*f.*), A herb, plant, annual [ओषधि, ओषधी] Ab. 541, 592. *Osadhitārakā*, or *osadhī tārakā*, is the designation of a particular star that shines with a white light (see Cl. Gr. 39, Jāt. 23). In his Sinh. Dict. Clough has "Osadhitārakā (*ósadhi* medicine, *tārakā* a star), the star that presides over medicine; the morning star." It is not, as one would expect, the moon. Subhūti sends me the following extracts from *Ṭikās, pabbā etāya dhīyati osadhīnam vā anubalappaddiyikkattā osadhīti evaṃ laddhānāma tārakā*; and *andhakāraṃ dahanti vīṇasenti osā te ettha dhīyanti patiṭṭhahantīti osadhī tārakādisso, ussannā pabbā etāya dhīyati vā osadhī*. Comp. *seyyathā pi nāma osadhitārakā oddā oddāvaṇṇā oddānidassanā oddānibhāsā* (Par. S.). See also Dh. 99, *obhāsenti diṇṇaṃ sabbaṃ osadhī viya tārakā*, "shedding light on every side like the morning star."<sup>1</sup>

**OSADHISO**, The moon [ओषधीश]. Ab. 52.

**OSAKKATI**, To draw back, refuse; to give way, retreat. Dh. 376. P.pr. *osakkamāno* (Ten J. 28). *Balaṃ osakkati*, the army is giving way (Ten J. 29). Comp. *Paccosakkati*.

**OSĀNAM**, and **AVASĀNAM**, End, conclusion [अवसान]. Ab. 771; Dh. 356. *Ośnadvase*, on the last day (Dh. 250). *Ośnagāthā*, the final stanza (Ten J. 121). Loc. *avasane*, in the end, finally, ultimately (Dh. 341, 376).

**OSĀPETI** (*caus.*), To finish, complete [अवसो].

**OSĀRANĀ** (*f.*), and **-NĀM**, Restoration of a priest who has been temporarily secluded from his brother priests as a penance for an offence (from *osāreti*). Pāt. 60, 92, 96.

**OSARANAM**, Resort, rendezvous, haunt, habitation (from next). *Osarapaṭṭhānaṃ*, place of resort.

**OSARATI**, and **AVASARATI**, To go to, resort, repair, approach [अव + सु]. *Ahaṃ ahaṃ paṭhamen ti ekappaḥāren' eva osaranti*, run to church in a body saying, "I'll be there first, I'll be there first" (Pāt. xvi). *Tad avasari*, repaired thither. *Nadiyo osaranti mahodadhīm*, the rivers run into the ocean (Jāt. 28). Caus. *osāreti*, to lower; to

bring forward, to exhibit, to propound; to restore a priest who has been undergoing penance. *Ujukam eva hattham o.*, to lower the hand into the bowl keeping it straight (Dh. 269). *Osāresi sakam matam*, exhibited his own knowledge (Mah. 251). *Osāressāmi saṅghassa Maṅgalasuttam*, I will propound to the priests the M. Sutta (Mah. 196). *Abbhānakammavasena osāretabbo*, must be restored by an Abbhāna ceremony (Yātr.). *Osāreyyāti osāraṇakammaṃ kareyya* (Pāt. 98). P.p.p. *osārito*, restored, rehabilitated (of a priest who has been undergoing penance, Pāt. 27). *Anosārito*, not yet restored, still in disgrace (Pāt. 92).

**OSĪDANAM**, Sinking (from *osidati*). Mah. 178.

**OSĪDĀPANAM**, Causing to sink (from *osidāpeti*). *Pajānaṃ vaṭṭe osidāpanasamattham*, able to make men sink in (the ocean of) Saṃsāra (Dh. 195).

**OSĪDATI**, To settle down, to sink, to decline [अवसद्]. *Kammante osidamāne*, when business is declining. Of sinking in a fluid (F. Jāt. 7; Ten J. 36). P.p.p. *avasanno*. Caus. *osādeti* (see sep.), *osidāpeti* (Dh. 180).

**OSĪNCATI**, To sprinkle [अवसिञ्च]. Dh. 96.

**OSO**, Beam, ray [ओष].

**OSSAJJATI**, and **OSSAJATI**, To give up, relinquish, renounce [अवसुञ्ज]. Ger. *ossajja* (Alw. I. vii). Aor. *ossajji*, *ossaji*. This word occurs in a somewhat difficult passage in Mah. 118, *kulchi so soḷasahi . . oropetvā mahābodhīm patiṭṭhāpetum ossaji*. Turnour's translation is conjectural; I think the meaning is, "having caused the Bo-tree to be taken down (from its car) by the sixteen castes in order to set it up (viz. plant it), he let it go;" the next words are, "the instant it was released from his hand." P.p.p. *ossajjho*.

**OSUMIKO** (*adj.*), Relating to heat [उष्मन् + कृ].

**OTARANAM**, and **AVAT-**, Descent, entrance into, going down into [अवतरण]. Ab. 981, 1118. *Tassa otarapaṇasaddena*, at the sound of the bird's swoop (Dh. 154).

**OTĀRANAM**, Causing to descend [अवतारण]. *Kūṭasakkhīm otāraṇam*, bringing a false witness into court (Dh. 100).

**OTARATI**, and **AVATARATI**, To descend; to disembark; to depart; to betake oneself to, go to, enter [अवतृ]. *Ahaṃ otarāmi*, I'll get down (from a cart, Dh. 300). *Pakkhe viessajjetvā otari*, dropping his wings he swooped down (Dh. 154).

<sup>1</sup> Since writing the above, I have, with the help of Mr. Muta Coomaraswamy, been able to identify it with the planet Venus.

*Thūpaṭṭhāne otarimsu*, they alighted on the site of the dagoba (Mah. 81). *Otaritvā*, having disembarked (Ten J. 89). *Nāvāya (abl.) otaranto*, landing from the ship (Mah. 41). *Ākāsā otari*, flew down (Ten J. 114). *Pāsādā otarimsu*, they descended from the upper story of the palace (Das. 2). *Nadīm otaritttha*, he descended into the river (Mah. 255). *Saram otarati*, to go down to the lake side (Dh. 304; comp. 148). *Otaritttha mahāvithi*, entered the main street (Mah. 249). *Caṅkamaṇ otari*, entered the cloister (Dh. 88). *Otari*, went down stairs (Dh. 175). *Otarathodakam*, go down into the water (Das. 4). Pass. *otiṇṇo*. Caus. *otāreti*, to cause to descend, to take down, to set down, to let down. *Gadrahassa piṭṭhito bhaṇḍāni otāretvā*, taking down his wares from the ass's back (F. Jāt. 14). *Puttakam me otārehi*, lift down my child (Dh. 155). *Otāresi Somadeviṃ*, assisted S. to alight from her carriage (Mah. 203). *Koṭṭhato vihi otāriyamāne disvā*, seeing paddy being taken out of the barn (Dh. 141). *Jetavanapokkharapaṭṭhe mañcam otāretvā*, having set down the couch at the brink of the J. tank (Dh. 148). *Ukkārabhūmiyam otāretvā*, setting him down on a dunghill (Ten J. 56). *Nāpaṇ otāreti*, appears to mean "to gain knowledge of," "to learn" (Dh. 319, 118).

OTĀRO, and AVATĀRO, Descent; entrance; a landing-place (*tittha*); a defect, fault (*vivara*) [अवतार]. Ab. 981, 1118. *Dīpabhāsīya Saddhammotāram akārayi*, caused the introduction of religion in the Sinhalese language (Mah. 83). As the name of a certain Pāli grammar *Bālāvātāro (bāla-avatāro)* means, I think, Introduction of the young student to Pāli grammar. *Otārdpekkho viharati*, is constantly looking out for faults (Subh.).

OTATO (*p.p.*), Covered, overspread, overgrown [अवतत]. Dh. 29.

OTINNAKO (*adj.*), One who descends [next + क]. Das. 41.

OTINNO, and AVATINNO (*p.p.* *otarati*), Gone down, descended; disembarked; having entered [अवतीर्ण]. *Saram otiṇṇo*, gone down to the lake (Dh. 304). *Saṅgāmaṇ otiṇṇo*, having entered the fray (Dh. 170). *Dibbavamsadvatiṇṇam iva attānaṃ maññamāna*, thinking themselves descended from a divine race (Att. 199). Disembarked (Mah. 47, 155). At Pāt. 4, *yo pana bhikkhu otiṇṇo*, pro-

bably means, as Gogerly translates it, "any priest who shall so lower himself as to . . ."

OTTĀPI (*adj.*), Fearful of sinning, conscientious [उत्ताप + इण]. Alw. N. 121. The *o* is probably due to the false analogy of *ottappa*.

OTTAPPAM, Fear of sinning, shrinking from sin, having a tender conscience, conscientiousness. This word would be in Sanskrit औत्ताप, a derivative of उत्ताप. *Musavāḍassa ottappaṃ*, fear of speaking lies (Cl. Gr. 143). At Ab. 158 it is explained by *pāpabhīrutā*. Das. 41 says *pāpato ubbegass' etaṃ adhiyacanaṃ*, "this is a name for shrinking from sin;" and *kāyaduccaritādlhi yeva ottappatīti ottappaṃ*, "ottappa means a man's being distressed at sins of deed, word, etc." (comp. *Tappati*). See *Anottappaṃ*, *Hirottappaṃ*.

OTTHAJO (*adj.*), Labial [ओष्ठ + ज]. The labial letters are *u, ū, p, ph, b, bh, m*.

OTTHARATI, and AVATTH-, To spread; to cover; to scatter; to overspread, pervade [अवसृज]. *Othharanto gacchati*, spreads far and wide (Dh. 254, of an odour). Also *p.p. avattharamāno* (Jāt. 74). Of catching in a net (Dh. 337). *Twīya-bhaṇḍāni avattharitvā*, scattering about their musical instruments (Jāt. 61). Caus. *Samuddaṇ' ottharāpesuṃ taṃ desaṃ*, caused that district to be submerged (Mah. 131). *Saddo sakalanagaraṃ avatthareyya*, the sound would fill the whole city (Jāt. 62). *P.p. otthajo. Rañño tejena otthajo*, overwhelmed by the merit of the king (Mah. 129). *Mārajūlena otthātesu sattersu*, when mortals are caught in Māra's net (Dh. 337).

OTTHO, The lip [ओष्ठ]. Ab. 262, 1106; Dh. 159; Ras. 20. *Adharaṭṭho uttaraṭṭho*, the lower and upper lips (F. Jāt. 12).

OTTHO, A camel [उष्ट्र]. Ab. 502, 1106; Dh. 284.

OVĀDAKO (*adj.*), Admonishing [अववाद + क]. Pāt. xiv.

OVADATI, To admonish, exhort, edify, advise, instruct [अववाद]. Dh. 14; B. Lot. 305. *Thero ovaḍitvā anekadhā appamāde niyojesi*, the elder having administered exhortation to him in various ways urged him to be zealous (Mah. 281). *Rājānaṃ ovaḍitukāmo*, desirous of admonishing the king (F. Jāt. 17). Pass. *p.p. ovadiyamāno*, being admonished (Dh. 110). *P.p. ovadito. Agatigamanam pahāya dhammena rajjāṃ karehīti ovaḍito*, having been thus admonished, "put away partiality and rule with justice" (Dh. 341).

- OVĀDO, Admonition, exhortation [अववाद]. Ab. 354; B. Lot. 304. *Māṭṭipitunnāṃ ovādaṃ sutvā*, listening to their parent's injunctions (Dh. 110). *Ovādaṃ deti*, to admonish (Ten J. 6). *Ovādadānāṃ*, admonition (Ten J. 6). *Ovādaṃ gaṇhāti*, to receive admonition, to take advice (Ditto).  
 OVARAKO, An inner room, store room [अव + वृ + अक]. Ab. 214, 943.  
 OVATTO (p.p.p.), Rained down [अव + वृष्ट]. Jāt. 18.  
 OVIJJHATI, To pierce, annoy [अव + जघ्]. Pāt. 83; Ten J. 36.

## P.

- PA, A preposition much used in composition with verbs and their derivatives, Sansk. प्र. Ab. 1168.  
 PĀ, = प्राक्. See *Pageva*.  
 PABALATTAM, Power [प्रबल + त्व]. Ab. 1168.  
 PABALO (adj.), Strong, mighty [प्रबल].  
 PABANDHO, A continuous series; a narrative; a literary composition, fiction [प्रबन्ध]. Ab. 113. *Rañño gupappabandhena pasannā*, delighted with the king's series of virtuous acts (Att. 210, 218).  
 PABBAJANAM, Embracing asceticism, becoming a Buddhist monk [प्रव्रज + अण]. Dh. 141. See *Pabbajjā. Yasapabbajanam*, Yasa's entrance into the priesthood (Mah. 180).  
 PABBĀJANAM, Banishment; causing to become a Buddhist monk, ordination [प्रव्रज्ज]. Dh. 426.  
 PABBAJATI, To go forth, to exile oneself; to give up the world, to embrace the ascetic life; to become a Buddhist monk, to take the robe, to take orders [प्रव्रज्ज]. *Agārasmā anagāriyaṃ pabbajitum*, leaving house and home to go forth into the houseless state (Alw. I. 92). *Pabbaji Jinasāsane*, took orders, or embraced asceticism, in Buddha's religion (Mah. 210, comp. Ras. 29, *pabbajitvāna sāsane*, and Mah. 34). Fut. *pabbajissati* (Dh. 141, 153; Mah. 36). Imperat. 2nd pers. *pabbaja*, *pabbajāhi* (Dh. 139, 141). P.p.p. *pabbajito*. Caus. *pabbajeti*, to banish, to put away; to cause or induce to become a Buddhist monk; to admit to the priesthood, to ordain. *Rāgādimalaṇaṃ pabbajento*, putting away the sins of lust, etc. (Dh. 426). *Saṅghamittāṃ bhikkhūniṃ taṃ pabbajetum viśajjīya*, having sent Saṅghamittā to ordain her (Mah. 111). *Mayaṃ attena putte pabbajema*, let us make our sons go into the church (Dh. 139). *Āyasmā Mahākaccā-*

*gamo Sonaṃ upāsakaṃ pabbajesi*, the venerable Mahākaccāyana ordained the lay brother Sona (Alw. I. 92). P.f.p. *pabbajantyo* (Mah. 111), *pabbajetabbo* (Alw. I. 72). P.pr. *pabbajayaṃ* (Dh. 69).  
 PABBAJITATĀ (f.), State of being an ascetic or Buddhist monk [प्रव्रजित + ता]. Dh. 411.

PABBAJITO (p.p.p. *pabbajati*), Having given up the world, having become an ascetic or Buddhist monk; having taken the robe, ordained [प्रव्रजित]. *Mahantam nātisaṅgham oḍḍya pabbajito*, having abandoned a large circle of kinsmen and entered the priesthood (B. Lot. 863). *Pabbajitakāliato paṭṭhāya*, from the time he became a monk (Dh. 402). *Palāyitvā bhikkhūnaṃ pabbajito hoti*, having fled, embraced the ascetic life among the Buddhist priests (Alw. I. 72). *Anupabbajitānaṃ*, of those who took orders from his example (Mah. 34). *Gaḥaṭṭho vā pabbajito vā*, layman or priest (Dh. 346). Masc. *pabbajito*, an ascetic, a Buddhist monk or priest (Ab. 433; Dh. 69).

PABBAJJĀ (f.), Leaving the world, adopting the ascetic life; state of being a Buddhist monk or priest, the monastic life; taking the robe, ordination [प्रव्रज्ज]. As a Buddhist technical term *pabbajjā* means the condition of being a Buddhist monk or nun. The ceremony of admission to the priesthood is called *pabbajjā* or *pabbajanam*, if viewed as the act of the recipient of orders, and *pabbājanam* (from the caus.) if viewed as the act of the priest conferring orders. The layman desiring to renounce the world, having chosen a monastery, goes to one of the upasampanna priests of that monastery, bringing with him a robe, and asks to be ordained. The priest then invests him with the robe, and makes him repeat the Saragattaya or Creed, and the Dasasīla or Ten Commandments, and with this simple ceremony the candidate becomes a member of the saṅgha, or church militant of Buddha with all its holy privileges (see *Saṅgho*). Eight is the lowest age at which the candidate is admitted to the priesthood. Until he receives upasampadā or priest's orders (at the age of twenty), he is a Sāmaṇera, "novice" or "deacon."<sup>1</sup> The terms *pabbajita*, *samaṇa*, and

<sup>1</sup> I have taken these details from Chapter IV. of Hardy's *Manual of Buddhism*. A detailed account, by Mr. J. F. Dickson, of the ceremony of conferring deacon's orders by a chapter of priests, will be found in the *Journ. Roy. As. Soc.* 1874.

*bhikkhu* are applied to all members of the Buddhist priesthood; while *sāmaṇera* and *thera* designate respectively the orders of deacon and priest. The phrase *santike pabbajati* or *santike pabbajjāṃ labhati* is used of the recipient of orders: *Labheyyāma mayā bhante Bhagavato santike pabbajjāṃ*, Lord, vouchsafe to let us receive ordination at thy hands (Dh. 124); *Satthu santike pabbajitvā*, having received ordination at the Teacher's hands (Dh. 105). Buddha at first ordained his disciples by merely saying, "Come So-and-so," e.g. *chi Yasa*, "follow me, Yasa" (Dh. 119). Vij. has pointed out to me that *chibhikkhupabbajjā* at Dh. 119 is a compound, which he renders "come-priest-induction." The phrase *chibhikkhubhāvena pabbajetvā*, a little further on, he renders, "having robed him with the formula, Come, priest."—*Tūpasapabbajjāṃ pabbajitvā*, having adopted the ascetic life of a hermit (Dh. 406, Jāt. 8). *Isipabbajjāṃ pabbajitvā*, having adopted the ascetic life of a Rishi (F. Jāt. 2; Ten J. 107). *Pabbajjāṃ ydci sādaro*, reverently requested admission to the priesthood (Mah. 34). *Pabbajjā mahatī matā*, holy orders are much thought of (Mah. 36). *Pabbajjāpekho*, desirous of ordination (Pāt. 59). *Pabbajjāsukham*, the bliss of retirement from the world (Jāt. 65).

**PABBAJJATĀ** (*f.*), State of being a Buddhist monk [प्रज्जत्ता + ता]. *Gaṇha pabbajjatanā*, take holy orders (Mah. 251).

**PABBAJO** (*adj.*), Made of bulrushes [पर्बन् + ज]. Dh. 345 (*tiṇehi vā saṇhavadāddāhi vā rajjuma katvā*). At Pāt. 86; *vāka-ustramuñjapabbajjādnāṃ aññataramayaṃ*, where it seems to be used as a noun meaning reed or bulrush.

**PABBAṂ**, A knot or joint in a branch or creeper, or in a cane or reed, or in grass; certain days of the lunar month, the full and change of the moon, etc. [पर्बन्]. Ab. 600, 889. *Āṅgulipabbam*, a finger-joint (Pāt. 105).

**PABBATĀYATI**, To act like a mountain (denom. from पर्बत). Sen. K. 434.

**PABBATEYYO** (*adj.*), Belonging to mountains [पार्वतेय]. *Pabbateyyā nāga*, mountain Nāgas (Mah. 5).

**PABBATO**, A mountain [पर्बत]. Ab. 605. The neut. pl. *pabbatāni*, at Dh. v. 188, is probably an instance of attraction (the termination being adopted from the foll. *vandāni*). Mount Meru is

called *pabbatardjā*, king of mountains (Gog. Ev. 15).

**PABBHĀRO**, A cave in a mountain [पारभार]. *Nandamūlakapabbhāraṃ agamāsu* (Dh. 178, Rogers translates it "mountain cave"; Ten J. 120). *Cetiya-pabbate pakkhipāpasi Kaṇṭha pabbhāramhi aslake*, "imprisoned those impious persons in the Kanīra cave, in the Cetiya mountain" (Mah. 216, I have given Turnour's rendering). *Paṇḍavapabbatapabbhāre nisīno*, sitting in the P. mountain cave (Dh. 118).

**PABHĀ** (*f.*), Light, radiance [प्रभा]. Ab. 64.

**PABHAṆḂAṂ**, Breaking up, dissolution, destruction, decay, corruption [प्रभञ्जन]. Dh. 25, 27. From Dh. 301 there appears to be also a form *pabhaṅgu* = प्रभङ्ग; for the u comp. *kammaṇḁ, sammuṇjaṇi, keṭubha, addhagā, kataṇṇhā*, etc.

**PABHAṆKARO** (*adj.*), Light-giving [प्रभा + कर]. Sen. K. 474. Epithet of the sun (Ab. 62; Gog. Ev. 29), epithet of Buddha (B. Lot. 332).

**PABHĀSATI**, To talk, to prate [प्रभाष]. F. Jāt. 49, 50.

**PABHĀSETI** (*caus.*), To illumine [प्रभासयति]. Dh. 31, 68.

**PABHĀSO**, Shining, illumination [प्रभास]. Ten J. 47.

**PABHASSARO** (*adj.*), Shining, bright [प्रभासर]. Mah. 182; Dh. 91, 95.

**PĀBHATAM**, Money, price; a present, douceur [प्राभूत]. Ab. 355, 471, 1127.

**PABHĀTI**, To become light, to begin to dawn [प्रभा]. *Pabbhāyamaṇḁya rattiya*, as night was yielding to day (Dh. 155).

**PABHĀTO** (*p.p.p.* last), Become clear or light [प्रभात]. *Pabbhātāya rattiya*, when night gave way to dawn, lit. when the night had become light (Ten J. 46). Neut. *pabbhātāṃ*, morning, daybreak (Ab. 68). Loc. *pabbhāte*, in the morning, at dawn (Mah. 81, 166).

**PABHAVATI**, To spring up, arise, originate; to be able [प्रभू]. *Himavanta pabhavanti pañca mahānadiyo*, the five great rivers take their rise in H. (Sen. K. 318). *Dhammaṃ kathetum pabhavāmi*, I am able to preach the Law (Ras. 22). See *Pahoti, Pabhūto*.

**PABHAVO**, Production, birth; origin, source, cause; place where an object is first perceived, birthplace [प्रभव]. Ab. 91, 900. *Neruttikānaṃ pabhavo*

*śāste*, who was the father of philologists (Alw. I. xxix).

**PABHĀVO**, Power, might, majesty, dignity [प्रभाव]. Ab. 351; Das. 5.

**PABHEDANAM**, The juice that flows from an elephant's temples when in rut [प्रभेदन]. Dh. 57.

**PABHEDO**, Difference, distinction; sort, kind [प्रभेद]. *Lavaṇassa pañca pabhedā*, five kinds of salt (Ab. 461). *Navappabhedo*, nine-fold. *Iddhippabhedo*, the different sorts of supernatural power.

**PABHIJJATI** (*pass.*), To be split, to be broken, to burst open; to be broken up, to perish [प्रभिज्यते]. Dh. 401. *Akkhūni c'eva kilesā ca pabhijjimsu*, at once eyesight and human passion were destroyed (Dh. 83). Ger. *pabhijjitvā* (Pāt. 117). P.p.p. *pabhinno*, broken off, separated; of an elephant, mad, furious; discriminated. Ab. 362; Dh. 405; Alw. K. 65. *Haṭṭhippabhinno*, an elephant in rut, a furious elephant (Dh. 58). *Pabhinna dvidhā*, divided into two parties (Mah. 107). See *Paṭisambhiddā*.

**PABHŪ** (*adj.*), Able, powerful [प्रभु]. *Gaṇhantu pabhū me dhītaraṃ*, let them who are able take my daughter (Mah. 55). Masc. *pabhū*, lord, master, owner (Ab. 725). *Arañṇassa pabhū*, lord of the forest (Sen. K. 330).

**PABHUTI** (*f.*), Commencement [प्रभृति]. At the end of a compound used in the sense of "commencing with," "et cætera." *Gaḍḍhappabhuti*, the words beginning with Gaḍḍhira (Ab. 670). *Satthesu nekeva api Sīhaleṣu chandonighaṇḍupabhutiṣu*, in many Sinhalese sciences, prosody, philology, etc. (Alw. I. 112).

**PABHUTI** (*adv.*), Since, after, subsequently to [प्रभृति]. With abl. *Punadivasato ppabhuti*, from that day forward. *Tato pabhuti*, from that time forward, thenceforth (Mah. 207). As last part of a compound: *cirappabhuti*, "depuis longtemps" (Mah. 69), *ajjappabhuti*, from to-day (Sen. K. 428), *hiyappabhuti*, since yesterday (Sen. K. 427), *taddppabhuti*, from that time (Mah. 129).

**PABHUTTAM**, Lordship [प्रभुत्व]. Ab. 898.

**PABODHANAM**, Waking, arising; instruction [प्रबोधन].

**PABODHETI** (*caus. pabujjhati*), To arouse, to set going, to give rise to [प्रबोधयति]. *Sādhukāraṃ pabodhayi*, raised a shout of Sādhū (Mah. 113).

**PABODHO**, Awakening, enlightenment, instruction

[प्रबोध]. *Bālappabodho*, instruction of the ignorant (Alw. I. xiv).

**PABUJJHATI**, To wake up, rouse oneself; to be awake, to watch, to be vigilant [प्रबुध्यते]. Dh. 52. Aor. *pabujjhi* (Ten J. 113). Ger. *pabujjhitvā* (F. Jāt. 4). P.p.p. *pabuddho*, awakened, vigilant, enlightened (Ras. 40; Dh. 52; Jāt. 50). Caus. *pabodheti*.

**PACĀ** (*f.*), Ripeness [पक् + क्त]. Ab. 762.

**PĀCĀ** (*f.*), Cooking, digesting [पाच]. Ab. 972.

**PĀCAKO**, A cook [पाचक]. Sen. K. 514.

**PACĀLAKE** (*adj.*), Shaking, swinging [प्रचालक]. Pāt. 21.

**PACĀLAYIKĀ** (*f.*), Nodding, dozing [प्रचलाय + क्त]. Ab. 176.

**PACALO** (*adj.*), Shaking, trembling [प्रचल].

**PACANAM**, Cooking [पचन]. Sen. K. 471.

**PĀCANAM**, A goad [प्राजन]. Ab. 448. Comp. *Pāceti*.

**PACANḌATI**, To be furious [प्र + चण्ड]. Dh. 401.

**PĀCANO** (*adj.*), Causing to ripen or come to perfection [पाचन]. Jāt. 20.

**PACĀPETI** (*caus. pacati*), To cause to be cooked. Dh. 126, 302; F. Jāt. 15. Pass. *pacāpyati* (Cl. Gr. 128).

**PĀCARIYO**, A pupil [प्राचार्य].

**PACATI**, To cook, dress food; to digest; to be tormented in hell [पक्]. *Tassa maṃsaṃ pacitvā*, having cooked its (the boar's) flesh (F. Jāt. 4, comp. 55). *Bahūni vassasatasahasāni niraye pacitvā*, having suffered in hell many hundred thousand years (Dh. 177, 205, 394). Pass. *paccati*, to be cooked, to be tormented, to ripen, to come to perfection. *Niraye paccati*, to be tormented in hell (Dh. 148, 149, 394, 395). *Yadd ca paccati pāpaṃ*, but when his sin has brought forth fruit (Dh. 13). P.p.p. *pakko*, *pacito*. Caus. *pācāpeti*, *pāceti*.

**PACCABHĀSI**, see *Paṭibhāsati*.

**PACCĀCIKKHATI**, To reject, repudiate, disallow [प्रत्याचक्ष]. Pāt. 99. See also *Paccakkhāti*.

**PACCĀDESO**, Rejection, refusal [प्रत्यादेश]. Ab. 775.

**PACCĀGACCHATI**, To return [प्रत्यागम]. Aor. *paccāgami*, *paccāgamāsi* (Dh. 223, 263). Fut. *paccāgamiṣati*.

**PACCĀGAMANAM**, Return [प्रत्यागमन]. Dh. 149.

**PACCAGGHO** (*adj.*), New [प्रत्यय]. Ab. 713; Att. 141; Jāt. 80.

**PACCĀHARATI**, To bring back, take back [प्रत्याह]. Sen. K. 209; Pāt. 103; Jāt. 20.



**PACCĀHĀRO**, Drawing back, refusal, objection; restraint of the organs, abstraction [प्रत्याहार]. Ab. 1018; E. Mon. 305. *Kiñci paccāhāraṃ akatvā*, not making any difficulties, lit. not at all making a refusal. (Dh. 402).

**PACCĀJĀYATI**, To be born, to be reborn in a new existence [प्रति + जा + याति]. P.p.p. *paccājāto*. *Nīcakule paccājāto*, born in a low family.

**PACCAKKHĀNAM**, Rejection, denial, refusal [प्रत्याख्यान]. Ab. 775.

**PACCAKKHĀTI**, To reject, refuse, deny, disallow, repudiate, abandon [प्रत्याख्या]. Pāt. xliii. Ger. *paccakkhāya* (Dh. 93; Pāt. 3). *Sikkhaṃ p.*, to abandon the precepts (Pāt. xliii, 3; Gogerly adds "and return to a layman's life"). P.p.p. *paccakkhāto*. *Vejjena paccakkhāto*, given up by the doctor, viz. he would have nothing more to say to him (Dh. 83). *Sikkhāpaccakkhātako*, one who has abandoned the precepts (Pāt. 28). Comp. *Paccācikkhati*.

**PACCAKKHO** (*adj.*), Perceptible to the senses, visible, evident, present [प्रत्यक्ष]. Ab. 716. *Paccakkho attō kīlo*, determinate past time (Sen. K. 428). *Paccakkhakaraṇaṃ*, making clear or evident (Pāt. 68).

**PACCAKKOSANAM**, Recrimination (from next). Dh. 388.

**PACCAKKOSATI**, To revile in return, to recriminate [प्रत्याकुश]. Dh. 102.

**PACCĀMITTO**, An enemy, adversary [प्रत्यभिच]. Ab. 345; F. Jāt. 3.

**PACCANAM**, Being tormented (from *paccati*). Dh. 145.

**PACCANĠAM**, Minor limb; minor requisite [प्रति + चक्षु]. *Dighādāhi aṅgapaccanṅgehi saṇṭhitam attabhāvaṃ*, the human frame provided with the greater and lesser members (Dh. 312, comp. 234). *Rathassa aṅgapaccanṅgāni*, the principal and minor parts of a chariot. *Sabbāṅgapaccanṅgasampannaṃ nagaraṃ*, a city provided with all requisites great and small.

**PACCANĠKO** (*adj.*), Opposite, adverse, hostile [प्रत्यनीक]. Ab. 345.

**PACCAÑJANAM**, Anointing [प्रत्यञ्जन].

**PACCAÑÑASI**, see *Paṭijānāti*.

**PACCANTAM** (*adv.*), Finally [प्रति + चक्षु]. Dh. 128. *Paccantaṃ yeva parisaṃbhāyati*, finally attains Nirvāṇa.

**PACCANTIMO** (*adj.*), Same meaning as next [प्रत्यन्त + इम]. Alw. I. xlv, 94.

**PACCANTO** (*adj.*), Bordering on, adjacent, skirting [प्रत्यन्त]. *Paccantaṃ nagaraṃ*, a frontier fort (Dh. 56). *Paccantadeso*, *paccantapadeso*, *paccantajanapado*, border country, foreign country (Alw. I. 74; Ten J. 111, 114). *Paccantagāma*, a border village (Dh. 81; Mah. 44). *Netvā paccantaṃ dvāsaṃ*, having got him safely over the border (lit. having brought him to a border residence, Mah. 255). *Paccantaseḷo*, an adjacent hill, a small hill near a mountain (Ab. 1030). Masc. *paccanto*, border, frontier, a bordering or foreign country, one occupied by barbarians (Ab. 186). *Vihārapaccante vasaṭi*, lives in the outskirts of the monastery viz. outside it (Das. 38; Ten J. 13; Dh. 302). *Paccantaṃ otaritvā*, repairing to a border country (Ten J. 51). *Paccanto* evidently may mean the district just within the border of a kingdom, the more distant provinces of a kingdom, e.g. see Dh. 221, *paccanto kupito*, our border provinces are agitated or in insurrection; also Dh. 128, *paccante kupite tassa vūpasamatthāya peṇitā paccantaṃ vūpasametvā pitu saṅkamaṃ āgaminu*, the border provinces having broken into revolt, the princes having been sent to reduce them to order, and having accomplished their mission, went back to their father; see also Dh. 336.

**PACCANUBHOTI**, To enjoy one by one [प्रत्यनुभू].

**PACCAPĀDI**, see *Paṭipajjati*.

**PACCARI** (*f.*), A raft. Ab. 665. *Paccari* is the name of one of the ancient collections of aṭṭhakathās (Pāt. xv).

**PACCĀROCETI** (*caus.*), To say in return [प्रति + आ + रोचयति]. *Tam eva paccamaṃ therassa paccārocesi*, retorted this very question on the thera (Mah. 32).

**PACCĀSĀ** (*f.*), Expectation, desire, hope [प्रत्याशा]. Pāt. 8, 106, 114.

**PACCĀSĠMSATI**, To desire, long for, look for, expect [प्रति + आ + शंस]. With inf. *Dātukā paccāsiṃsati*, is longing to give (Dh. 106). With acc. *Āgamaṇaṃ p.*, to long for or await a person's return (Dh. 212, 85, 300). P.pr. *paccāsiṃsāmaṇo* (Dh. 130). P.f.p. *paccāsiṃsitaḷbo* (Pāt. 106). With loc. *Mayi p.*, expects of me.

**PACCASSOSI**, see *Paṭisusādi*.

**PACCATI**, see *Pacati*.

**PACCATTAM** (*adv.*), Singly, severally, individually [प्रत्येकम्]. Dh. 30; Alw. I. 77; Sen. K. 215.

**PACCATTHARANAM**, A cushion or carpet to sit on; the cushions or bedding of a couch [comp. प्रत्यासार]. Mah. 164; Dh. 174, 302.

**PACCATTHIKO** (*adj.*), Hostile, adverse [प्रत्यधिक]. Das. 25. *Paccatthikā janā*, the disaffected inhabitants (Mah. lxxxvii). *Paccatthiko*, an enemy (Ab. 344; Jāt. 8; Mah. lxxxvi). *Atthapaccatthikā*, friends and foes (Das. 25).

**PACCAVEKKHANAM**, Looking at, consideration, contemplation [प्रत्यवेक्ष्य]. Dh. 102, 119; Das. 44; Ab. 794. There are five paccavekkhanas or subjects of self-examination for the Sotāpanna, Sakadāgāmin and Anāgāmin. They are the Path, the Fruition of the Path, the passions already destroyed, the passions yet to be destroyed, and lastly Nirvāpa. The following is the text as applied to the Sotāpanna, *Eso maggaṃ paccavekkhati, phalaṃ paccavekkhati, paññakilese paccavekkhati*, "tato ime nāma kilese avasiṭṭhā" *ti uparimaggattayavajjhe kilese paccavekkhati, avasāne "ayaṃ me dhammo dhammapato paṭi-viddhe" ti amataṃ nibbānaṃ paccavekkhati* (Vis. Magga). The Arhat, having no human passion remaining, has only four paccavekkhanas. (I owe the above to Vijesinha.)

**PACCAVEKKHATI**, To look at, regard, consider, contemplate [प्रत्यवेक्ष्य]. Dh. 293.

**PACCAYĀKĀRO**, This is a compound of the adverb *paccayā* with कार (compare words like इकार, addhukāra, फुकार), and is used to designate the Nidānas or the Paṭiccasamuppāda (*avijjāpaccayā saṃkhārā*, etc.). *Paccayākāre* (loc.) *ñānaṃ*, knowledge of the causes of existence (Dh. 118, 319, comp. Man. B. 179). B. Lot. 532.

**PACCAYIKO** (*adj.*), Trustworthy [प्रात्ययिक].

**PACCAYO**, Belief, conviction, trust, faith; ground, motive; cause; a requisite or necessary; in grammar an affix [प्रत्यय]. Ab. 91, 857. *Ahaṃ imesaṃ paccayo paṭiṭṭhā jāto*, I became their trust and refuge (Dh. 329). *Ko hetu ko paccayo*, what is the reason, what is the cause . . ? (followed by dat.). *Yo tesam paccayo hoti*, he who instigates them, lit. he who is a cause to them (Dh. 90). *Kāyaviveko 'es cittavivekassa paccayo hoti*, bodily seclusion stands to mental abstraction in the relation of cause and effect (Dh. 270). *Koci eva paccayo saṅgamaṇḍya*, any (proper reason) for visiting the

army (Pāt. 15). *Mamevaṃ sisādanāṃ sabbaññu-taṇḍalābhāya paccayo bhavatu*, may this offering of my head be the cause of my receiving omniscience (Att. 215). *Etad eva paccayaṃ karitvā anaññaṃ*, giving this as his only reason, lit. making this thing and no other his motive (Pāt. 15, 18). At. Dh. 148, the words *dyatibhavassa paccayaṃ kātum sakkhissati* appear to mean "he will gain assurance of future happiness," lit. "he will make confidence of future existence." The twelve Nidānas are also called Paccayas (*khayo paccayānaṃ*, cessation of the causes of existence, Journ. Ceylon As. Soc., 1845, p. 17). *Tathādrūpo paccayo*, a reason of this sort, viz. a sufficient or satisfactory reason (Pāt. 15, 27, 90). The four paccayas or necessities of a Buddhist priest are *civaraṃ, piṇḍapāto, samsānaṃ, bhesajjaṃ*, clothing, food, bedding, medicine (see *Catupaccayaṃ*). *Paccayasantoso*, contentment with the four requisites, one of the virtues of a Buddhist priest (Alw. I. 88). *Mahagghehi paccayehi*, with priestly requisites of a costly description (Alw. I. x). *Gilānapaccayā*, requisites for the sick, medicines and sick diet (Mah. 37; E. Mon. 81). *Paccayādyako*, one who maintains a Buddhist priest, supplies him with the necessities of life (Dh. 103).—The abl. *paccayā* is used adverbially as the second part of a compound, in the sense of "by means of," "in consequence of," "as the result of." *Tesaṃ kamma-paccayā*, on account of their evil Karma (Kh. 11). *Taṇhāpaccayā upādānaṃ*, from Desire springs Attachment, lit. "as a consequence of Desire (there is) Attachment" (Alw. N. 36; Gog. Ev. 69; B. Lot. 521). *Tassa pupphārāme caritapaccayā*, on account of or as a consequence of his going into the flower-garden (Dh. 228).

**PACCEKO** (*adj.*), Each one, single, several [प्रत्येक]. *Paccekaśāśu gahevaṇa*, taking her by each of her arms, viz. one holding her at each side. *Paccakaputtāṃ*, each several question (Pāt. 2, comp. 8). *Paccekaśāśu*, or *paccakasambuddho*, a Pratyeka Buddha, that is, one who has attained, like a Buddha, by his unaided powers the knowledge necessary to Nirvāpa, but does not preach it to men (Mah. 5, 27; B. Int. 94, 297, 438; Alw. I. 76; Ten J. 119; Man. B. 37). He is not omniscient, and is in all respects inferior to a *sammāsambuddho* or Supreme Buddha (E. Mon. 290). *Paccekaśāśu*, one destined to become a Pratyeka Buddha

(Ten J. 119). *Paccekabodhi*, the condition of a Pratyeka Buddha, Pratyekabuddhaship (Kh. 14). *Paccekabodhiññam*, the knowledge conferred by Pratyekabuddhaship (Ten J. 117).—*Paccekaṃ* (*adv.*), singly, individually, severally. *Pájemi te 'haṃ paccekaṃ vihárena*, I will present them with a vihára each (Mah. 26). *Tesaṃ pódási paccekaṃ*, gave to them severally (Mah. lxxxix).

PACCEṬI, To return, to come back upon [प्रती].

Dh. 23. P.p.p. *paṭṭo* (which see).

PACCHĀ (*adv.*), Behind, back, afterwards; westwards [पश्चा, पश्चात्]. With abl. *Jinanibbānato pacchā*, after the death of Buddha (Mah. 22). With gen. *Rañño pacchā nisinna*, sitting behind the king (Mah. 156). *Maṃsaṃ khāditvā pacchā gantum*, eat his flesh and then be off (F. Jāt. 4). *Pacchā adhammikehi brāhmaṇehi kato*, composed in later times by irreligious brahmins (Alw. I. cxxiv). *Pubbe pamajjitvā pacchā na ppmajjati*, having first been indifferent to religion, afterwards ceases to be indifferent (Dh. 31). *Pacchā gacchento*, walking behind (Att. 196, so *pacchā yanto*, Mah. 228). *Pacchā pesento*, sending (a present) afterwards or in return (Alw. I. 75). *Pacchā-laddho*, subsequently received (Ten J. 34). *Pacchābhimukho*, facing the west. Comp. *Pacchato*.

PACCHĀBANDHO, This is a nautical term, apparently designating a large oar used by way of rudder. Subhūti writes to me, "nāvē nohot uṃpayē passakelavarē habalai, it is an oar at the posterior extremity of a boat or raft," and he quotes the Tīkā on Abhidhānappadīpikā as follows, *tarassa pacchābhāge bandhītābbo ti pacchābandho*, "it is called pacchābandha because it has to be fastened in the stern of the raft."

PACCHĀBHĀGO, Hind or after part [पश्चात् + भाग]. Dh. 416.

PACCHĀBHATTAM, After a meal, after the noon-day meal, in the afternoon [पश्चात् + भत्त]. Mah. 37, 89; Dh. 175.

PACCHĀBHATTIKO (*adj.*), One who eats afterwards, i.e. after it has become improper to do so [पश्चात् + भत्त + इक]. Visuddhi Magga says, *pavāritena satā pacchā laddhaṃ bhattam nāma pacchābhattam, tassa pacchābhattassa bhojanam pacchābhattabhojanam, tasmim pacchābhattabhōjane pacchābhattasāññaṃ katvā pacchābhattam sīlam assāti pacchābhattiko*. The seventh Dhutaṅga precept is *khalupacchābhattikaṅgam*, and

the foll. explanation of it is given by Hardy at pp. 99, 100 of East. Mon., "The priest who keeps this ordinance cannot eat any more after he has met with that which is akapa,<sup>1</sup> i.e. if he has for any reason to refuse that which is brought to him when he is eating; or if he be presented with that which is improper to be eaten from its loathsomeness or otherwise. He who keeps the superior ordinance may only eat that which is in his mouth and nothing more, although even the first handful of food that he takes is akapa. He who keeps the middle ordinance may eat that which is akapa, but nothing more. He who keeps the inferior ordinance may eat as long as he remains in one seat." Clough, in his Sinhalese Dictionary under *Telesdhūtāṅga*, calls it *Pacchābhattikaṅga*, and this word he explains in its place as follows, "*Pacchābhattikaṅga s. (paccha after, bhattika not desired [sic], āṅga an ordinance)*, an ordinance of the *buddhist* priesthood enjoining it upon the priests to live on one meal a day, which meal must not be eaten before or after midday." Vj. sinha writes to me, "The āṅga enjoins the non-acceptance of a second course in meals: the yogin accepts the first bowl of meat offered, but refuses to be served with any other whatever. Buddha-ghosa thus explains the first part of the compound, *khalūti paṭisedhunatthe nipāto . . . na pacchābhattiko khalupacchābhattiko . . . paṭikkhittatirittabhōjanass' etaṃ nāmaṃ*, *khalo* is an indeclinable used in the sense of refusal, *khalupacchābhattiko* is equivalent to *na pacchābhattiko*, the term is used for one by whom food in excess of what is permitted is refused" (comp. *Atiritto*). Vj. also quotes from a commentary the foll. whimsical derivation, *khalūti eko sakupiko, so mukhena phalaṃ gahetvā tasmim patito puna aññaṃ na khādati, tādiso ayaṃ ti khalupacchābhattiko* (comp. E. Mon. 99). Hardy's explanation above given is undoubtedly the correct one, as the foll. passage, which I take from Visuddhi Magga, will show, *Khalupacchābhattikaṅgam pi "atirittabhōjanam paṭikkhipāmi" "khalupacchābhattikaṅgam samādiyāmi"* *imesaṃ aññatara-vacanena samādiṇnaṃ hoti. Tena pana khalupacchābhattikena pavāretvā punabhōjanam kappiyaṃ karetvā na bhūñjitabbaṃ idam assa vāda-*

<sup>1</sup> The Sinhalese form of *akappiya*.

*nakh, pabbhato pana ayam pi tividho hoti. Tattha ukkattho yasmā paṭhamapiṇḍe pavāraṇaṃ nāma a'tthi tasmā pana ajjohariyamāne aññaṃ paṭikkhipato hoti tasmā evaṃ pavārito paṭhamapiṇḍaṃ ajjoharitoḍḍi dutiyapiṇḍaṃ na bhuñjati. Majjhimo yasmā bhogaṃ pavārito tad eva bhuñjati. Muduko yāva āsāṇaṃ na vutthāti tāva bhuñjati.*

**PACCHĀBHĀVO**, Posteriority [पश्चात् + भाव].

**PĀCCHĀJĀTO** (*adj.*), Born afterwards, junior [पश्चात् + जात]. Cl. Gr. 92; B. Lot. 463.

**PACCHĀMUKHO** (*adj.*), Looking westward [पश्चात् + मुख]. Att. 135.

**PACCHĀNIPĀTĪ** (*adj.*), One who retires to rest after another [पश्चात् + निपातिन्]. This is an epithet of a good servant. The Comment on Sām. 8. says, *pacchā sāmikassa nipatati sayanaṃ karoti pacchānipatī*, "p. is one who lies down and sleeps after his master."

**PACCHĀNUTĀPANAM**, Remorse [पश्चात् + अनुत्ताप]. Dh. 326.

**PACCHĀSAMANO**, A junior priest who accompanies a senior priest when he leaves the monastery to beg alms or to make a journey, and walks behind him at a short distance [पश्चाच्छ्रमण]. B. Lot. 314 (note 2); Pāt. 22. *Ekam pacchāsamanam gahetvā*, taking with him an attendant priest (Das. 1). Buddha is accompanied by one (Das. 30).

**PACCHĀTĀPO**, Repentance, remorse [पश्चात्ताप]. Ab. 169.

**PACCHATO** (*adv.*), After; behind; back [पश्च + तत्]. Dh. 62. *Pacchato āgataṃ disvā*, seeing him approach from behind (Mah. 63). *Pacchato oloketvā*, looking back, looking behind them (Dh. 154). With gen. *Tava p.* after you (Mah. 81). *Mama p.* after my time (Dh. 129). *Sabbesaṃ tevaṃ p. gacchantāṃ*, walking behind them all (Dh. 114). *Mama puttana katakammaṃ pacchato anubandhi*, the deed done by my son followed ever in his footsteps (Dh. 89). *Rodanto p. p. agamāsi*, continued to walk behind weeping (Dh. 109). *Corā p. p. anubandhitvā*, the robbers still pressed in pursuit (Ras. 40).

**PACCHEDANAM**, Cutting off, removal [प्रच्छेदन].

**PACCHI** (*f.*), A basket. Ab. 524; Alw. I. 103; Mah. 204.

**PACCHIJATI** (*pass.*), To be cut off, to be destroyed; to be cut short, to cease [fr. प्रच्छिद्]. *Vamso pacchijji Dāmiḷo*, the Tamil dynasty he-

came extinct (Mah. 256; Ten J. 2). P.p.p. *pacchinno* (Mah. 239).

**PACCHIMO** (*adj.*), Hindermost; last; western [पश्चिम]. Ab. 29, 714. *Pacchimā disā*, the west (Alw. I. 94; Kh. 20). *Pacchimodadhitṭaṃ*, the shore of the western sea, viz. the west coast of Ceylon (Mah. 217). *Pacchimadvāraṃ*, west gate of a city (Mah. 66); also the back door of a house. *Pacchimabhavo*, last existence (before attaining Nirvāṇa). *Pacchimabhaviko*, one in his last existence before attaining Nirvāṇa (Jāt. 56). *Pacchimuttaro*, south-western (Mah. 66).

**PACCHINNO**, see *Pacchijati*.

**PACCORŪHATI**, To come down again [प्रत्यववृद्ध]. *Yānā paccorohitvā*, having alighted from her carriage (Dh. 231). *Nāgā p.*, to dismount from an elephant.

**PACCOSAKKATI**, To retreat. Mah. 156.

**PACCUĀVATTATI**, To retreat [प्रति + उद् + आ + वृत्]. P.p.p. *paccuāvatto* (Mah. 194).

**PACCUDDHĀRO**, This appears to have been some formal ceremony gone through when a priest was presented with a robe; Gogerly calls it "regular form of investiture" [प्रत्युद् + अ]. Pāt. 16, 48, 91. The verb *paccuddharati* occurs at Pāt. 76. The form appears to have been repeating the words *mayhaṃ santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohi*, "this is my robe, wear it or part with it, or do with it as you like(?)" see Pāt. 48.

**PACCUGGACCHATI**, To go out, to set out, to go to meet [प्रत्युद्गम]. *Yuddhāya p.* to set out on a campaign (Mah. 235). *Rājā paccuggamī tahiṃ*, the king went thither to meet him (Mah. 40). Ger. *paccuggantvā* (Dh. 212).

**PACCUGGAMANAM**, Going forth to meet a guest as a sign of respect [प्रत्युद्गमन]. *P. karoti* with gen., to go to meet, to welcome. *Paccuggamanam etassa dīpasatthussa katvā*, going forth to welcome this teacher of the island (Mah. 240; Dh. 106, 231).

**PACCŪHO**, An obstacle [प्रत्युद्]. Ab. 765.

**PACCUPAKĀRO**, Service in return, requital [प्रत्युपकार]. Att. 214; Ten J. 35.

**PACCUPAṬṬHĀPETI** (*caus.*), To obtain, provide [caus. प्रति + उप + ष्ट]. Jāt. 57. *Hiri-ottappaṃ paccupaṭṭhāpetvā*, having recovered his sense of shame (Dh. 303; Das. 39).

**PACCUPAṬṬHITO** (*p.p.p.*), Approaching, imminent, present [प्रति + उप + ष्टित]. *Disvā saṅg-*

*mañ paccupaṭṭhitam*, seeing a conflict imminent (Mah. 4, 5). *Kammavipāke paccupaṭṭhite*, when the reward of Karma has arrived (B. Lot. 569). *Na ca Bhagavato satatam samitam ānāpāssanañ paccupaṭṭhitam*, but divine insight is not constantly and continuously present to Buddha, i.e. he does not always exercise his omniscience (Gog. Ev. 2). *Paccupaṭṭhitā kāmā* are the pleasures of human beings, petas, asuras, animals, and of the devas from the Tāvātimsas to the Tusitas.

**PACUPPANNO** (*p.p.*), Existing, ready, present [प्रसुत्पन्न]. *Paccuppanno addhā*, present time. Loc. *paccuppanne*, at present, now.

**PACCŪSO**, Morning, dawn [प्रसूष]. Ab. 68. *Paccūsaḍḍie*, *paccūsasamaye*, at dawn, in the morning (Ten J. 112; Das. 1).

**PACUTTARAM**, Reply [प्रसुत्तर].

**PACUTTARATI**, To betake oneself to? [प्रसुत्तु]. Sen K. 209.

**PACUTTHĀNAM**, Rising from one's seat as a mark of respect to a visitor [प्रसुत्थान]. Att. 134.

**PACUTTHĀTI**, To rise from one's seat in token of respect; to rise in the morning; to rise in another place, reappear [प्रसुत्था]. Dh. 213. P.p. *paccuṭṭhita*.

**PACESSATI**, see *Pacinati*.

**PĀCETI**, see *Pacati*.

**PĀCETI**, To drive [प्र + चञ्]. *Gāvo p.*, to drive cattle (Dh. 25). Cl. P. Verbs, 2. Comp. *Pācānam*. See also *Pājeti*.

**PĀCI** (*f.*), The east [प्राची]. Ab. 29.

**PĀCINAKO** (*adj.*), Eastern [प्राचीन + क]. Mah. 114.

**PACINATI**, To pick, gather, collect [प्रचि]. Dh. 9. Fut. *pacessati* (Dh. 9).

**PĀCĪNO** (*adj.*), Eastern [प्राचीन]. Mah. 84, 166, 211. *Pācīnato* (*adv.*), on the east, eastwards.

**PACITĀ** (*m.*), A cook [पच + तु]. Sen. K. 514.

**PACITO**, see *Pacati*.

**PĀCITTIIYO** (*adj.*), Requiring expiation, expiatory [प्राय + चित्ति + य, comp. प्रायश्चित्तिक, प्रायश्चित्तीय]. There are ninety-two *pācittiyā dhamma*, or priestly offences requiring confession and absolution, enumerated in the Vinaya (E. Mon. 819; B. Int. 302). The first three are lying, abusive language, and slander (Pāt. 12). *Pācittiyāpatti*, or simply *pācittiyam*, a Pācittiya offence (Pāt. 76). *Pācittiyam* is the name of one of the books of the Vinaya.

**PACURO** (*adj.*), Much, many, frequent [प्रचुर]. Ab. 703.

**PĀDĀ**, see *Pāddasi*.

**PADABHĀJANAM**, A sort of commentary, separating the words of a sentence, analysing and explaining them, a scholium [पद + भाषण, comp. पदभञ्जन]. Pāt. 67, 75.

**PADABHĀNAKO**, One who recites or preaches the Scriptures [next + क].

**PADABHĀNAM**, Reciting or preaching the Scriptures [पद + भाष]. Dh. 402; F. Jāt. 45, 46.

**PADACETIYAM**, A holy footprint, a miraculous footprint left on the ground by a holy man, as a Buddha or Arhat, and ever afterwards treated with veneration [पद + चैत्य]. Dh. 163.

**PĀDAGANTHI** (*m.*), The ankle [पाद + गन्धि]. Ab. 277.

**PĀDAGGAM**, The point of the foot [पादाङ्ग]. Ab. 277.

**PADAGO**, A foot soldier [पदङ्ग]. Ab. 377.

**PADAHATI**, To strive, exert [प्रधा]. Aor. *padahi*. Inf. *padahitum* (Jāt. 67). *Padahitvāna chabbassam*, having striven for six years (Mah. 10). See *Pādhanam*.

**PĀDAKATAKO**, An anklet or foot bangle [पादकटक]. Ab. 288.

**PADAKKHINO**, and -*ṆĀ* (*f.*), and -*ṆAM*, A mode of reverential salutation by walking round a person (or object), keeping the right side turned to him [प्रदक्षिण]. *Padakkhiṇam karoti*, to perform the P., to salute reverentially (Dh. 265). With acc. of the object: *Vihārañ ca purañ c'eva kurumāno padakkhiṇam*, marching in solemn procession round the monastery and the city (Mah. 99, comp. 194, 199). *Mahāthūpapadakkhiṇam karonto*, circumambulating the Great Shrine (Mah. 125).

**PADAKO**, One acquainted with words, an etymologist? [पदक]. Alw. I. lxx, lxxi, where it is twice wrongly written *pādaka*. The commentary says *padam jānānti padako* (Subh.). It is possibly the same as the S. पदक, "familiar with the Pādapāṭha of the Veda."

**PĀDAKO** (*adj.*), Having feet [पादक]. *Atthangulipādako*, having legs eight inches long (Pāt. 19, of a chair).

**PADĀLETI** (*caus.*), To cleave, break, burst open; to destroy [caus. प्र + दक्ष]. Dh. 165, 319. *Sabbakilese p.* (Ten J. 119).

**PADAM**, Step, stride; footprint, trace, track, vestige, mark; a foot; footing, station, site, place; office, rank, appointment; abode, home, lot; Nirvāṇa; business, matter, thing; subject, occasion, cause; a part, portion; a quarter or line of a stanza; a word; a sentence [पद]. Ab. 91, 819. *Sattapadam*, seven steps or strides (Jāt. 53). *Dvinnam pi otarapadam disvā*, seeing the footprints of two people who had gone down to the lake (Dh. 304). *Therapadānugo*, following in the therā's footsteps (Mah. 167). *Hatthipadam*, elephant's track. *Ākase padam n'atthi*, there are no footprints in the air (Dh. 45). *Sakunānam padanikkhepo*, birds setting down their feet (Dh. 282, this may however be referable to *pado*). *Natthīti padam na sutapubbam*, had never before heard the words "There are none left" (Dh. 139). *Abhidhammapadāni*, sentences or articles of the Abhidharma (Trenckner's Milinda Pañha). As the title of one of the Tripiṭaka books *Dhammapadam* means "Texts of the Law," or "Religious Sentences:" for the sing. comp. *Kammavācam*, "Collection of Kammavācās:" the work answers to its title, being a collection of striking verses culled from different books of the Tripiṭaka, and arranged under various heads. In another application *dhammapadam* means constituent or basis of Religion (see the four dhammapadas under art. *Dhammapadam*). *Buddhassa subhāsitaṃ padam*, the well-spoken words, lit. sentences, of Buddha (Alw. N. 66). At Pāt. 80 the words *Yo vohāram gacchati* are called a *pada* or "sentence." *Evaṃsīlavā ahoṃ evaṃdussilo ti dāṇiṃ nayena pavattāni gupāgūpapadāni*, words of praise and blame, such as "he had such and such virtues or such and such vices" (Sām. S. A.). *Ceturo padā*, the four sentences in which the four Ariyasaccas are embodied (Dh. 48, there are many instances of neut. nouns assuming a masc. form in the plural). *Akkhara-padāni*, letters and words (Alw. I. xvi). *Vividham padam*, various grammatical forms (Ditto). *Punappuna vuccamānam pi mantapadam vattum asakkontim*, unable to say a word of the spell even when it was repeated for her (Dh. 159). *Ākhyātapadam*, a verb. *Nipātapadam*, an adverb. *Anatthapadam atthapadam*, unprofitable words and profitable words (Dh. 19, 285). *Padam dvīsu*, the word "dvīsu" (Alw. I. viii). *Ekānavīsati-pado*, containing twenty-one words. *Padāni vyañjanāni*,

words and letters (Mah. 252). *Appamādo amatapadam*, diligence is the way of Nirvāṇa (Dh. 5, here the commentator says *padan ti upāyo maggo*, *pada* is 'means,' 'way'). *Sampunṇapado*, complete in all its parts (Mah. 250). *Pada* is used like *pāda* for a quarter of a stanza. At Alw. I. 106 the four parts of an anuṣṭubh stanza are called *imāni cattāri padāni*. At Pāt. 84 we have *tattha padan ti eko gāthāpādo*, "here by *pada* is meant one quarter of a stanza," and further on *manopubbāṅgamā dhammā* is called a *pada*. *Padadva-yaṃ*, a hemistich (Dh. 123). *Catuppadikā gāthā*, and *catuppadā gāthā*, a stanza of four members, a complete verse (Ras. 18, 67). *Amataṃ padam*, the eternal lot (Dh. 21). *Santaṃ padam*, the tranquil place or lot (Dh. 66). *Sukhapadam*, blissful lot (Alw. I. vii, *p* doubled metri causā). *Padam* in the sense of "the Lot" is one of the names of Nirvāṇa (Ab. 8). *Ādipādapadam datvā*, assigning him the post of Ādipāda (Mah. lxxvii). As an epithet of an Arhat *apado* means "free from occasions, or conditions, or attributes." The phrase *apadam kena padena nessatha* at Dh. 33 is difficult to translate because it contains a play upon two different meanings of *pada*: "the Trackless by what track will ye lead him" is very inadequate. Here *apado* means devoid of conditions for rebirth, such as human passion, desire, karma, kleṣa, etc., and *kena padena nessatha* means that the Buddha's track or passage through Saṃsāra has come to an end, and cannot be prolonged through any new existence, but at death he will cease to exist. There is an exactly parallel passage to this at Dh. vv. 92, 93, *ākase va sakuntānam padam tassa durannayaṃ*, for my remarks on which see p. 270 of this Dictionary, column 2, line 1. The true reading of the commentary on verse 180 I have been favoured with by Subhūti, and it is as follows, *apadam kenā padenāti, yassa hi rāgapadādiṃ ekapadam pi atthi taṃ tumhe neyyātha, Buddhassa pana ekapadam pi n'atthi, taṃ apadam Buddhassa kena padena nessatha*, "the man who is possessed of even a single one of such conditions as rāga, etc., him ye may lead forward; but the Buddha has not even one condition or basis of renewed existence, and this unconditioned Buddha by what track will you lead him?" The version of the above in Fausbøll's ed., p. 343, is extremely corrupt. **PĀDAMŪLAM**, The sole of the foot, the foot



[पादमुञ्च]. *Sattika pādamañño śhapetvā*, laying it down at the Teacher's feet (Dh. 291). Dh. 84, 85; F. Jāt. 5, 49; Mah. 45, 216; Ten J. 29.

PADĀNAM, Giving, imparting [प्रदान]. Ab. 964.

PĀDAṆGADAM, An anklet, foot-bangle [पादाङ्गद]. Ab. 288.

PĀDAṆGUTTHO, The great toe [पादाङ्गुष्ठ]. Mah. 218. *Pādāṅgutthako* at Dh. 224.

PADĀNUGO (*adj.*), Following in the footsteps of, attendant on [पदानुग]. Mah. 167.

PĀDAPARICĀRIKĀ (*f.*), A wife [पाद + परिचारिका]. Ab. 237; Dh. 162, 189.

PĀDAPHOTO, A tumour on the foot [पाद + योत]. Ab. 325.

PĀDAPĪTHAM, A footstool [पादपीठ]. B.Lot.305.

PĀDAPPO, A tree [पादप]. Ab. 539.

PADARO, Splitting, rending; a crevice or chasm in the earth; a plank [प्रदर]. Ab. 1099; Mah. 125 (of the panels of a city gate) *Bhinnapadard vaccaṇṇi*, a cesspool the wooden lid of which was broken (Ten J. 13).

PADASĀ, see *Pado*.

PĀDĀSI, and PĀDĀ, He gave [aorists fr. प्रदा]. The present I have not met with, it would probably be *padaddhi*. Mah. 5, 203, 212; Dh. 434.

PADASO (*adv.*), Sentence by sentence; word by word; step by step, by degrees [पद + शस्]. Pāt. 12, 84.

PĀDASO (*adv.*), For the worth of a pāda [पाद + शस्]. Kh. 29.

PADASSETI (*caus.*), To show [प्रदर्शयति]. Mah. 167.

PADĀTABBO (*p.f.p.*), To be given or presented [प्रदातव्य]. Pāt. 10.

PĀDATALAM, The sole of the foot [पादतल].

PADĀTI (*m.*), A pedestrian, peon, foot-soldier [पदाति]. Ab. 377.

PĀDATO (*adv.*), At or by the feet [पादतस्]. *Rājānaṃ pādato katvā*, with his feet toward the king, lit. putting the king at his feet (Mah. 156).

PADATTHĀNAM, A proximate cause [पदक्षान]. Ab. 92 (*kāraṇaṃ yaṃ samsannam padatthānam ti tam matam*).

PADATTHO, Meaning of a word [पद + चर्च]. Ab. 807, 1188.

PADAVĪ (*f.*), A road [पदवी]. Ab. 191.

PADDHATI (*f.*), A road; a line [पद्धति]. Ab. 191, 258.

PADESANAM, A present, gift [प्रदेशन]. Ab. 420.

PADESO, A place, spot, region, district, country [प्रदेश]. *Padesarājā*, the governor of a province (comp. *padesarajjam*, Kh. 14). *Padesappāṇatti*, a local enactment. *Sabbesaṃ sarirappadesanā*, of all the parts of her body (Dh. 315). *Na vijjati so jagatippadeso*, there is not a spot on earth (Dh. 23). *Himavantapadeso*, the Himalaya region or district. There is a measure called *pado*, being the space from the tip of the thumb to the tip of the forefinger (Ab. 267).

PADHĀNAM, A king's chief companion or minister; exertion, energetic effort, striving [प्रधान]. Ab. 92, 156, 340, 992. *Padhānaṃ anuyūja khippaṃ hohisi andāvo*, strive earnestly and thou shalt quickly attain Arhatship (Br. J. S. A.). *Tvaṃ cittāṃ na namati ātappāya anuyogāya sīlaccāya padhānya*, his mind does not bend itself to zeal, to exertion, to perseverance, to striving (text of the Cetokhila). *Padhānabhūmi*, a cloister is a monastery for monks to walk in who are striving to attain Arhatship (Mah. 232). The four *Padhānas* or Exertions are *samīvarapadhānaṃ*, *padhānapadhānaṃ*, *bhāvanāpadhānaṃ*, *anurakkhaṇapadhānaṃ*, i.e. those efforts which result in the restraint of the senses, in the abandonment of sinful thoughts (*vitakka*), in the attainment of the Bojjhaṅgas, and in the preservation of the nimitta necessary to the ecstatic meditation (*Saṅgīti* S.). When Gotama Buddha renounced the world, he spent six years in the practice of all sorts of austerities and religious exercises, and these efforts resulted in his attainment of Buddhahood. This period of wrestling with the flesh is called *Mahāpadhānaṃ*, "the great Exertion." See Dh. 118, *chabbassāni mahāpadhānaṃ padahitvā*, "having spent six years in strenuous efforts" (comp. Alw. I. 77). Comp. *Sammāppadhānaṃ*. *Padhāna* in Pāli as a technical term means only "exertion," in the sense of Nature it is merely borrowed from the Sāṅkhya terminology, and is non-Buddhist (see Ab. 92, and *Pakati*). Comp. *Padahati*, and see *Iddhipāda*.

PADHĀNIYANGAM, Quality to be striven after [a p.f.p. from प्रधान compounded with गन्]. There are five, viz. faith in Buddha, an equable state of body and mind, correct views, diligence in good works, and true wisdom (*Saṅgīti* S.).

PADHĀNO (*adj.*), Principal, chief; pre-eminent, excellent [प्रधान]. Ab. 693. *Padhānabhūti*, pre-

eminent (Att. 196). *Pátippadhāno*, pre-eminent in loathsomeness (Att. 215).

**PADHĀRITO** (*p.p.p.*), Considered, understood [प.प.प. प्रधारयति]. Pât. 106.

**PADIKO**, A pedestrian, a foot-soldier [पदिक]. Ab. 377.

**PADĪPAKO** (*adj.*), Illuminating, illustrating, explaining [प्रदीपक]. Fem. *padīpikā*; also as a noun, "a lamp."

**PADĪPETI** (*caus.*), To kindle [प्रदीपयति]. *Padīpaṇe p.*, to light a lamp (Gog. Ev. 44).

**PADĪPEYYAM**, That which is connected with lighting, lamps and their accessories [प्रदीप + एय]. Ab. 422.

**PADĪPO**, A lamp; an enlightener [प्रदीप]. Ab. 316; Kh. 10; Dh. 27. *Mahāpadīpā nibbāpitā*, these great lights (of religion) were extinguished (viz. attained Nirvāṇa, said of some Buddhist saints, Mah. 14).

**PADISSATI** (*pass.*), To be seen [pass. प्रदृश्य]. Jât. 17.

**PADO** (*adj.*), Giving, bestowing [प्रद]. *Bahupado*, giving much. *Sukhappado*, bliss-giving (Alw. I. vii).

**PADO**, The foot; a sentence [पद]. Ab. 277.

*Dakkhiṇo pado*, right foot (Jât. 17). *Kuṇṭhapado*, slow-footed (Dh. 184). *Bahuppado*, many-footed (see sep.). Inst. *padasā*, and *padasā'va*, on foot (Dh. 233, 309). *Tassa padasā gamanakkāle*, as soon as the child was able to go alone (Dh. 203). *Kūlāntā padasāgamanena*, weary with walking (Att. 8). Loc. *padasi* (Sen. K. 283). *Padasaddo*, "sound of footsteps," no doubt represents the S. पदसद् (see Dh. 87), but it is not always easy to tell whether *pada* represents पद् or पद्. For *caturō paddā* see *Padam*.

**PĀDO**, A foot; a hill at the foot of a mountain; a ray of light; a quarter [पाद]. Ab. 277, 1030. Foot of a tree (Ab. 549). Base of a stūpa (Mah. 215). *Pabbatapādo*, foot or base of a mountain (Mah. 7; Dh. 131; F. Jât. 52). *Therassa padesu patitvā*, falling at the elder's feet (Dh. 123). *Pallāṅkapādo*, pedestal of a couch (Alw. I. 75). Leg or foot of a bird (Ten J. 114). There is a coin called *pādo* (Ab. 490): Subhūti quotes *porāṇakāhapaṇassa catuttho bhāgo pādo*, and states it is worth about sevenpence; Dickson gives its value as "a quarter of a pagoda, somewhat less

than two shillings." *Pādarako*, worth a *pāda* (Kamm. 10). Sometimes added to proper names in token of respect: *Sīlatherapādo*, the venerable Sīlathera. *Dhīmatā theren' ātumaṇṇapāṇjara-gato*, admitted into the cage of his feet (metaphorically of tuition) by the learned *thera* (Alw. I. xiii). *Pādo* is used like *padam* for the fourth part of a stanza or half a hemistich. Instr. *pādena*, on foot.

**PADODAKAM**, Water for washing the feet [पादोदक]. Dh. 198; Ab. 425.

**PADOSO**, Fault, corruption, sin; twilight, evening [प्रदोष]. Ab. 68, 1027; Dh. 221.

**PĀDŪ** (*f.*), A shoe [पादू]. Ab. 525.

**PĀDŪDARO**, A snake [पादोदर]. Ab. 654.

**PĀDUKĀ** (*f.*), A shoe, a slipper [पादुका]. Ab. 525; Mah. 70, 175.

**PADUMAKAM**, A lotus ornament in architectural decoration [पद्मक]. Mah. 163, 179.

**PADUMINĪ** (*f.*), The lotus plant, Nelumbium Speciosum; a lotus pond [पद्मिनी]. Das. 40.

**PADUMO**, and **-MAM**, A lotus, lotus-flower; (neut.) name of a hell; (neut.) one of the high numerals, 10,000,000<sup>17</sup>, or 1 followed by 119 ciphers [पद्म]. Ab. 476, 685, 895; Dh. 11; Ten J. 1. *Padumo* is the name of one of the twenty-four Buddhas (see *Buddho*). *Padumarāgo*, a ruby (Ab. 491).

**PADUMUTTARO**, Name of one of the twenty-four Buddhas [पद्मोत्तर]. Dh. 117.

**PADUSSANAM**, Deterioration, corruption, defilement (from next). Ab. 1027, 1184.

**PADUSSATI**, To be corrupt, to sin; to sin against, offend [प्रदुष]. Dh. 301.

**PADUTTHO** (*p.p.p. last*), Corrupt, wicked [प्रदुष्ट]. Dh. 1, 25.

**PAGABBHO** (*adj.*), Bold, daring; audacious, impudent, forward [प्रगल्भ]. Dh. 44.

**PAGE** (*adv.*), In the morning, at dawn, early [प्रागे]. Ab. 1152.

**PAGEVA**, or **PAG EVA** (*adv.*), Much more, à fortiori [प्रागेव]. *So ce adhammaṃ carati pageva itarā pajā*, if the king lives unrighteously much more will the people (Ten J. 109). *Uttamayasa-saṅgino pi dyasakyaṃ pāpuṇanti pageva aparisuddhā*, even people of the highest reputation sometimes fall into disgrace, how much more the impure (Ten J. 46). *Catusu paṇā dīpesu cakkavattasirīm dātum samatthā mātāpitaro pi nāma puttānaṃ n'atthi, pag eva dībbasampattiṃ vā pa-*

*ṭhamajjhānādisampattim vā, lokuttaradhamma-sampattidāne kathā'va n'atthi*, there are no parents able to give their sons the splendour of a cakka-vatti monarch, much less are there any able to give them the bliss of heaven, or such holy privileges as the first Jhāna,—giving them the nine transcendent conditions is of course out of the question (Dh. 208). At Sen. K. 221 a form *pā eva* is given.

PAGGAHESI, see *Paggahāti*.

PAGGAHO, Stretching, tension; holding out, stretching forth; exertion, energy; favour, kindness, patronage [प्रयत्न]. *Paggaham karoti*, to favour, befriend (Mah. 18, 205). *Añjalimpaggahā devā*, devas stretching forth their clasped hands (Mah. 182, see *Paggahāti*).

PAGGĀHO, Energy, striving [प्र + याह].

PAGGAÑHĀTI, To hold out, stretch forth; to favour, befriend; to strain, exert; to persevere, continue; to take hold of, grasp [प्रयत्न]. *Bāhā p.*, to stretch forth the arms (Dh. 86, 95). *Añjalim p.*, to perform a respectful salutation, by stretching out the clasped hands and raising them towards the forehead (see *Añjali*). *Sugatāsānaṃ paggañhanto*, befriending the religion of Buddha (Att. 200). *Cittam p.*, to exert the mind (comp. *Paggāho* and *Paggaho*). *Tath' eva paggañheyya*, persevere in that course, viz. continue his evil conduct (Pāt. 5, 95, 99). Aor. *paggahehi*. Ger. *paggayha*, *paggañhitvā*, *paggañhetvā* (Ten J. 120; Dh. 384; Mah. 112). P.p.p. *paggañhito*, held out, strained. *Paggañhitadhajākulo*, crowded with uplifted banners (Mah. 162). *Paggañhitamano*, with strenuous mind (Jāt. 22). *Paggañhitaviriyo*, exerting strength (Ten J. 30). Caus. *paggañhāpeti*.

PAGHĀNO, A covered terrace before a house [प्र-चय, प्रचाय]. Ab. 218.

PAGGHARAṆAM, Oozing, trickling, fluidity (from next). Dh. 313.

PAGGHARATI, To ooze, trickle, flow [प्र + च]. *Akkhāhi dhārā paggharanti*, streams flow from his eyes (Dh. 81). P.p.p. *paggharito*, flowing, trickling (Dh. 308; Jāt. 61).

PAGUMBO, Forest, jungle, thicket [प्र + गुम्ब]. Kh. 9, 27.

PAGUṆATĀ (f.), Knowing by heart, familiarity with [प्रगुण + ता]. *Tiṇṇaṃ vedānaṃ paguṇatāya*, from her acquaintance with the three Vedas (Dh. 163).

PĀGUṆÑAM, Familiarity with, experience [प्रगुण + च]. By the addition of -ता, *pāguṇñati* (Man. B. 417).

PAGUṆO (adj.), Straight, plain; familiar, well known, known by heart [प्रगुण]. Ab. 708. *Pagunaṃ karoti*, to make familiar to oneself, to learn by heart. *Dve mātikā paguṇā katvā*, having thoroughly mastered the two Mātrikās (Pāt. xv). *Gāthā me paguṇā jātā*, I have got the verse by heart (F. Jāt. 10). *Yassa vinayapīṭakaṃ paguṇaṃ*, he to whom the Vinayapīṭaka is thoroughly familiar (Pāt. xv). *Dve vibhaṅgā paguṇā kātābā*, the two Vibhaṅgas have to be learnt (Ditto).

PAHAMSATI, To strike. F. Jāt. 2, 4. Can it be a desiderative from प्रहृन्? comp. हिंस.

PAHĀNAM, Leaving, abandonment, getting rid of, rejection [प्रहाय]. Ras. 85, 90. *Sabbasā dukkhassa sukhaṃ pahānaṃ*, 'tis sweet to leave behind all sorrow (Dh. 49, comp. 408). *Akusalaṇaṃ dhammaṇaṃ pahānaṃ*, putting away evil things (Alw. I. 107). *Anavasesappahānaṃ*, entire rejection. *Nīvaraṇappahānaṃ*, freeing oneself from the obstacles to a religious life (Alw. I. 88). *Rāgo pahīno doṣo pahīno moho pahīno ti attano kilesappahānaṃ*, getting rid of one's lusts, saying "Lust is gone, anger is gone, ignorance is gone." See *Padhānaṃ*.

PAHĀRĀDO, Name of an Asura. Ab. 14.

PAHARAṆAM, Striking; a weapon [प्रहरण]. Ab. 385; Dh. 200.

PAHARATI, To strike; to hurt; to assail [प्रह]. *Pāṇim p.*, to clap the hands (Ten J. 114). *Accharam paharati*, to snap the fingers (Das. 2; Ten J. 114). *Cora gāmaṃ paharanti*, robbers harry the village. Aor. *pahari* (F. Jāt. 12; Dh. 199). Ger. *paharivā* (F. Jāt. 4). Opt. *pahareyya* (Dh. 70). Dh. 221. P.p.p. *pahaṇa*.

PAHĀRO, Striking, hitting; a stroke, blow, shot; a yāma or watch of four hours [प्रहार]. Ab. 72, 1124. *Pahāraṃ dehi*, strike! (Mah. 50; Dh. 351). *Kaṇḍappahāro*, an arrow shot (Trenckner's Mil. Pañha). *Pāṇippahāro*, a blow with the fist (Dh. 294). *Dve tayo sammūḥjanippahāre datvā*, giving two or three strokes of the broom (Dh. 372).

PAHĀSO, Loud laughter [प्रहास].

PAHASSATI, PAHĀTABBO, etc, see *Pajahati*.

PAHAṬO (p.p.p. *paharati*), Struck, smitten, wounded, hurt [प्रहत]. *Sīse* (loc.) *pahaṇa*, struck on the head (Dh. 199). Dh. 299, 328, 426; F. Jāt. 3.

**PAHAṬṬHO** (*p.p.*), Glad, delighted [महत्तु].

*Haṭṭhapakaṭṭho*, pleased and delighted (Dh. 191).

Mah. 142, 195; Ten J. 30.

**PAHĀYA**, see *Pajahati*.

**PAHĀYI** (*adj.*), Forsaking, abandoning [प्र + हृ + यिन्]. Dh. 186, 189.

**PAHEṆAKAM**, and **PAHIṆAKAM**, An offering, a present, especially of food [महिषक]. I believe this word to be a derivative of *praHI* and not *praHIL*, the S. *praheṇaka* and *prahelaka* "sweetmeats" being identical with it, while *prahelaka* "a riddle" is really from *HIL*. The form *pahiṇaka* strengthens this conclusion, while for the *s* comp. *praheti*, *prahetṛi*. The original meaning is "something sent, a present," and the meaning "sweetmeat" is a secondary one, and arose from sweetmeats being one of the commonest forms of a present. At Ab. 355, 356 *paheṇaka* is given as a synonym of *upaddā*, *pābhata*, *upāyana*, *ukkoca*, and *paṇḍakāra*, all of which mean a present generally. At Dh. 113 the present is boiled rice (*bhikkhā*). The secondary sense of a present of sweetmeats is probably intended at Pāt. 89, where we read *pāvāṇaṃ nāma pahīṇakatthāya paṭiyattam*, "pāva is anything prepared as a present:" the *ṭikā* however explains *paheṇakatthāya* by *paṇḍakāratthāya*. In Sām. S. A. I find *hutaṇaṃ ti paheṇakasaṅkārā*.

**PAHIṆATI**, and **PĀHETI**, to send [महि]. Aor. *pāhesi* (F. Jāt. 5, 26; Mah. 81, 131, 157, 260), *pahiṇi* (Ten J. 41, 51; Dh. 107, 139, 140, 162, 434), *pāhiṇi* (Mah. 130). Fut. *pahiṇissati* (Alw. I. 76; Dh. 84, 101). P. pr. *pahiṇanto* (Dh. 232). Ger. *pahiṇitvā* (Dh. 139). From the false analogy of the aor. *pāhiṇi* we have an opt. *pāhiṇeyya* at Pāt. 83. But a far more remarkable instance of false analogy is the present *pāheti* "he sends." This form is deduced back by false analogy from *pāhesi*, which of course is the regular S. aor. *प्र-हृषीत्*, but looks as though it pointed to a present *pāheti*, in the same way that the aor. *bhāvesi* points to a present *bhāveti*. *Dātāṃ pāhettha*, "send ye a messenger," occurs in Milinda Pañña, and at Pāt. 28 we have *pāhetabbo*. P.p.p. *pahito*, sent, despatched (Dh. 82, 139, 167). *Pahitatto* at Dh. 254 means resolute, intent (*prahita* + *ātman*); Subh. says, *viriyakaraṇādisu pahito peṭito attā yassa so pahitatto*.

**PAHIṆO**, **PAHIYATI**, see *Pajahati*.

**PAHITO**, see *Pahiṇati*.

**PAHO** (*adj.*), Dismissing [from महत्]. *Aghappaho*, "sin-scarling" (Alw. I. vii).

**PAHONAKO** (*adj.*), Competent, adequate, sufficient [in Sanskr. would be प्रभवन्क]. *Nāgalatāddanta-kaṭṭham dnerum Himavantato anekesaṃ sahasśaṇaṃ devā eva pahonakam*, the devas themselves brought from H. *nāgalatā* tooth-cleaners for many thousand people (Mah. 22). *Iṭṭhakā ekekaḍḍhapahonakā*, bricks sufficient for each day's work (Mah. 175). *Amhākaṃ pahonakāni gaṇhitvā sesāni jīṇaṇṇavarakāṇaṃ dassāmi*, keeping for myself as many as suffice for my requirements, I give the rest to ragged people (Dh. 174).

**PAHOTI**, To be able, competent, useful; to be effectual; to suffice [प्रभू]. *Balakāyassa bhāttapacanaḍḍrūni na ppahoti*, there's not sufficient cooking fuel for this great multitude (Dh. 236). *Ko nu kho pahoti samaṇena Gotamena saddhiṃ asmiṃ vacane patimantetum*, who is able to dispute with the Cramapa Gautama in this matter? (Alw. I. lxix). *Tesu appahontesu*, if these are insufficient (Dh. 325). *Tesuṃ Tathāgataṃ gūṇaṃ kathentānaṃ mukhaṃ na ppahoti*, their tongue (lit. mouth) is not adequate to describe the virtues of Buddha (Dh. 314). *Idaṃ udakaṃ n'eva tumhākaṃ n'eva amhākaṃ pahosati*, this water will be sufficient neither for you nor for us (Dh. 351). *Kim Ānando na ppahoti?* what! is not Ānanda competent for the office? (Br. J. S. A.). P.p.p. *pahūto*. See *Pabhavati*.

**PĀHUNEYYO** (*adj.*), Worthy of being guests, worthy of hospitality [प्राङ्गण + एय]. Alw. I. 78.

**PĀHUNO** (*adj.*), Sufficient (comp. *pahonako*). See Mah. 205, and erratum; the Ind. Off. MS. also reads *pāhund*. It represents a S. form प्रभवन्, the transition being *pabhavana*, *pahavana*, *paahavana*, *pāhvana*, *pāhuna*.

**PĀHUNO**, A guest [प्राङ्गण]. Ab. 424.

**PAHŪTO** (*p.p.p. pahoti*), Much, abundant, large, sufficient, considerable [प्रभूत]. Ab. 703; Dh. 288. *Pahūtajivho*, large-tongued (B. Lot. 567). *Pahūtāṃ annapānaṃ*, abundant food and drink (Kh. 11).

**PAJĀ** (*f.*), Progeny, descendants, race, family; creature, living being; people; mankind [प्रजा]. Ab. 93. *Manusī pajā*, the human race (Kh. 6). *Itarā pajā*, the rest of the people (Ten J. 109).

*Sokint pajá*, the sorrowing world (Dh. 6). Dh. 16, 19, 61, 64.

**PAJAHATI**, To forsake, abandon, give up, renounce, get rid of, escape from [प्रहृ]. *Senápatiṭṭháná-dīni p.*, resign the post of commander-in-chief, and similar appointments (Alw. I. 78). *Dukkham p.*, leave behind sorrow (Dh. 26). Of laying aside a garment (Ját. 8). *Akusalam p.*, forsake sin (Das. 43). *Rágam p.*, put away lust (Dh. 4). Pres. *pajahati* (Das. 43; Ten J. 119). Aor. *pajahi* (Ten J. 119; Ját. 8). Fut. *pahassati* (Dh. 26), *pajahissati* (Dh. 311). P.pr. *pajaham* (Das. 36), *pajahanto* (Dh. 200). Ger. *paháya* (Dh. 6, 62; Das. 1; Alw. I. 78), *pahatvá* (Dh. 44, 73), *pajahitvá*. Inf. *pahátum* (Dh. 197), *pahátave* (Dh. 7). Pass. *pahiyati*, to be abandoned, to pass away, vanish, cease (Ras. 88; Dh. 354), also *pahyati*. P.f.p. *pahátabbo* (Dh. 382, 435). P.p.p. *pahíno*, relinquished, abandoned, rejected, perished, destroyed, ceased (Alw. N. 34; Ten J. 119; Dh. 8, 17).

**PAJĀNĀM**, Knowledge (from प्रज्ञ). *Sammappajāno* (adj.), having right knowledge (Dh. 4). *Te te pavakkhanti yathá pajānam*, they shall speak to thee according to thy knowledge (Ten J. 119).

**PAJĀNANĀM**, Knowing, understanding, discernment (from next).

**PAJĀNĀTI**, To know, understand, discern, distinguish, find out [प्रज्ञा]. *Sakkaṃ pajānāmi*, I know Indra (Dh. 185). *Tuvaṃ yeva pajāna sīmāya gamanaṭṭhānam*, do thou thyself determine the course of the boundary (Mah. 98). Dh. 72, 866; Ras. 21. Pass. *paññāyati*. P.p.p. *paññáto*. Caus. *paññāpeti*. P.p.p. of the caus. *paññatto*.

**PAJĀPATI** (*m.*), A name of the Hindu Brahman; a name of Mára; the Hindu god Prajāpati [प्रजापति]. Ab. 15, 43, 1000. *Prajāpatī* (*fem.*), a wife (Ab. 237, 1000; Dh. 185, 245).

**PAJAPPO**, Muttering, murmuring, complaint [प्रजल्ल]. Das. 37.

**PĀJETI**, and **PĀCETI**, To drive [प्र + जञ्]. *Ratham* or *yānakam p.*, to drive a carriage (Mah. 260; Dh. 193, 199). For *Pāceti*, see sep.; it is the earlier form.

**PĀJITĀ** (*m.*), A driver, charioteer [प्राजितु]. Ab. 376.

**PAJJALATI**, To burn, blaze [प्रज्जल]. Gog. Ev. 15. P.p.p. *pajjalito* (Mah. 182). Neut. *pajjalitani*, burning, blaze. *Niccāṃ pajjalite sati*, when

there is ever (a) burning (Dh. 27, metaphorically of the fires of human passion and suffering, see *Aggi*).

**PAJJAM**, A verse [पद्य]. Ab. 1035.

**PAJJARAKO** (*adj.*), Febrile [प्र + ज्वर + क].

*Rogo pajjarako*, malignant fever (Mah. 88).

**PAJJO**, A path, road [पथ]. Ab. 191, 1035.

**PAJJO** (*adj.*), What belongs or is suitable to the feet [पाद्य]. Ab. 1035. Neut. *pajjani*, water for washing the feet (Ab. 425).

**PAJJOTAKO** (*adj.*), Illuminating [प्र + जुत् + क]. Ras. 27.

**PAJJOTATI**, To shine brightly [प्रजुत्].

**PAJJOTO**, Light, lustre, splendour, brilliancy; a lamp [प्रद्योत]. Ab. 316. The term *sāsanapajjoto*, "lamp or light of religion," is used of a man eminent for piety (Mah. 37). *Kāḍvāpajjoto*, glittering with yellow robes (Mah. 73).

**PAJJUNNO**, A cloud [पर्जन्य]. Ab. 47; Mah. 129.

**PAKAPPETI** (*caus.*), To plan, design, appoint [प्रकल्पयति]. Pāt. 66.

**PAKARANĀM**, Dissertation, exposition, literary composition, work, book [प्रकरण]. Alw. I. xxi; Kh. 21.

**PAKĀRO**, Sort, kind; way, manner [प्रकार]. Ab. 1049. *Anekehi pakārehi alaṅkaruṃ*, adorned in various ways (Mah. 170). *Tena pakārena*, in that manner. *Sammāsaṃbuddhena vuttappakāro Māgadhaḥko vohāro*, the vernacular of Magadha as spoken by Buddha, lit. of the sort spoken (Pāt. xlii). Dh. 200.

**PAKĀRO**, An encircling wall, inclosure, fence [प्रकार]. Ab. 203. *Sāpipākāraṃ sayanam*, a couch surrounded by a curtain screen (Mah. 49).

**PAKAROTI**, To make, perform [प्रक]. Ras. 21. P.p.p. *pakato*.

**PAKĀSAKO** (*adj.*), Explaining, illustrating, making known [प्रकाशक]. Dh. 285; Ras. 28. Fem. *pakāsikā*.

**PAKĀSANĀM**, Illumination; illustrating, explaining; making known, exposition, publication [प्रकाशन]. Ab. 971; Dh. 360, 418; Ras. 26.

**PAKĀSANIYO** (*adj.*), To be explained [प्रकाशनीय]. Dh. 148.

**PAKĀSĀSANO**, A name of Sakka or Indra [प्राकाशसन्]. Ab. 20.

**PAKĀSĀTI**, To be visible, to become known [प्रकाश]. Alw. I. 106. Inf. *pakāsitum* (Gog. Ev. 6). Caus. *pakāseti*, to make known, declare, tell,

publish; to explain. *Attand katam sabbam pakāsesi*, told him all that he had done (Ras. 35). *Imdhi gāthāhi aniccataṃ pakāsesi*, in these stanzas he illustrated the transitory nature of the universe (Das. 7). At Dh. v. 304 *pakāsentī* is probably an ātmane form, the phrase meaning, "the righteous manifest themselves afar." Publishing a literary composition (Alw. I. xxii). *Pakāsetum taṃ abbhutaṃ*, to perpetuate the fame of that miracle (Mah. 117). *Nepuññaṃ pakāsetum*, to test (bring to light) his skill (Mah. 252). *Brāhmaṇaṃ pakāseto imaṃ gātham dha*, in illustration of his meaning spoke this stanza to the brahmin (Dh. 434). P.p.p. *pakāsito* (Ab. 147).

**PAKĀSO** (*adj.*), Manifest, known, public [प्रकाश]. Ab. 1016. As a noun, *pakāso*, light, lustre, publicity, renown (Ab. 37; Alw. I. xv).

**PAKATI** (*f.*), Original or natural form, origin; natural state; pudendum muliebre; the seven *rajaṅgas* or constituent elements of the state; the crude or uninflected form of a word [प्रकृति]. Ab. 177. *Issāpakati* (*adj.*), of an envious disposition (Dh. 397). *Pakati-vyūṇapālako*, the original gardener (F. Jāt. 8). *Pakatibhāvo*, natural, original, unaltered state (Alw. I. 64). *Pakatisāvaka*, the ordinary arhat disciples of Buddha, as opposed to the mahāsāvakas and aggasāvakas. *Pakati-gamanen' eva sīlaṃ pavasi*, entered the hall at her previous or usual pace (Dh. 233, viz. without hurrying). *Pakati-rūpā honti*, retain their original form (Sen. K. 211). At Ab. 92 *pakati* and *padhānaṃ* are given as synonyms with the marginal explanation *sāmyāvasthā* (equipoise) of *sattva*, *rajas* and *tamas*: also at Ab. 818 (this meaning is non-Buddhist). The instr. *pakatiyā* at Dh. 247, 249, appears to mean "as of old, as usual, as was his custom." Vij. says "usually, habitually." At Dh. 247 *pakatiyā 'va daharā ca sāmāperā ca* means, according to Subh., "those who were naturally young (viz. young in years), and novices, viz. those who were young in ordination and learning." He quotes *So pakatiyā 'va paṇḍito na kevalasatthuggahandāhi*, which evidently means "naturally or artlessly wise (abnormis sapiens), not wise by rule, by being learned in all the sciences." *Sīhaladīpake pakatindī mahāntā Dantīdāntī khuddakā*, in the island of Ceylon the ordinary Nāli measure is large, while the Tamil one is small (Pāt. 81). *Pakativacana*

*āpucchitum*, to ask leave in the usual terms (Pāt. 90).

**PAKATIJO** (*adj.*), Springing from nature [प्रकृतिक]. Ab. 883.

**PĀKATIKATO** (*adj.*), Manifested [प्रकटीकृत].

**PAKATIKO** (*adj.*), Of a certain nature [प्रकृति + क]. As a substitute for *pakati*. At the end of a compound *dhanalobhapakatiko*, of a covetous nature (Ten J. 42).

**PĀKATIKO** (*adj.*), Natural, original, ordinary; in its original state, sound, healthy [प्राकृतिक]. *Pākatikā muttā*, ordinary pearls as opposed to rare varieties (Mah. 68, comp. Pāt. 80). *Pākatikaṃ karoti*, to make what it originally was, to restore to its former condition, to mend, repair (Mah. 239). *Thūpaṃ pākatikaṃ katvā*, repairing the Dagoba (Mah. 129). *Ekabhesajjen' eva akkhiṇi pākatikāni ahesuṃ*, with a single application of the remedy her eyes became well (Dh. 89). *Sammapākatikakaraṇaṃ*, complete restoration. *Saddhā pi bhogā pi pākatikā 'va honti*, both their faith and their wealth are unimpaired (Dh. 228).

**PAKATO** (*p.p.p. pakaroti*), Made [प्रकृत]. *Kosiyasuttenu pakataṃ*, made of silk thread (Ab. 315). *Ichchāpakato*, covetous (Pāt. 68).

**PĀKATO** (*adj.*), Clear, evident, manifest, public, well known, renowned [पकट]. Ab. 223, 724. *Sakalajambudīpe pākato ahoṣi*, became known all over India (Dh. 107). *Khandhāvurapiṭṭhīti nāmenāhoṣi pākataṃ*, became known by the name of Kh. (Mah. 151, comp. 211). *Apākato*, invisible, unperceived (Mah. 57). *Pākataṃ karoti*, to make manifest (F. Jāt. 19).

**PĀKATTHĀNĀM**, A kitchen [पाकस्थान]. Ab. 211.

**PAKATTHO** (*p.p.p.*), Pre-eminent, excellent, prominent, high [प्रकट्ट]. Ab. 699.

**PAKHUMĀM**, and **PAMHĀM**, An eyelash [पक्ष्म]. Ab. 259.

**PAKINNAKO** (*adj.*), Miscellaneous [प्रकीर्णक].

**PAKIRIYO**, The plant *Guilandina Bonduc* [प्रकीर्य]. Ab. 566.

**PAKITTETI**, To proclaim [प्रकृत]. Jāt. 17.

**PAKKAMATI**, To set out, start; to depart, go away [प्रक्रम]. Aor. *pakkami* (F. Jāt. 16; Dh. 84, 124; Mah. 62, 133), *apakkami* (Mah. 62), *pakkāmi* (F. Jāt. 3, 14; Ten J. 111; Dh. 78, 154, 299); at Mah. 167 we have both forms in the same hemistich, *addasi tesam pakkāmaṃ tayo eko na*



*pakkami* (*pakkāmi* is the result of confusion between the imperfect and aorist). *Cārikam pakkāmi*, went forth on his begging rounds. P. pr. *pakkamanto* (Mah. 205). P.f.p. *pakkamitabbo*. *Disā na pakkamitabbā*, they are not to go off to great distances, lit. distant regions are not to be started for by them (Pāt. xxi). P.p.p. *pakkanto*, departed, gone (Dh. 163). *Acirapakkanto*, not long gone.

PAKKAMO, Departure, flight; beginning [प्रक्रम]. Ab. 402, 773.

PAKKHABHĪLĀLO, A flying fox (a sort of bat) [पक्ष + बिडाल]. Ab. 642.

PAKKHALATI, To stumble, trip, stagger [प्रखल]. Dh. 234; Jāt. 7.

PAKKHĀLETI (*caus.*), To wash, cleanse [प्रक्षालयति]. B. Lot. 305.

PAKKHANDANĀM, Leaping, springing [प्रखण्डन]. Dh. 370.

PAKKHANDATI, To spring forwards [प्रखण्ड]. *Ākkaṃ pakkhandimā*, flew up into the air (F. Jāt. 17; Dh. 299). *Samuddam pakkhandimā*, went to sea (Dh. 325). Of a lion's spring (Ten J. 36). *Gaṇhitum pakkhandi*, made a rush forward to seize him (Dh. 115; comp. 107, misprinted *pakkhandi*). *Ekavacanen' eva pakkhanditvā*, having run off on his errand the moment he was told (Dh. 161). With loc. *nekkhamme cittaṃ pakkhandati*, his heart rejoices in abnegation (lit. leaps). P.p.p. *pakkhanto* (F. Jāt. 11), *pakkhandito*. *Nāvā pakkhanditodadhim*, the ship bounding over the ocean, or dashing out to sea (Mah. 117, *pakkhanditā udadhim*).

PAKKHANDĪ (*adj.*), Bold; braggart [प्रखण्डिन्]. Dh. 44. *Pakkhandī*, a bravo, a bold warrior: *pakkhandino ti ye "kassa sīsam vā āvudham vā dharāsuṃti" vatvā "asukasūti" vuttā sangāmanā pakkhanditvā tad eva dharanti*, Bravos are people who having said, "Whose head or sword shall we bring back?" and being told, "Bring so and so's," rush into the fray and bring back the very head or sword designated (Sām. S. A.).

PAKKHANDIKĀ (*f.*), Diarrhoea, dysentery [प्रखण्डिका]. Ab. 325.

PAKKHANTARO (*adj.*), Belonging to the opposite party, changing one's mind [पक्ष + चकार]. Dh. 286.

PAKKHAPĀSO, The planks of a ceiling? Ab. 223.

PAKKHAPĀTITTAM, Partisanship [पक्षपातित्व]. Att. 199.

PAKKHATO (*adv.*), On the side of [पक्ष + तस्य]. *Mātīpakkhato*, on the mother's side (Dh. 78).

PAKKHATTAM, Partisanship [पक्षत्व]. Mah. 18. PAKKHEPANAM, Putting or throwing [प्रक्षेपण]. Dh. 223.

PAKKHEPO, Throwing in, insertion, interpolation [प्रक्षेप]. Alw. I. 104.

PAKKHĪ (*m.*), A bird [पक्षिन्]. Ab. 624.

PAKKHIKO (*adj.*), Belonging to a party or faction [पक्षिक]. *Brāhmaṇapakkhiko*, belonging to the brahminical faction (Mah. 23). *Pakkhikā*, a feast held on the eighth day of the month (Kamm. 9).

PAKKHIKO, A fowler [पक्षिन् + क].

PAKKHIPATI, To throw or put in, to insert, add, interpolate [प्रक्षिप]. With loc. of the receptacle: *Samugge pakkhipitvāna*, placing the infant in a box (Mah. 59; comp. Pāt. 22). *Lekhaṇe paṭi-bimbarūpaṃ pakkhipitvā*, inclosing a photograph in the letter (letter to me from Yātrāmullā). *Pāpātipāṭṭāni pakkhipitvā*, introducing life-slaughter and other novelties (Alw. I. cxiv). *Uṇaṃ ce hoti pakkhipati*, if there is not enough he adds some (Dh. 386). *Nirayādiṃ pakkhipati*, hurls them into hell and the other places of punishment (Dh. 331). *Dibbejaṃ pakkhipiṃsa*, imparted to the fruit a divine flavour (Dh. 132). Alw. N. 36. Pass. *pakkhipati* (Jāt. 24). P.p.p. *pakkhitto*. *Pakkhitto lohakumbhikaṃ*, cast into hell (Mah. 17). Alw. I. cxxiv. Caus. *pakkhipāpeti*. *Madhuraṃ paṇasaṃ pakkhipāpetvā*, having caused sweet earth to be laid down (F. Jāt. 8). *Nāvāya pakkhipāpetvā*, having had them put on board ship (Mah. 46).

PAKKHIYO (*adj.*), Siding with, belonging to a party [पक्ष]. *Pitṭapakkhiyo*, belonging to his father's party (Mah. 259). Dh. 327.

PAKKHO, A wing; feathers of an arrow; a side, party, faction; a partisan, adherent; a multitude, host; half a lunar month, a fortnight [पक्ष]. Ab. 390, 627, 865. *Avirāḍhapakkho*, unfedged (F. Jāt. 49). The light or moon-lit fortnight of the month is called *sukkapakkho*, the dark or moonless one *kālapakkho* (Ab. 74, 78). *Pañcemiyaṃ pakkhasa*, on the fifth day of the half month (Dh. 119). *Āññaṃ pakkhaṃ labhivā*, taking another side, forming another party (Alw. I. 63; comp.

Pât. III). *Taṇ ca pakkhaṃ labhivāna*, having got him on their side, having gained him over (Alw. I. 55). *Dhammapakkhaṃ rocayī*, embraced the cause of true religion (Mah. 18). *Pakkhaṃ pariyeceati*, seeks partisans or a faction (Pât. 74). *Pakkho tesam bhavitā*, becoming a partisan of these (Mah. 18).

PAKKHO, A cripple (Ab. 320).

PAKKO (*p.p.p. pacati*), Cooked; heated; ripe; decaying, ripe for destruction [पक्क]. Ab. 745, 1017. *Mama sarīre pakke*, when I am roasted (F. Jât. 56). *Ghate pakka pīvā*, cakes fried in ghee (Mah. 196). *Pakkhaṃ telam*, boiling oil. *Asukena me telam pakkam*, so-and-so has prepared some ointment for me, lit. boiled some oil (Dh. 83). *Pakko ayogulo*, a red-hot ball of iron (Mah. 152). *Supakkam ambapakkam*, a beautifully ripe mango (Mah. 87). *Pakkam sassam*, ripe crops (Mah. 72). Neut. *pakkam*, a fruit (Ab. 1017). *Ambapakkam*, a mango fruit (F. Jât. 5).

PAKKOSANĀ (*f.*), Summons (from next). Mah. 30.

PAKKOSATI, To call, summon, send for [प्रकुञ्च]. *Vejjem pakkosi*, sent for the doctor (Dh. 93). Ger. *pakkosivā* (F. Jât. 6). Caus. *pakkoseti* (Mah. 206), *p.p.p. pakkosito* (Ras. 34). Also caus. *pakkosapeti*, to send for (Mah. 25, 82; Alw. I. 97; Dh. 79, 281), *p.p.p. pakkosapito* (F. Jât. 6).

PAKO, see *Khtrapako*.

PĀKO, Cooking; ripeness; maturity, accomplishment, fulfilment, result [पाक]. Ab. 762, 1050; F. Jât. 55; Att. 197.

PAKOPO, Effervescence, ebullition, anger, fury [प्रकोप]. Dh. 41.

PAKOTI (*f.*), One of the high numerals = 100,000,000,000,000, or a hundred billions [प्र + कोटि]. See *Saṅkhyā*.

PAKOTTHO, The fore-arm [प्रकोष्ठ]. Ab. 263.

PAKUJJHATI, To be angry [प्र + कुञ्च]. Mah. 266.

PAKUPPATI, To be angry [प्रकुप]. Mah. 260.

PALACCARAM, Old clothes, rags [पटसर]. Ab. 293.

PALAGANĀO, A mason [पलमण]. Ab. 506.

PĀLAKO, A keeper, guardian [पालक]. *Dodrapālake*, a doorkeeper. *Uyyānapālake*, gardener (Mah. 87). Fem. *pālīkā*, comp. *Kulapālīkā*. See also *Pālo*.

PĀLĀLO, and -LĀM, Straw [पलाज]. Ab. 453; Dh. 290.

PĀLĀM, see *Phalaṃ* (1).

PALAMBHETI, To cheat, trick, deceive [perhaps a denom. fr. प्रलभ].

PĀLANAM, Guarding, keeping, maintaining [पालन].

PALĀNDU (*m.*), An onion [पलाण्डु]. Ab. 595.

PĀLĀPETI (*caus. paldyati*), To cause to go away or escape; to drive away, put to flight. Mah. 219, 226; Dh. 158, 169; F. Jât. 29.

PĀLĀPITAM, (*p.p.p. neut.*), Idle talk [प्रलपित]. Att. 199.

PĀLĀPO, Prattle, nonsense [प्रलाप]. Ab. 123, 1124. Also adj. *pālāpo*, a babbler.

PĀLĀPO, Chaff of corn [पलाज]. Ab. 1096, 1124.

PĀLĀSĀDO, A rhinoceros [पलाश + षड्]. Ab. 613.

PĀLĀSAM, and -SO, A leaf [पलाश]. Ab. 543. *Paṇḍupalaso*, a withered leaf (Dh. 42).

PĀLĀSO, The tree *Butea Frondosa*; the colour green [पलाश]. Ab. 95, 555; Kh. 27.

PĀLĀTO, see *Paldyati*.

PĀLĀYANAM, Flight [पलायन]. Ab. 402.

PĀLĀYATI, To run away, flee, escape, retreat [पलायति]. Mah. 52, 203. Aor. *paldyi* (F. Jât. 7; Dh. 246). Fut. *paldyissati* (F. Jât. 8). Ger. *paldyitvā* (Alw. I. 72). P.p.p. *paldyito*. *Kim paldyitena*, what's the use of flight? (Dh. 246). Also p.p.p. *pālito*, fled (Dh. 200, 239; Mah. lxxxvii; Att. 217). A contracted form *paleti* occurs at Dh. v. 49.

PĀLAYO, Destruction, dissolution; death; the destruction of a universe at the end of a Kappa [प्रलय]. Ab. 82, 404, 1051.

PALETI, see *Paldyati*.

PĀLETI (*caus.*), To guard, keep, preserve, maintain, observe [पालयति]. Das. 5. *Sikkhā pāletabbā*, the precepts must be kept (Cl. Gr. 145). *Āyu pālayam*, maintaining his life, keeping alive (Dh. 402). Imperat. *pālayatu* (Ten J. 47).

PĀLI (*f.*), A line, row, range; a ridge, bank, causeway; a sacred text; a passage in a text [पालि]. Ab. 539, 996. *Āvāsapālī vyādhānam tadā dāi nivesitā*, "a range of buildings was at the same time constructed for the king's huntsmen" (Mah. 86; in Ceylon the ranges of huts in which the coolies on a coffee estate live are called lines). Viewed as a body of sacred literature, the Buddhist canon is called *pālī*, literally the "Series" or "Catena," because it consists of a series of texts of various lengths. *Tantī* (तन्ति, तन्ती) is used

in exactly the same way, and comp. the use of Tantra and Sūtra in Sanskrit. The word *pāli-bhāṣā*, which we render "Pali language," really means "language of the sacred texts," and the geographical name of this language is *Māgadhi*, "Magadhese," or *Magadhabhāṣā*, "Magadha language." As, however, there are two or three dialects of Magadhese, the term *pālibhāṣā*, or "Language of the Buddhist Scriptures," is really the most accurate, specifying as it does a particular dialect of Magadha originally obscure and ignoble, but rendered immortal by the peerless literature of which it is the vehicle. The term *pāli* as a name for the Buddhist scriptures was of late introduction, probably dating from the first or second century after Christ. Gotama Buddha's name for his teaching as committed to memory by his faithful disciples was simply *dhammavinaya*, "doctrine and discipline" (*yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto so vo mam' accayena satthā*, "let the doctrine I have preached you, the discipline I have prescribed for you, be your Teacher when I am gone," Br. J. S. A.); and this is the only name by which it was known at the first Great Rehearsal immediately after Buddha's death (*idāni dhammavinayasāṅgahaṃ karoma*, "now we would make a recension of the Doctrine and Discipline," Br. J. S. A.). It will be seen that the foll. examples of the use of the word *pāli* in the sense of "sacred text" are all taken from late works. *Neva pāliyaṃ na aṭṭhakathāyaṃ dissati*, is to be found neither in the text nor in the commentary (Sām. S. A.). *Pāliyaṃ pana Buddho ti ken' atthena*, but why is he called "the Buddha" in the text? (B. Lot. 71, from Jina Alaṅkara). *Yo pana attham eva sampādeti na pāliṃ*, he who masters the sense but not the text (Dh. 419). *Pāliṃ viya tam aggahum*, held the commentary in the same estimation as the text (Mah. 253). *Piṭakattayapāliṃ ca tassā aṭṭhakathāṃ ca*, the text of the Tripiṭaka and its comment (Mah. 207). *Theravādehi pālihi padehi vyañjanehi ca aññatthattam ahā n'eva potthakere pi tisu pi*, in the three versions there was not the slightest variation from the theravādas, from the texts of the scriptures, from the words or from the letters (Mah. 252). *Pālimattam idh' dattam n' atthi aṭṭhakathā idha*, the text alone was brought here, we have not got the commentaries

(Mah. 251). *Tam nivattanatthasāyaṃ Cūlavaggapāli*, to disprove this there is the following passage from Cūlavagga (Sandesakathā, quite a recent work). *Pāliṃ dābhiddhammassa*, recited a passage of the Abhidharma (Mah. 251). *Tetṭhiyaṃ pāli*, here I may quote the following passage (Pāt. 76, in one instance the passage quoted is not from a Tripiṭaka text, but from an ancient commentary). *Imāya pāliya*, in this passage (Jāt. 7, from a Tripiṭaka text). *Pālimuttikā dhammakathā*, a religious discourse not belonging to the sacred canon (Par. A.: Vjiesinha tells me that he has found in a Tīkā on the Vinaya the foll. explanation of this term, *saṅgaha-andāḷha-pakiṇṇakadesanā*, "miscellaneous discourses which did not enter into the Recensions," and therefore do not form part of the Tripiṭaka).—A grammatical work in the Ind. Off. says *saddattam pāletti pāli*, "text is so called because it protects the sense of the words" (!). Clough's contribution to the elucidation of the word is as follows, "a name of the *Magadhabhāṣā*, i.e. the ancient language of South Bahar, or India within the Ganges; it bears this epithet in consequence of the perfection of its grammatical structure" (! Sinhalese Dict. s. v.). D'Alwis' explanation, so far as it is intelligible, contains at least the germs of the truth (Alw. I. iv, v). The Sinhalese often write *pāli*, but this spelling is of late introduction (see Jāt. 7).

**PĀLIBHADDO**, The Kīṃcuka tree, Butea Frondosa [पाणिभद्र]. Ab. 553.

**PALIBODHO**, Obstacle, hindrance, drawback, impediment. *Gharaddasāṃ palibodhato disvā*, looking on a householder's life as an obstacle to religious life (Jāt. 9). In Br. J. S. A. we have, *yassa roga-palibodho vā dāriyupajjhāyapalibodho vā mātāpitupalibodho vā atthi*, "he who is prevented from attending by sickness, or by his spiritual masters and teachers, or by his parents." It is probably the result of a confusion between परिरोध and परिबाध. Or it may perhaps be a dialectic variety of परिबाध, as *dhovana* of धोवन. *Pāli-buddhati* (which see) also seems to point to a confusion of roots. In Clough's Sinhalese Dict. *Pāli-bodha* and *Palirodha* are given with the same significations, and of the former Clough says that it is compounded of "*pāli*, revenge, and *bodha*, substituted for *rudha*, to produce" (!!). Dh.

296; Cl. Gr. 15. *Parirundhati* will be found sub voce.

**PALIBUDDHANAM**, Hindering (from next). *Amhākaṃ ganthanakileso palibuddhanakileso n'atthi*, we have neither fettering lust nor hampering lust (Sām. S. A.). *Amhākaṃ palibuddhanatthena ekam pi kiñcanaṃ n'atthi*, we have not a single thing by way of hindrance (Dh. 353, see *Kiñcanaṃ*).

**PALIBUDDHATI**, To hinder. Dh. 264 (*varasānānaṃ palibuddhanto*, preventing them having good sleeping places).

**PĀLICCAM**, Hoariness, greyness of hair [पासिख]. Comp. *Phalito*.

**PALIGHO**, An iron beam or bar for fastening up a door; an obstacle, hindrance [परिच]. Ab. 217; Dh. 71, 296. Of ignorance as a bar to religious progress (Dh. 428).

**PALIGUNTHITO** (p.p.), Entangled [p.p. परि + गुह]. Dh. 146; Alw. N. 121.

**PĀLIKĀ**, see *Pdiko*.

**PĀLIKO** (adj.), Having lines or ridges [पासि + क]. At the end of a compound, the term -ka belonging to the whole compound: *sāmaḍḍhituccat-dyāma-vitthāra-tthira-pālikā vāpi* (later portion of Mahāvamsa):

**PALIPANNO**, said in Payoga Siddhi to be another form of *paripanno*.

**PALIPATHAM**, A miry road, slough, quagmire [परि + पथ + च]. Dh. 73, 432. Subhūti quotes the Sinhalese scholiast on Dh. 414 as follows, *palipatham rāgaddi-keles nameti kalal maḍa sahita māruggaya*, "p. is a road beset with mire and slough, by which is meant lust and the other Kleśas."

**PALITO**, see *Phalito*.

**PĀLITO** (adv.), According to the text or words of the scriptures [पासि + तस्]. Opposed to *atthato*, "according to the meaning."

**PĀLITO** (p.p. *pāleti*), Preserved, guarded, maintained [पासित]. Ab. 754.

**PALIVETHANAM**, Surrounding, encumbrance [परिवेष्टन]. Dh. 410.

**PALIVETHETI** (caus.), To wrap up, clothe, cover, surround, encircle, encumber, fetter [परिवेष्ट]. *Setavatthena palivethetvā*, wrapping it up in a white cloth (Das. 23, comp. Dh. 188). P.p. *palivethito*. *Kāśādena palivethitakaṇṭhā*, their shoulders clothed with the yellow robe (Dh. 394). *Tasāpāya palivethitā*, fettered by desire (Dh. 411).

**PALLALAM**, A small tank, pond, pool [पल्लव]. Ab. 678; Dh. 17, 28.

**PALLAṆKO**, A couch, bed, sofa, divan, throne; a litter, palanquin [पर्यङ्क]. Ab. 308. *Nisiddi rājapallaṅke*, took his seat on the royal throne (Mah. 25; Ras. 17). *Pallaṅkaṃ dābhujati*, or *bandhati*, to sit cross-legged, e.g. as Buddha engaged in meditation, an attitude of great dignity: not as Monier Williams says in his Dictionary "to sit on the hams," for which see next; Burnouf rightly renders it "les jambes ramenées sous le corps" (Lot. 334; Att. 106, 215). Mah. 2, 25, 92, 163, 180. *Pallaṅkādābhujanaṃ*, sitting cross-legged (Jāt. 17), also *pallaṅkādābhujō* (Ditto). **PALLATTHIKĀ** (f.), Sitting on the hams, squatting, lolling [पर्यङ्किका]. Pāt. 21, 23.

**PALLAVO**, and -**VAM**, A sprout, shoot, spray [पल्लव]. Ab. 543.

**PĀLO**, A guardian, keeper [पाल]. *Uyyānapālo*, a gardener (F. Jāt. 6). *Antepurapālo*, keepers of the harem (Dh. 162). *Khettapālo*, a field watcher (see *Khettaṃ*).

**PALOBHANAM**, Allurement, temptation [प्रलोभन]. Dh. 164.

**PALOBHETI** (caus.), To allure, tempt, seduce [प्रलोभयति]. Dh. 156. P. pr. ātm. *palobhiyamāno*.

**PALUJJATI**, To fall down, crumble (of a mountain peak) [प्रलुज्ज]. Gog. Ev. 16. P.p. *paluggo* = *प्रलुग्ण*, of a shattered ship (Jāt. 5).

**PAMĀ** (f.), True knowledge [प्रमा]. Ab. 763.

**PAMADĀ** (f.), A handsome woman, or a woman in general [प्रमादा]. Ab. 230.

**PAMĀDAVĀ** (adj.), Remiss, indifferent [प्रमादवत्]. Mah. 75.

**PAMADDANO** (adj.), Crushing, destroying [प्रमादैन]. B. Lot. 581.

**PAMĀDI** (adj.), Negligent, slothful [प्रमादिन]. Dh. 176.

**PAMADO**, Pleasure [प्रमाद]. *Pamadavanam*, royal pleasure garden attached to the harem (Ab. 538).

**PAMĀDO**, Carelessness, remissness, indifference, sloth, indolence, delay [प्रमाद]. Ab. 173. *Rājapurisānaṃ pamādaṃ disvā*, observing the royal attendants off their guard (Ras. 32). *Yathā bhadro aso pamādam dgamma kasāya nivitttho*, like a spirited horse struck with the whip for being lazy (Dh. 310). *Mā pamādena kālaṃ vitindamayittha*, pass not away your time in idleness (Dh.

182). *Pamādo rakkhato malam*, carelessness in one who watches is a blot (Dh. 43, comment says, as if one set to watch cows should go to sleep or play). *Pamādo maccuno padam*, sloth is the way of death (Dh. 5). *Vajjayitvā pamādalekham*, barring errors of transcription, lit. inadvertent writing. *Pamādacāram caritum*, to live a life of sloth (Jāt. 9). *Pamādaṭṭhānam* = प्रमाद + स्थाण, cause or subject of delay or indifference to religion or waste of time. There are several, e.g. *majja-pamādaṭṭhānam*, strong drink (Kh. 3), *jūtappa-mādaṭṭhānam*, gambling. *Idam rajjam nāma mahantaṃ pamādaṭṭhānam kiṃ me rajjena kāritena*, this kingship is a very great temptation to me, what is the use of my being a king? (Dh. 406).

**PAMAJJANAM**, Indifference, heedlessness (from next). Dh. 179.

**PAMAJJATI**, To delay, waste one's time; to be negligent, heedless, indifferent, slothful, remiss; to be tempted [प्रमदु]. With acc. *Dhammam na ppmajjati*, does not neglect the Law, is not indifferent to religion (Dh. 46). With loc. *ko nam' añño sāsana-kiccamhi pamajje*, who else could be lukewarm in the cause of religion? (Mah. 43). *Evam sampattiyo nāma calā vijjullatopamā kaṃmā tasmā pamajjeyya ko hi nāma sacetano*, thus worldly prosperity is transient as the lightning, why then should any rational man be tempted thereby? (Mah. 200). *Ime dāra-kā tava bhārad imesu mā pamajji*, these children are your charge, take great care of of them, lit. be not careless of them (Dh. 207). At Dh. 190 perhaps used in the sense of being intoxicated. Much used of religious indifference or want of zeal (Dh. 31). Aor. *pamādi* (Mah. 198), *pamajji* (Mah. 105). P.p.p. *pamatto*.

**PĀMAM**, Scab, herpes [पामरु]. Ab. 327.

**PAMĀNAKO** (*adj.*), At the end of a compound = *pramāṇa* [प्रमाण]. *Rathacakkappamāṇako*, as big as a chariot wheel (Mah. 201). *Ekavisappamāṇake khandhāvāre nivāsetvā*, having built as many as twenty-one entrenched camps (Mah. 256). Also absolutely: *pamāṇikā* (fem.) *kāretabbā*, it must be made according to measure, i.e. of the legitimate size (Pāt. 106). Comp. *Pamāṇiko*.

**PAMĀNAM**, Measure, rate, scale, standard, dimensions, size, length, weight, etc.; rule, sanction, authority, warrant; a decider, one whose word is an authority; cause, motive [प्रमाण]. Ab. 815. *Attano pamāṇam na jānāsi*, you do not know

your own measure, viz. you overestimate your importance (Ten J. 55). *Tesam kittakam tyuppa-māṇam*, what is the duration or extent of their life? (Gog. Ev. 18). *Ekadāpamāṇam uggama*, having risen in the air to the height of one palm (Dh. 308). *Mam pamāṇam katvā bhikkhū māressanti*, following my example, lit. making me their authority or sanction (Dh. 384). *Mātigottam nāma kiṃ karissati pitigottam eva pamāṇam*, what does the mother's family matter, the father's family is the true measure (of a man's social importance, Dh. 218). *Pamāṇajñanam*, knowledge of the right measure (Dh. 345). *Tesam paṇa kesānam ydvajivam tad eva pamāṇam ahoṣi*, that was the exact length of his hair for the rest of his life (B. Lot. 864). *Atirekappamāṇam bhāseti*, talks to excess (F. Jāt. 50). *Pamāṇāttikkantaṃ bhāseto*, talking immoderately, lit. talking what exceeds measure (F. Jāt. 19). *Bhāreṇa pamāṇena ca rañño sāsana-dīpaṃ*, resembling the king's head in weight and size (Att. 219). *Pamāṇaparāhita*, immeasurable, boundless (Jāt. 1). As the last part of a compound forms many adjectives: *Ghaṭṭappamāṇo*, as big as a bowl (F. Jāt. 5); *Nābhīpamāṇe dvāṭṭe khandpetvā*, having buried them in a waist-deep pit (Dh. 176); *Sattatāpamāṇamhi nabhasi ṭṭhito*, poised in the air at the height of seven palm trees (Mah. 107; Dh. 308). *Pamāṇato* (*adv.*), in respect of measure or quantity. *Dhātū dopamattā pamāṇato*, relics a drop in quantity (Mah. 108).

**PAMĀNIKO** (*adj.*), Forming a measure or standard [प्रमाणिक]. *Rūpappamāṇikā* (pl.) *ghoṣappamāṇikā*, those who go by what they see of a person, those who go by what they hear of him (Dh. 314).

**PAMĀTĀ** (*m.*), Knowing well, competent to judge, an authority [प्रमातु]. Ab. 815, probably also 1131.

**PAMATHITO** (*p.p.*), Agitated [प्रमथित]. Dh. 63.

**PAMATTO** (*p.p.* *pamajjati*), Slothful, indolent, careless, reckless, indifferent, thoughtless; tempted [प्रमत्त]. Dh. 4, 5, 55, 66. *Pamattam tam na guttam vijjhitum*, it is not fair to shoot the stag standing, lit. off his guard (Mah. 78). *Pamattabandhu*, a name of Māra (Ab. 43). *Ayam rājā pamatto sakalarajjam vinassati*, this is a roi fainéant, the whole kingdom is going to ruin (Das. 21).

- PAMĀYA** (*ger.*), Having measured [*ger.* प्रमा].  
**PAMHAM**, see *Pakhumam*.  
**PAMITI** (*f.*), Correct knowledge, certainty [प्रमिति]. Ab. 763.  
**PAMOCANAM**, Deliverance [प्रमोचन].  
**PAMOCETI**, see *Pamuñcati*.  
**PAMODANĀ** (*f.*), Joy [प्रमोदन].  
**PAMODATI**, To rejoice [प्रमुद]. With loc. to rejoice in (Dh. 5). P.p.p. *pamudito*, (Jāt. 17), *pamodito*, (Jāt. 75).  
**PAMODO**, Joy, happiness [प्रमोद]. Ab. 88.  
**PAMOHANAṀ**, Delusion, infatuation [प्रमोहन]. Dh. 48.  
**PĀMOJJAṀ**, and **PĀMUJJAṀ**, Joy, delight, bliss, happiness [प्रमोद + च]. Ab. 88; Dh. 67; Jāt. 17.  
**PAMOKKHATI**, see *Pamuñcati*.  
**PAMOKKHO**, Release, deliverance [प्रमोच]. Kb. 19; Mah. 158.  
**PĀMOKKHO** (*adj.*), Principal, chief, eminent [प्रमुख + च]. Ab. 695. *Disāpāmokkho*, far-famed, eminent far and wide (F. Jāt. 32). *Agāratayapāmokkhe agāre tattha kārāyi dvādas'*, he built there twelve apartments, three of which were the principal ones (Mah. 120). *Pāmokkhabhikkhavo*, eminent priests (Mah. 11, comp. Alw. I. 54). *Brāhmaṇapāmokkho*, an eminent brahmin (Jāt. 50).  
**PAMPAKO**, and **PAMPATAKO**, A loris. Ab. 618.  
**PĀMSU** (*m.*), Dust, dirt, earth, soil [पांसु]. Ab. 395. *Pāmsupīḍo*, a lump of earth (Mah. 144). *Pāmsūnaṁ gandhamissānaṁ puṇṇo*, full of scented loam (Mah. 119, comp. F. Jāt. 8). *Pāmsukīḷanaṁ*, playing with sand, making dirt pies: *pāmsukīḷapato paṭṭhāya*, from childhood (Att. 37, 195). *Sahapāmsukīḷitā*, playfellows (Dh. 131). *Pāmsukīḷanaṁ*, rags from a dust heap (Dh. 71).  
**PĀMSUKŪLIKO** (*adj.*), One who wears clothes made of rags taken from a dust heap [पांसुकूलिच]. Dh. 144, 427. The theory of the dress of a Buddhist monk was that it should be made of dirty rags taken from a dust or refuse heap, or from a cemetery, and pieced together; numerous exceptions were however allowed (they are mentioned in the Ordination service), and at the present day the rule is never enforced. *Pāmsukūlikanigaṁ* is one of the Dhutaṅgas (B. Int. 305; Man. B. 118, 119, 327).  
**PAMUCCATI**, see *Pamuñcati*.

- PAMUDITO** (*p.p.p. pamodati*), Pleased, glad [प्रमुदित]. Ab. 752. *Pamuditacitto*, with cheerful heart (F. Jāt. 57).  
**PAMUDO**, Joy [प्रमुद]. Ab. 87 (should it be *pamudd*, f. ?).  
**PĀMUJJAṀ**, see *Pāmajjaṁ*.  
**PAMUKHO** (*adj.*), In front of, facing; first, chief, principal [प्रमुख]. Ab. 694, 932. *Tassā pamukho pabbatale*, in a plateau in front of it (Ten J. 112). *Gāyattipamukhaṁ chandaṁ*, metres, the first of which is Gāyatrī (Ab. 417). *Buddhapamukhassa bhikkhusaṅghassa dānaṁ datvā*, giving presents to the priests with Buddha at their head, or a company of priests of whom B. was the chief (Dh. 126, 173; F. Jāt. 52). *Vijayappamukhā sabbe taṁ upecca apucchisum*, with V. at their head the whole party approached him and asked (Mah. 47). Neut. *pamukhaṁ*, a terrace before a house (Ab. 218).  
**PAMUKKO**, see next.  
**PAMUÑCATI**, To emit, utter; to loose, release; to cast off [प्रमुञ्च]. *Vācaṁ pamuñce kusalaṁ*, let him speak appropriate language (F. Jāt. 18). *Pupphāni maddavāṇi pamuñcati*, sheds its withered flowers (Dh. 67). Pass. *pamuccati* (Dh. 34, 65). Fut. pass. *pamokkhati* (Dh. 49). P.p.p. *pamutto*, *pamukko* (Ab. 796). Caus. *pamoceti*, to set free, release, deliver (Mah. 1, 245; Ras. 27).  
**PAMUSSATI**, To leave behind, forget, lose [प्रमुञ्च]. *Bhante Visākhā pasādhanam pamussitvā gatā*, if you please, Sir, Visākhā's gone away and left her diamonds behind (Dh. 247). *Eko puriso attano dvudham pamussitvā nivatto*, one of the attendants having forgotten his sword, went back for it (Dh. 218). P.p.p. *pamuṭṭho*. *Abhiñjāsi ca taṁ puṭṭhabhāvaṁ na te pamuṭṭham*, and you admit the fact of this having been asked by you, you have not forgotten it (Sām. S. A.). *Kulamanussānaṁ pamuṭṭhabhāṇḍakaṁ therō paṭisāmeti*, the therā puts away things left behind by the gentlefolks of his congregation (Dh. 248).  
**PAMUṬṬHO**, see last.  
**PAMUTTO**, see *Pamuñcati*.  
**PAMUYHATI**, To be bewildered, to swoon [प्रमुह]. Dh. 173.  
**PANA** (*adv.*), Now, further; but, on the other hand, on the contrary, however [पुनर्]. *So pana rājā bahubhāṇī ahoṣi*, now this king was very talkative (F. Jāt. 16). *Kaṇhaṁ pana te vasaṁti*, and where



do they live? (Ten J. 54). *Parikkhepo pan' assa paṭṭasāpiyā ahoṣi*, and its covering was with a silk curtain (F. Jāt. 6). *Sace pana amhe pahāya katthaci gamissati*, now if he leaves us and goes somewhere or other (Dh. 156). *Tato pubbe pana*, now previously to this (Ten J. 42). *Kissa pana nisandena*, now through the merit of what action . . ? (Db. 237). *Ekasmim pana divase*, now one day. *Sarirassa me issaro na pana cittassa*, you can dispose of my body, but not of my mind (Dh. 159). *Idāni pana*, but now, now however (Pāt. 1). *Yam hi kiccaṃ tad apaviddhaṃ akiccaṃ pana kayirati*, for what ought to be done is left undone, while that is done which ought not to be done (Dh. 52). *Rājā akhoṣi tam pana*, the king reviled him in return (Mah. 156). *Atha ca pana*, but on the other hand (F. Jāt. 11). *Sudassaṃ vajjaṃ aññesaṃ attano pana duddasaṃ*, the faults of others are easy to see, whereas our own are difficult to see (Dh. 45). *Mayā Satthari dghāto kato satthu pana mayi kesaggamatto pi dghāto n'atthi*, for I have borne malice towards Buddha, he on the contrary has not borne a particle of malice to me (Dh. 147). *Tena hi gacchathāti: tumhe pana bhante ti*, "Very well, go." "But won't you go too, Sir?" (Dh. 83). *Kittakehi te bhikkhūhi attho ti: kittakā pana vo bhante parivārabhikkhū ti*, "How many priests do you wish to entertain?" "Well, but how many priests are there in your escort?" (Jāt. 32). *Mayā pi na diṭṭhapubbo pitā ca pana me kathesi*, I myself never saw one, but my father told me . . (Ten J. 113). *Nāhaṃ taṃ khādissāmi mahantaṃ pana te guṇaṃ karissāmi*, I will not eat you; on the contrary, I'll do you a great service (Ten J. 36). *Pana* preserves one sense of S. पुनर्, while *puna* (which see) preserves the other.

**PĀNABHŪTO**, A living being, creature [प्राणभूत]. Kh. 15.

**PĀNĀGĀRAM**, A tavern [पानागार]. Pāt. 71.

**PĀNAGHĀTO**, Destroying life, killing [प्राण + घात].

**PANAKO**, Name of a water-plant. Ab. 690.

**PĀNAKO**, A small creature, a worm or insect [प्राणक]. Ab. 623. At Dh. 88 indagopakas are so called. *Sa-ppāpakaṃ khīraṃ*, milk with worms in it (animalculæ, Mah. 244). Of fleas, etc. in a hare's fur (F. Jāt. 52). *Makulāni pāpakaviddhāni*, worm-eaten flower buds (Dh. 209).

**PĀNAKŪPO**, A drinking well [पान + कुप]. Ab. 677.

**PANĀLĪ**, and **PANĀLĪ** (f.), Watercourse, gutter, drain [प्रवाली, प्रवाली]. Ab. 683; Att. 211.

**PĀNĀM**, Drinking; draught; drink, beverage; enjoyment [पान]. Ab. 422, 1123. *Pānabhojanam*, or *annapānam*, food and drink (Dh. 44; Kh. 11). *Pānamapdalaṃ*, a tavern (Ab. 534). *Pānasakhā* (m.), a drinking companion. *Amatapānam*, draught of nectar (Mah. 98).

**PĀNĀM**, see *Pāpo*.

**PANAMATI**, To bend, be bent or inclined [प्रणम]. P.p.p. *paṇato*, bending, sloping (Ab. 1069). Caus. *paṇāmeti*, to cause to bend; to hold out towards, offer respectfully. *Yena Bhagavā ten' añjaliṃ paṇāmetvā*, bending his clasped hands towards Buddha in respectful salutation (Gog. Ev. 8). *Tam therassa paṇāmayi*, held it out, or offered it to the elder (Mah. 87). *Yenakāmaṃ paṇāmeti*, bends whither he will (Ten J. 38).

**PANĀMO**, Bending, salutation [प्रणाम].

**PANASAMO** (adj.), Dear as one's life, greatly beloved [प्राणसम]. Dh. 79; Mah. 259.

**PANASO**, The Jack or bread-fruit tree, *Artocarpus Integrifolia* [पानस]. Ab. 569; Mah. 167.

**PĀNĀTIPĀTI** (adj.), Killing [next + हन्].

**PĀNĀTIPĀTO**, Taking the life of a living creature, destroying life, killing [प्राणातिपात]. F. Jāt. 56; Kh. 2; Ten J. 49.

**PANATO**, see *Paṇamati*.

**PĀNAVIKO**, One who plays the *paṇava* [next + हन्].

**PANAVO**, A small drum or tabor [प्रणव]. Ab. 144.

**PANĀYAM**, = *pana ayaṃ*.

**PANAYO**, Affection; confidence; solicitation [प्रणय]. Ab. 856.

**PĀNAYO**, see *Pāni*.

**PAÑCA** (num.), Five [पञ्च]. Gen. and dat. *pañcannam*. Instr. and abl. *pañcahi*. Loc. *pañcaṣu*.

**PAÑCABALĀM**, The five Forces (see *Balaṃ*). Att. 58.

**PANĀCACEKKHU** (n.), The five sorts of vision [पञ्च + चक्षुस्]. They are *māṃsacakkhu*, *diṭṭhacakkhu*, *paññācakkhu*, *samāntacakkhu*, *Buddhacakkhu*, the human eye, the divine eye, the eye of wisdom (*vipassanā*), the eye of universal knowledge, the eye of a Buddha (Ab. 835). By the last is meant the knowledge of the four truths, the

discovery of which is the distinguishing feature of a Buddha; by the last but one is meant Buddha's knowledge of general things (Subh.). As an adj. *pañcacakḥhu*, possessing the five sorts of vision, a Buddha (Mah. 111).

PAÑCADASA (num.), Fifteen [पञ्चदशन्]. See also *pañnarasa*.

PAÑCADASĪ (f.), The fifteenth day of the half month, day of full or new moon [पञ्चदशी]. Ab. 73; Mah. 249.

PAÑCADHĀ (adv.), In five ways, fivefold [पञ्चधा].

PAÑCADHAMMĀ, Five things or conditions [पञ्च + धर्म]. They are *saddhā, sīlā, sutā, dāgo, paññā*, faith, moral practice, learning, charity, wisdom (Subh., and see Clough's Sinh. Dict.).

PAÑCAGGĀM, Firstfruits of five [पञ्च + अग्र]. They are *khettaggā, khalaggā, khalabhaṇḍaggā, kumbhaggā, pāttaggā*, firstfruits of the standing crop, of the threshing floor, of the granary, etc. (Subh.).

PAÑCAGUṆĀM, Five qualities as rewards of virtue [पञ्च + गुण]. Turnour says they are "love of mankind, goodwill of pious men, character for piety, lay sanctity, and regeneration in the Deva-loka" (Mah. 161).

PAÑCĀHAM, Five days [पञ्चाह]. Pāt. 106.

PAÑCĀHIKO (adj.), Lasting five days [last + ह्व]. Pāt. 106.

PAÑCAKAJJHĀNIKO (adj.), One who practises the five Jhānas [पञ्च + क + ज्ञान + ह्व].

PAÑCAKĀMĀM, Five modes of desire or pleasure, see *Kāmo*.

PAÑCAKILESĀM, Five kleśas or evil passions (see *Kileśa*). Subh. tells me they are *lobhā, mohā, uddhacca, akirika, anottappa*. Clough says "lust, anger, ignorance, self-confidence, and pride."

PAÑCAKKHANDHĀM, The five Skandhas (see *Khendha*).

PAÑCAKKHATTUM (adv.), Five times [पञ्चक-त्वर]. Mah. 196.

PAÑCAKO (adj.), Consisting of five, five in number [पञ्चक]. Mah. 108. *Pañcakā*, a pentad, five.

PAÑCĀLĀ (m.pl.), Name of a warrior tribe in the north of India, the Pañcālas [पञ्चाल]. Ab. 184.

PAÑCĀLIKĀ (f.), A doll, puppet [पञ्चालिका]. Ab. 523.

PAÑCAMAKO (adj.), Fifth [पञ्चमक].

PAÑCAMO (adj.), Fifth [पञ्चम]. Masc. *pañcamo*,

one of the notes of the Hindu gamut (Ab. 132). Fem. *pañcamī*, the fifth day of the half month (Dh. 119); the ablative case (Cl. Gr. 17); the imperative mood (Sen. K. 429).

PAÑCĀNANTARIYAKAMMĀ, Five sins that bring with them immediate retribution [पञ्च + आनन्तर्य + कर्मन्]. Att. 146, 231. Also called *pañcānantariyadhammā* (Cl. Sinh. Dict.). They are the six Abhiṭṭhānas minus the last or last but one (Clough renders the fifth "schism in religion" which probably represents *saṅghabheda*).

PAÑCANETTO (adj.), Having five sorts of vision [पञ्च + नेत्र]. Same meaning as *pañcacakḥhu* (Mah. 11).

PAÑCAṆGĀM, Five qualities [पञ्चाङ्ग]. *Pañcaṅga-samānāgato*, possessed of five qualifications (Alw. I. 103).

PAÑCAṆGIKO (adj.), Having five members or divisions, fivefold [last + ह्व]. *Pañcaṅgikāṃ tu-riyāṃ*, orchestra of five sorts of music (Ab. 139; Dh. 191). The first Jhāna is *pañcaṅgika*, consisting of *vitakka, vicāra, pīti, sukha*, and *ekaggatā*.

PAÑCAPAÑCASO (adj.), In sets of five each [पञ्च + पञ्च + शस्]. Sen. K. 202.

PAÑCAPATITTHITĀM, Setting down or fixing of five things [पञ्च + प्रति + स्थित]. *Pañcapatitthitena vandati*, to salute with the five Rests, viz. to prostrate oneself before a superior so completely that the forehead, elbows, waist, knees, and feet rest on the ground (Dh. 161, 315, 324; see Clough, s.v. *Pasaṅga*).

PAÑCASATĀM, Five hundred [पञ्चशत]. *Pañcasatāṃ yatī*, five hundred priests (Mah. 150). *Saddhiṃ pañcasatitthi*, together with five hundred women (Mah. 85).

PAÑCASATIKO (adj.), Consisting of five hundred [last + ह्व].

PAÑCASI KHO, A proper name, one of the Gandhabbas [पञ्चशिक्ष]. Ab. 25.

PAÑCASILĀM, The five precepts, or five branches of moral practice [पञ्च + शील]. They are the first five of the ten Sikkhāpadas, viz. *pāpātipittā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādaṭṭhānā veramaṇī*, abstinence from life-slaughter, from theft, from impurity, from lying, and from spirituous liquors (Att. 58; Ten J. 6; Ras. 37).

PAÑCASĪLAVĀ (*adj.*), One who keeps the five precepts [last + वत्]. Mah. 229.

PAÑCASO (*adv.*), By fives [पञ्चशस].

PAÑCAVAGGIYO (*adj.*), Belonging to a group of five [पञ्चवर्ग + य]. The five brahmins who accompanied Gotama B. when he embraced asceticism are called *pañcavaggiyā* (Dh. 119; comp. Man. B. 165). Their names are *Aññakoṇḍañña*, *Bhaddiya*, *Vappa*, *Assaji*, *Mahānāma* (Subh.).

PAÑCAVIDHO (*adj.*), Fivefold [पञ्चविध].

PAÑCAVISATI (*fem. num.*), Twenty-five [पञ्चविंशति]. See also *Paṇḍvisati*.

PAÑCĀYUDHAM, Five sorts of weapons [पञ्च + आयुध]. Clough says they are sword, spear, bow, battle-axe, and shield.

PAÑCINDRIYAM, see *Indriyam*.

PANḌAKO, A eunuch [पण्डक]. Ab. 242. At Ab. 42, 884, 895, etc., it means "of the neuter gender."

PANḌARO, (*adj.*), White, pale, yellowish [पाण्डुर]. Ab. 95. A white elephant is called *paṇḍaro* (Ab. 361).

PANḌAVO, A son or descendant of Pāṇḍu; name of a mountain [पाण्डव]. Ab. 606; Sen. K. 389.

PANḌICCAM, Scholarship, learning, erudition [पाण्डित्त]. Att. 23.

PANḌITAKO, A pedant [पाण्डितक]. *Nindito paṇḍito paṇḍitako* (Payoga Siddhi).

PANḌITATĀ (*f.*), Learning, skill, wisdom [पाण्डितता]. Dh. 137.

PANḌITO (*adj.*), Learned, skilled, clever, wise [पाण्डित]. Ab. 227; Dh. 5. *Paṇḍito*, a learned man, wise man, scholar, pandit (Dh. 6; F. Jāt. 7). Pl. *paṇḍitā*, wise men (Kh. 14). *Paṇḍita* is much used in a religious sense, meaning a converted man as opposed to a *puṭhujjana*, who is called *bāla*, "a fool" (Das. 7).

PANḌU (*adj.*), Light yellow [पाण्डु]. Ab. 96. *Paṇḍupalāso* and *paṇḍupattāṣa*, a sere leaf (Dh. 42; Mah. 179; Ten J. 119). *Paṇḍurogo*, jaundice (F. Jāt. 2). Masc. name of a people in the Majjhima (Ab. 185). *Paṇḍukambalo* (Ab. 22), or *paṇḍukambalasīla* (Dh. 190, 415), is a sort of ornamental stone; Sakka's throne (*paṇḍukambalasīlanāma*) is made of it (Dh. 87; F. Jāt. 54; Ras. 19).

PANḌETI, To bring, perform, execute [पण्णती]. *Paṇḍeti p.* to inflict punishment (Dh. 55, 341). P.p.p. *paṇḍito*.

PANḌU, and PANḌULO (*adj.*), Lame, crippled [पण्डु, पण्डुल]. Ab. 319.

PANḌHI, and PĀSAṆI (*m. and f.*), The heel [पाण्डि]. Ab. 277. Inst. *paṇḍhiyā* (Ras. 40).

PANḌHI (*adj.*), Variegated [पण्डि]. *Paṇḍhiyā*, the plant *Hemionitis Cardifolia* (Ab. 584).

PANḌHO, A question [पण्ह]. Ab. 115; Dh. 339; B. Lot. 514. *Meṇḍakapaṇḍha* according to Vjjasinha means a question which places you on the horns of a dilemma; if you say "Yes," such and such an absurdity follows; if "No," another absurdity follows: the metaphor is taken from the fighting of rams. Saṅgiti S. has the following text, *cattāro paṇḍavyākaraṇā: ekaṁsa vyākaraṇīyo paṇḍo, vibhajjavyākaraṇīyo paṇḍo, paṭipucchavyākaraṇīyo paṇḍo, ṭhapanīyo vyākaraṇīyo paṇḍo*: Vlj. writes that these are four modes of answering questions, ekaṁsa "direct," vibhajja "qualified," paṭipucchā "after further questioning," ṭhapanīya "not to be answered, setting aside"; he adds the following interesting explanation from a comment, *tattā cakkhū aniccā? ti puṭṭhena āma aniccā ti ekaṁsa vyākātābbaṁ, aniccā nāma cakkhū? ti puṭṭhena pana na cakkhū eva sotā pi aniccā ghāṇa pi aniccā ti evaṁ vibhajjito vyākātābbaṁ, tathā kiṁ cakkhū? ti puṭṭhena keṇ' aṭṭhena pucchānti paṭipucchito aniccatṭhena pucchānti vutte āmāti vyākātābbaṁ ayaṁ paṭipucchavyākaraṇīyo, taṁ jīvāṁ taṁ sarīraṁ? ti ādāni puṭṭhena pana avyākātā etāṁ Bhagavatā ṭhapaṭṭāsa paṇḍo na vyākātābba ayaṁ paṇḍo ti ṭhapanīyo*, which I translate, "A man who is asked, Is the eye impermanent? should reply with certainty, Yes, it is impermanent; but if he is asked, Is that which is impermanent the eye? he must return a qualified answer, Not merely the eye, but the ear is impermanent, the organ of smell is impermanent. Again if he is asked, What is the eye? he must first retort, Why do you ask? and when the other says, I ask with reference to impermanence, he must reply, Yes: this is called a question to be answered by a counter question. Again, if a man is asked, Is this the life? is this the body? and so on, the question must be set aside with the reply, Buddha laid down no rule on this subject, the question must be set aside, the question must not be answered."

PĀṆI (*m.*), The hand; a wooden hand or trowel

[पाणि]. Ab. 1007. Instrumental *pāṇinā* (Dh. 50).  
 Loc. *pāṇimhi* (Dh. 23; Ten J. 114). Pl. *pāṇayo*  
 (Ab. 265). *Pāṇisaddam karoti*, to make a noise  
 with the hands, to clap them (Dh. 155).  
**PĀṆĪ** (m.), A living being, a sentient being, a  
 creature, animal, man [पाणिन्]. Ab. 93, 1007.  
 Acc. *pāṇinaṃ* (Dh. 25). Pl. *pāṇino*.  
**PANIDAHATI**, and **PANIDHETI**, To long for,  
 wish for, pray for, resolve, aspire to; to direct,  
 stretch [प्रसिधा]. *Āññataraṃ devanikāyaṃ*  
*papīdhāya*, aspiring to belong to one of the deva  
 communities. *Evam papīdaḥi*, thus prayed (Mah.  
 24). *Pallaṅkaṃ dāhujiṭṭvā ujukāyaṃ papīdhāya*,  
 sitting cross-legged, and keeping the body erect.  
 P.p.p. *papīhito*.  
**PANIDHĀNAṀ**, Earnest resolve, aspiration, long-  
 ing, prayer [प्रसिधान]. Ab. 426.  
**PANIDHETI**, see *Panidahati*.  
**PANIDHI** (m.), Wish, resolve, aspiration, prayer  
 [प्रसिधि]. Ab. 426. *Sammāpānidhi*, right as-  
 pirations or resolves (Kh. 5). *Bodhāya pānidhiṃ*  
*akā*, prayed for Buddhahood, formed the resolution  
 to attain supreme knowledge (Mah. 1).  
**PĀNIGGAHO**, Marriage [पाणिग्रह]. Ab. 318.  
**PĀNIGHO**, One who strikes with the hand, one  
 who plays the tabor or any similar instrument  
 [पाणिघ]. Ab. 511 (note).  
**PĀNIHITO** (p.p.p. *pānidahati*), Resolved, deter-  
 mined, intent [प्रसिहित]. *Micchāpānihitam cit-  
 taṃ*, a wrongly directed mind (Dh. 8). *Appānihito*  
 is an epithet of *sammādi* and *vimokkho*, and appears  
 to mean free from all longings and aspirations  
 (Dh. 281, 282, where it is explained to mean "free  
 from the three pānidhis, *rāga*, *dosa*, and *moha*").  
**PĀNIHITO** (adj.), Kind to living beings, benevolent  
 [पाणिहित]. Mah. 4.  
**PĀNIMATTO** (adj.), As much as can be held in the  
 hand [पाणि + मात्र]. *Pāpimatte addhese*, gave  
 him a handful of hair (Mah. 4).  
**PĀNIMUTTAṀ**, A missile weapon [पाणिमुत्त].  
 Ab. 387.  
**PANIPATATI**, To prostrate oneself [प्रसिपत्].  
**PANIPĀTO**, Prostration [प्रसिपात्].  
**PĀNISSARAM**, A sort of music. Explained by  
*kamsatālam* and *pāpitālam* [पाणि + स्वर?].  
**PĀNITALAṀ**, The palm of the hand [पाणितल].  
**PANĪTO** (p.p.p. *paneti*), Accomplished; excellent,  
 eminent, exalted; sweet, nice [प्रसीत]. Ab. 695.

Ab. 939 says *paṇīto madhure uttame vihite*. Neut.  
*paṇītaṃ*, the Transcendent, viz. Nirvāṇa (Ab. 8).  
*Vihāramajjhe paṇītāni sandasandāni*, the best couches  
 in the most central part of the monastery (Dh.  
 264). By *paṇītadhātu* is meant the *navalokutta-  
 radhamma* (Subh.). *Abhikkantataraṃ ca paṇī-  
 tatarāṃ ca*, better and nobler (Sām. S.). *Paṇīta-  
 sīlaṃ*, moral practice of the most perfect kind, or  
 with the best possible object (Man. B. 493). *Pa-  
 ṇītaṃ jhānaṃ*, the highest or most perfect exercise  
 of ecstasie meditation (Gog. Ev. 18). Applied to  
 food it means sweet, savoury, nice, pleasant to the  
 taste (Kh. 7; Dh. 81, 132). Pāt. 89 explains  
*paṇītabhojanāni* as "food prepared with the best  
 (*paṇīta*) materials," but this is I think forced and  
 unnecessary.

**PĀNIVĀDO**, One who uses an instrument played  
 with the hand, as a drum or tambourine [पाणि-  
 वाद्]. Ab. 511.

**PANIYO** (adj.), Saleable [पण्य]. Ab. 471. Neut.  
*paṇiyaṃ*, something for sale, wares, goods. *Pāpa-  
 paṇiyo*, one who has cakes for his ware, a con-  
 fectioner (Ab. 511).

**PĀNIYO** (adj.), same meaning as *pāṇigho* [पाणि  
 + घ]. Ab. 511.

**PĀNIYO** (adj.), Drinkable [पानीय]. Neut. *pāni-  
 yaṃ*, drink, beverage, water (Ab. 661; N.B. in  
 India "drink" means water, in England it means  
 spirits). *Āvilāni pāniyāni*, muddy water to drink  
 (Dh. 105). *Pāniyakuṭo*, a water jar (Jāt. 8).  
 Dh. 106, 304; Mah. 132, 214; Ras. 30; Att. 190;  
 Ab. 214; Ten J. 31, 34, 108, 112.

**PAÑJALIKO** (adj.), Holding up the clasped hands  
 in token of respectful salutation [पञ्जलिक].  
 Mah. 116.

**PAÑJARAṀ**, and **-RO**, A cage, frame [पञ्जर].  
 Alw. I. xiii. *Rathapañjaro*, framework or body  
 of a chariot (Dh. 85, comp. Mah. 153 *sakaṭap.*).

**PAN KERUHAM**, A lotus [पण्डेरुह]. Ab. 685.

**PAN KO**, and **-KAM**, Mud; moral impurity, sin  
 [पङ्क]. Ab. 663, 1093; Dh. 25, 58. *Mahantāni*  
*paṇikāni*, marshes, bogs.

**PANĀ** (f.), Wisdom, intellect, reason [प्रज्ञा].  
 Ab. 152; Dh. 7, 59, 67. Instr. *paññāya*, through  
 or by or with wisdom, wisely (Dh. 49, 60; Mah.  
 161). *Paññādhuro* (adj.), "having reason for his  
 foundation" (Vij.), epithet of an ariyapuggala, see  
*Puggalo*. The three *paññās* are *sekha* *paññā*,

*asekhā paññā, nevasekhāndasekhā paññā*, the wisdom of one walking in the first three paths, the wisdom of the Arhat, and the wisdom of the puthujjana or unconverted man (Saṅg. S.). There are also three others, *cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā*, wisdom obtained by thought, wisdom obtained by study, and wisdom obtained by meditation (Ditto).

PANNAGO, A snake [पन्नग]. Ab. 653; Mah. 243.

PANÑĀKĀRO, A present. I believe this word to be merely पर्ण + आकार with the sense of "having the exterior appearance of a leaf." In India presents of fruit, sweetmeats, etc., are generally done up very prettily in fresh or dried leaves of the plantain or some such tree. The word would first be applied to this sort of present, and then gradually be extended to a present of any sort. Ab. 356; Alw. I. 74; Mah. 89; F. Jāt. 10, 33.

PANÑAM, A leaf; a written leaf, an epistle [पर्ण]. Ab. 543. *Sisam chinnam ti pannam āharitvā adamsu*, brought and delivered a letter, which said, "they have cut off his head" (Dh. 221). *Pannacchadano*, thatched with leaves (Jāt. 7). Alw. I. 101; F. Jāt. 5.

PANÑĀNAM, Knowledge, wisdom, intelligence; mark, sign [प्रज्ञान]. Ab. 153, 1061.

PANÑĀPAKO (adj.), Appointing, declaring [caus. प्रज्ञा + पक्व]. Pāt. xv.

PANÑĀPANAM, Appointment, declaration (from next).

PANÑĀPETI (caus. pajānāti), To make known, declare, proclaim, appoint [प्रज्ञापयति]. *Catuvassim suddhim paññāpeti*, proclaims or preaches the purity of all the four castes (Alw. I. lxix). *Padam p.*, exhibit a footprint (Dh. 282, 377). *Sikkhāpadam p.*, to promulgate a precept or rule of moral conduct (Pāt. xxxvii). Of laying out or spreading out carpets, cushions, etc. (Mah. 36, 82). *Āsanam p.*, to prepare a seat for a guest (Dh. 81). P.p.p. *paññatto*, enacted, known. *Paññattāsane nisīdi*, sat down in the seat prepared for him (Dh. 98; B. Lot. 305; Ten J. 51; F. Jāt. 48, 52). *Dattupaññattañ ca vadanti dānam*, and they declare that almsgiving was instituted by fools (Ten J. 116). *Paṭhamam pārājikam kattha paññattam*, where was the first P. law enacted? (Br. J. S. A.). *Mayā bhikkhūnam paññattāni sikkhāpadāni*, the precepts laid down by me for the monks (Pāt. 111). *Pākaṣam*

*paññattam*, evident, well known (Dh. 202). *Susunāgo ti paññatto*, known by the name of Susunāga (Mah. 15). *Apaññattam*, not yet promulgated (Pāt. xxvii). Double caus. *paññāpāpeti*, to cause to be prepared (Mah. 164).

PANNARASA, and PANÑARASA (num.), Fifteen [पञ्चदश]. Dh. 86, 329; Mah. 10. *Pannarasa* (Das. 23). See also *Pañcadasa*.

PANNARASAMO, and PANÑARASO (adj.), Fifteenth [पञ्चदशम, पञ्चदश]. Dh. 38.

PANNARASĪ (f.), The fifteenth day of the half month, the day of the full or of the new moon [पञ्चदशी]. Ab. 73; Pāt. 2; Dh. 161.

PANNARASIKO (adj.), Belonging to the fifteenth day of the half month [last + क]. Pāt. 27.

PANÑĀSA, and -SAM, and PANÑĀSA (fem. num.), Fifty [पञ्चाशत्]. *Paññāsa yojanāni*, fifty yojanas (Dh. 160). *Sattapaññāsāni ca suttāni*, fifty-seven sūtras (Br. J. S. A.). *Catupaññāsakotiḍḍhanam*, fifty-four kotis of treasure (Dh. 78). *Pannāsayaajanavittthataṃ*, fifty yojanas broad (Dh. 86). *Ekapaññāsam*, fifty-one (Alw. I. 104). *Aṭṭhapaññāsakkhattum*, fifty-eight times. *Paññāsam* (Sen. K. 409). *Catupaññāsajand*, fifty-four people (Dh. 119). Dat. *paññāsāya* (Dh. 125).

PANÑĀSAKAM, A collection of fifty [पञ्चाशत्]. Name of certain divisions of the Suttapiṭaka, containing fifty sūtras (Dh. 319).

PANÑASĀLĀ, The hut of an ascetic made of branches and leaves, a hermitage [पर्यशाला]. F. Jāt. 2; Dh. 88.

PANÑĀTO (p.p.p. pajānāti), Known, famous [प्रज्ञात]. Ab. 724. *Maghavā ti paññāto*, known by the name of M. (Dh. 195).

PANÑĀTTI, and PANÑATTI (f.), Making known, manifestation, declaring, enactment, ordinance, precept, regulation [प्रज्ञप्ति]. Ab. 971. For an instance of the two forms see *Abhidhammo*. *Pannatti* (Ab. 849). *Apannattikabhāvo*, state of non-manifestation, disappearance (Dh. 278, comp. *paññatto*, and *paññāyati*).

PANÑĀTTO, see *Paññāpeti*.

PANÑĀVĀ (adj.), Wise [प्रज्ञावत्]. Sen. K. 400; Dh. 15, 20; Gog. Ev. 31 (-āva).

PANÑĀYANAM, Manifestation, appearing (from next). Dh. 219, 282.

PANÑĀYATI (pass. pajānāti), To be known, to be perceived, to appear, to exist; to be well known, to

be renowned [प्रज्ञायते]. *Ten' assa putto Maṭṭakunḍali tv eva pañḍyittha*, accordingly his son was known as Maṭṭakunḍalin (Dh. 93, 328). *Kaddā kammanāntaṃ onto pañḍyissati*, when will these labours come to an end? lit. when will the end be seen? (Dh. 141). *Rūpāpagā viya pañḍyati*, looks as if it had assumed a real shape (Dh. 210). *Rathā pañḍyanti*, the chariots are in sight (Dh. 219). *Tassa bhikkhuno abhimukhe viya pañḍyamāno*, appearing as it were before the very eyes of that priest (Dh. 195). *Ayyānaṃ gamanā-kāro pañḍyati*, have your reverences an object in going? lit. does there exist a cause of going? (Dh. 84). *N'eva chārikā pañḍyati na masi*, neither ash nor soot will remain (Gog. Ev. 16). *Pubbā koṭi na pañḍyati*, its beginning cannot be discerned (Alw. N. 21). *Kim pana pañḍyamānass' atthāya rodanto bālo hoti uddhu appañḍyamānassa*, pray, is a man a fool who weeps for what exists, or for what does not exist? (Dh. 96). *Tena bhaṇḍanena . . pañḍyissāma*, we shall make ourselves famous or notorious by this quarrelling (Vij. Dh. 104). *Pañḍayissatha*, you'll be a famous man! (Vij. Dh. 124, said sarcastically).

**PANNO** (*p.p.p.*), Fallen, gone [पत]. Ab. 752. *Pannabhāro*, one whose burden is cast off (Dh. 72).

**PAÑÑO** (*adj.*), Wise, intelligent [प्रज्ञ]. Ab. 229; Dh. 38, 67.

**PANNUVĪSATI** (*fem. num.*), Twenty-five. Another form of *pañcavīsati*.

**PANO**, A bet, wager, stake; wages, hire; a sum of money; wealth, property; trade; shop [पण]. Ab. 532, 908. *Madhupano*, honey bazaar or shop (Mah. 24).

**PĀÑO**, Breath; life, vitality; a living being, creature; energy, vigour, strength [प्राण]. Ab. 93, 407, 945. *Pāpaṃ atimāpeti*, to destroy life (Dh. 44). *Pāpātīpāto* or *pāpavādho*, destroying life, killing a living thing (Kh. 2; Alw. I. cxxiv). *Pāpo jīvito na voropetabbo*, a living being must not be deprived of life (Kamm. 10). *Pāpabhūto*, a living being (Kh. 15). *Ā pāpāpariyantaṃ*, to the term of your life (Att. 193). At Dh. 48 a neut. pl. *pāpāni* "living creatures."

**PANTHIKO**, A traveller [next + ह्व].

**PANTHO**, A road [पथिन]. Ab. 190. *Pantha-dācako*, a highwayman.

**PANTI** (*f.*), A row, range, line, series [पङ्क्ति]. Ab.

539. Pl. *pantiyo, panti* (Mah. 193, 258). *Ghaṭa-panti*, a row of vases (Mah. 180). *Catuppaddānaṃ panti*, rows of (sculptured) quadrupeds (Mah. 179). *Dantā . . vajirapanti viya sobhanti*, teeth that sparkle like a row of diamonds (Dh. 232).

**PANTO**, Border, verge, end [प्रांत]. Ab. 714. Also adj. "distant" (*pantaṃ samsānaṃ*).

**PANUDANAM**, Removal, and **PANUDANO** (*adj.*), Dispelling (from next). Sen. K. 524; Alw. N. 66.

**PANUDATI**, To remove, drive away, reject [प्रमुह]. *Kāme panuda*, put away lust (Dh. 69). Ger. *panujja*.

**PANUNNO** (*p.p.p. last*), Put away, removed, dispelled [प्रमुञ्च]. Das. 26; Dh. 183.

**PĀNUPETO** (*adj.*), Possessed of breath, living [प्राण + उपेत]. *Ajjat' agge pānupeto*, from this day forth while I have life.

**PANYAM**, A ware, commodity; traffic [पण्य]. Ab. 1015. *Panyavithikā* (*f.*), a bazaar, market (Ab. 213).

**PAPĀ** (*f.*), A shed on the roadside where travellers are supplied with water [प्रापा]. Ab. 214.

**PĀPABHĪRUTĀ** (*f.*), Fear of sinning [पाप + भी + रत]. Ab. 158.

**PAPADO**, The tip of the foot, toes [प्रपद]. Ab. 277.

**PĀPAKO** (*adj.*), Bad, evil, wicked, sinful [पापक]. *Pāpakam kammaṃ*, sinful act, sin, or evil Karma, demerit (Kh. 9; Dh. 12). *Pāpako dhammo*, sin. *Pāpakā dhammā* (pl.), evil habits or states, sinfulness (Dh. 43). *Pāpakā mittā*, bad companions (Dh. 14). *Ayaṃ mayhaṃ puttānaṃ pāpakam pi cinteyya*, this woman might plot some mischief for my sons (Das. 39). *Mā maṃ kiñci avacuttha kalyāṇaṃ vā pāpakam vā*, say not anything to me, good or bad (Pāt. 5). Fem. *pāpikā*. *Diṭṭhi pāpikā*, wrong views, false doctrines (Dh. 30). *Pāpikā gati*, a sinner's destiny, i.e. state of punishment after death (Dh. 55).

**PĀPAMITTATĀ** (*f.*), Friendship or association with sinners, evil communications [पाप + मित्र + ता].

**PĀPANAM**, Attainment [प्रापण]. Dh. 358; Ab. 1012.

**PAPAÑCETI**, To linger, tarry, delay [प्रपञ्चयति]. Dh. 162.

**PAPAÑCO**, Diffuseness, prolixity; delay [प्रपञ्च]. Ab. 768. *Papañcakāraṇaṃ puṭṭhā*, questioned as to the cause of the delay (Mah. 222). *Papañcaṃ*



*karoti*, to delay, be indifferent or neglectful, take no pains (Dh. 212). *Mayā saddhīm gacchantassa tava papañco bhavissati*, if you go with me, you'll be delayed (Dh. 87). In a religious sense *papañca* means any of the evil conditions, such as evil desire, false doctrine, pride, which delay or hinder a man in his spiritual progress (Dh. 35, 45, 349, 377).

**PĀPATAMO** (*adj.*), Most sinful [पाप + तम]. Sen. K. 398.

**PAPATANAM**, Falling down [प्रपतन]. Das. 5.

**PĀPATARO** (*adj.*), Worse, more sinful [पापतर]. Dh. 204.

**PAPATATI**, To fall down, to fall from [प्रपत्]. Mah. 72. *Sokā tamhā papatanti*, sorrows depart from him (Dh. 60). *Tatth' eva mucchitā papatissu*, fell fainting on the spot.

**PAPĀTO**, A precipice, declivity [प्रपात]. Alw. I. 92.

**PĀPETI**, see *Papupāti*.

**PĀPI** (*adj.*), Sinful [पापिन्].

**PĀPICCHATĀ** (*f.*), State of having sinful desires [next + त]. Pāt. 68.

**PĀPICCHO** (*adj.*), Having sinful desires [पाप + इच्छा]. Alw. N. 121. *Pāpicchā pāpikānaṃ icchānaṃ vasaṃ gatā* (Dh. 145).

**PĀPIMĀ** (*adj.*), Sinful [पापिन्]. *Pāpimā*, the Sinner, is one of the names of Māra (Ab. 43; Dh. 255, 353). Voc. *pāpima* (Par. S.). Gen. *pāpimato* (Jāt. 75).

**PĀPISSIKO** (*adj.*), More sinful, very sinful [पापी-चस् + इक्]. Sen. K. 398; Cl. Gr. 93.

**PĀPITĀMAHO**, A paternal great-grandfather [प्र-पितामह]. Ab. 248.

**PĀPITO**, see *Papupāti*.

**PĀPITTHO** (*adj.*), Most sinful [पापिष्ठ]. Sen. K. 398.

**PĀPIYATI**, see *Papupāti*.

**PĀPIYO** (*adj.*), Worse; wicked [पापीचस्]. Neut. nom. and acc. *pāpiyo* (Dh. 8, 15). *Pāpiyo 'yaṃ*, this villain (Mah. 239, 261).

**PĀPIYYASIKĀ**, see *Tassapāpiyyasikā*.

**PĀPO** (*adj.*), Evil, bad, wicked, sinful [परप]. *Pāpabhikkhū*, sinful priests (Mah. 20). *Pāpo Mahāsena*, the impious M. (Mah. 259). *Pāpakammaṃ*, a sinful act, sin, evil Karma (Dh. 89). *Pāpakammī*, and *pāpakārī* (*adj.*), sinful (Dh. 3, 23). *Pāpasupīno*, a bad dream (Dh. 172). *Pāpadhammo* (*adj.*), having evil habits, a sinner (Dh. 44, 54). *Pāpamitto*, a sinful friend or associate, also *adj.* having

sinful associates. *Pāpasannivāso*, evil communications (F. Jāt. 1). *Pāpo*, a sinner (Mah. 200). *Pāpo jāto 'si*, you have committed sin, lit. you have become a sinner (Dh. 86). Neut. *pāpaṃ*, evil, sin, demerit (Dh. 3; Ab. 84). *N' etthi pāpaṃ akubbato*, no guilt or demerit attaches to him who does no sin (Dh. 23). *Na ca pāpāni kayirā*, let him do no sin (Dh. 22, 59).

**PAPPHĀSAM**, The lungs [पुच्छस्]. Kh. 3.

**PAPPOTTHETI** (*caus.*), To shake, strike, knock [caus. प्रसृष्ट]. *Piṭhaṃ pappotthetvā*, having dusted the chair by beating it (Br. J. S. A.). *Pakkhe p.*, to flap the wings (Fausböll).

**PAPPOTI**, see *Papupāti*.

**PĀPUṆANAM**, Attainment (from next). Ab. 1177.

**PĀPUṆĀTI**, **PĀPUṆOTI**, and **PAPPOTI**, To attain, reach, arrive, obtain, find [प्राप्नोति = प्राप]. *Arahattam apāpuṇi*, attained Arhatsbip (Mah. 13, comp. 2). *Evarūpaṃ dukkhaṃ pāpuṇanti*, get into such trouble (F. Jāt. 18). *Evarūpaṃ vyasanam pāpuṇāti*, meets with such an accident (F. Jāt. 19). *Marapaṇ p.*, to meet with death, to perish (Dh. 156). *Haṭṭhināgam pāpuṇitum asakkonto*, unable to overtake the elephant (Dh. 158). *Papṇākdaro Takkasilaṃ pāpuṇanto uposathadivase pāpuṇi*, the present reaching T., arrived on the day of confession (Alw. I. 79). *Tam ṭhasaṃ patvā*, having reached that place (Ras. 26, comp. Dh. 81, 232). *Cittakkhepaṃ p.*, to go mad (Dh. 25). *Āva-āya-ādeṣe pāpuṇanti*, take the substitutes *āva* and *āya* (Sen. K. 464). *Nāyaṃ tuyhaṃ pāpuṇāti*, this does not belong to you (Jāt. 73). Pres. *pāpuṇāti*, *pāpuṇoti* (Sen. K. 440), *pappoti* (Dh. 6; Das. 36; Ras. 22). Aor. *pāpuṇi* (Dh. 230; Ten J. 53). Fut. *pāpuṇissati* (Dh. 101, 156; Ten J. 89). Inf. *pattum* (Dh. 195, 210), *pāpuṇitum* (Dh. 158). Ger. *patvā* (F. Jāt. 4; Dh. 81), *pāpuṇitvā*. Pass. *pāpiyati*. P.f.p. *pattabbo*. P.p.p. *patto*. Caus. *pāpeti*, to cause to attain, to bring to. *Aṃhūkaṃ ṇātake vināsaṃ pāpeti*, brings our kinsmen to ruin (comp. Dh. 104, 156). *Gelaṇṇam pāpenti*, make them ill, lit. cause them to get an illness (Ten. J. 43). *Arahattam pāpesi*, caused him to attain arhatship (Dh. 119, comp. Mah. 97). *Pāpesi bhikkhusaṅghassa bhesajjāni*, provided medicines for the priesthood (Mah. 38). Ger. *pāpayitvā* (Mah. 100). P.p.p. *pāpito* (Dh. 149).

**PAPUNNĀGO**, The tree Cassia Tora [प्रपुनार]. Ab. 594.

PAPUPPHAKAM, An arrow tipped with a flower [प + पुष्पक]. Dh. 9.

PĀPURANAM, PĀPURATI, see *Pārupanam*, *Pārupati*.

PAPUTTO, A grandson, descendant [प्रपुत्त]. Ab. 247; Mah. 9 (*paputtako*).

PARĀ, A preposition with the meaning "away," "aside," "back," much used in composition with verbs and their derivatives [परा]. Ab. 1164.

PARABHĀGO, Superiority, pre-eminence [पर-भान].

PARABHATO, The Indian cuckoo [परभुत]. Ab. 633.

PARĀBHAVO, Decay, loss, ruin; discomfiture, humiliation, contempt [परामभव]. Ab. 172, 1085.

PARACITTAM, The thoughts or mind of another [पर + चित्त]. *Paracittaviññanam* or *paracittaviññanā*, knowledge of the thoughts of others, is one of the abhiññās or supernatural faculties of the Arhat. *Paracittavidū*, knowing the thoughts of others, epithet of an Arhat (Das. 43).

PĀRADĀRIKO, An adulterer [पारदारिक]. Ras. 23.

PARADĀRO, Another man's wife, neighbour's wife [परदार]. *Paraddram gacchati* or *sevati*, to commit adultery (Dh. 44, 55). *Paradrakamam*, adultery (Dh. 395). *Paradrāpasevi*, an adulterer (Dh. 55).

PARĀDHĪNO (*adj.*), Dependent on another, subject [पराधीन]. Ab. 728.

PĀRADO, Quicksilver [पारद]. Ab. 493.

PARĀGO, The pollen of a flower [पराग]. Ab. 545.

PĀRAGŪ, and -GO (*adj.*), One who has crossed to the other side, who has passed beyond, escaped from; one who is accomplished or versed in [पारग]. *Dukkhapāragū*, one who has passed beyond the reach of suffering (Mah. 10). With gen. *Bhavassa pāragū*, one who has escaped from renewed existence, an Arhat (Dh. 62). *Brāhmaṇa mantapāragū*, brahmins versed in the mantras (Mah. 56). Fem. *balapāragū*, accomplished in the seven Balas (Mah. 116, line 12). With loc. *Tiss vedesu pārago*, passed master of the three Vedas (Mah. 250, comp. 60, *vedapārago*).

PARAHĪMSĀ (*f.*), Injuring another, cruelty [पर + हिंसा]. Mah. 129, 231.

PARAHITAM, The good or welfare of others [पर-हित].

PARĀJAYO, Defeat; losing at play or in a lawsuit [पराजय]. Ab. 402. *Jayapardjayo*, victory and defeat (Dh. 36). *Disvā maññe pardjayaṃ*, foreseeing, I suppose, my defeat (Mah. 194). Dh. 139, 353.

PARĀJETI, and -JAYATI, To conquer, overcome, defeat; to be conquered, succumb [पराजि]. *Maccusattum pardjetum na sakkomi*, I cannot overcome the enemy Death (Mah. 194). *Ripum pardjayati vtro*, the hero conquers his enemies (Cl. Gr. 138). *Buddhasmā pardjenti aññatitthiyā*, other sect-founders yield to Buddha, cannot prevail over him (Sen. K. 318). P.pr. with neg. *a : apardjayaṃ*, not yielding, unconquered (Mah. 194). I have twice met with a ger. *pardjivā*, having been defeated (Dh. 353, Mah. 195, err.). P.p.p. *pardjito*, defeated. *Kūṭṭapapardjito*, defeated in a false action at law (Dh. 220). With acc. of the thing lost at play: *Pāpe pardjito*, having staked some cakes and lost the game (Dh. 139).

PĀRĀJIKO (*adj.*), Meriting expulsion. Burnouf's etymology of this word is no doubt correct, he traces it to ज्ञ with परा prefixed. The *pardjika dhammā*, or sins involving expulsion from the priesthood, are the most heinous of the priestly offences enumerated in the Vinaya, and are placed at the head of the list. There are four, fornication, theft, taking life (even of an insect), and falsely laying claim to the possession of Arhatship or any of the other supernatural gifts. A p. offence is also called *pardjika āpatti*, or simply *pardjika* (*f.*), or *pardjikaṃ* (*neut.*), "that which involves expulsion." A priest who has committed a p. offence is called *pardjiko*, "deserving expulsion" (Pāt. 3, *ayam pi pardjiko hoti asamvāso*, comp. Pāt. 94). The native commentators refer the word to पराजि (*pardjiko hotīti pardjito parā-jayaṃ āpanno*, Pāt. 65). B. Int. 301; E. Mon. 168.

PARĀJITO, see *Parājeti*.

PARAKATO (*adj.*), Done or made by another [पर + कृत]. Gog. Ev. 39.

PARAKIYO (*adj.*), Belonging to another [परकीय]. Comp. *Sakiyo*.

PARAKKAMATI, To put forth one's strength, exert oneself, strive [पराक्रम]. With acc. *Daḍham enaṃ parakkame*, let him do it with his might, lit. let him strongly strive after it (Dh. 55). With dat. *saiḡhassa bheddyā parakkameyya*, should strive to cause divisions in the

priesthood (Dh. 145; Pât. 5). Ger. *parakkamma* (Dh. 69).

**PARAKKAMO**, Energy, exertion, striving [पर-क्रम]. Ab. 156, 966; Dh. 5; Alw. xxxiv. Also in the sense of "strength, prowess:" *Parakkama-bāhu*, and *-bhujo*, having an arm of might (Alw. I. x).

**PARAKULAM**, The family of another, a neighbour's family or house [पर + कुल]. Dh. 13.

**PĀRALOKIKAM**, The next world, another world [पारलौकिक]. Ab. 86.

**PARALOKO**, Another world, the next world [पारलोक]. Generally of heaven (*devaloka*), to which, failing *Nirvāpa*, all men aspire as the reward of a virtuous life. Dh. 79, 297. *Paralokaṃ gato*, gone to another world, dead.

**PARAM**, see *Paro*.

**PĀRAM**, The further or opposite shore of a sea, or bank of a river; *Nirvāpa*, as being the goal reached by the pilgrim crossing the ocean of Existence [पार]. Ab. 9, 665. *Pāraṃ gacchati* or *eti*, to cross to the other side, also to be accomplished or versed in anything. *Gantvā Gaṅgāpāraṃ*, having crossed the Ganges (Mah. 55). *Guṇḍapāre* (loc.), on the opposite side of the river (Mah. 136, 166). *Sabbasippānaṃ pāraṃ agamaṃsu* became versed in all the sciences (Dh. 120; Ten J. 48). *Pāraṃ apāraṃ*, further and hither bank (see *Pārāpāraṃ*). *Pāraṃ eti*, to cross the ocean of *Saṃsāra*, to go to *Nirvāpa* (Dh. 16). *Pārāgāmi* (adj.), one who goes to *Nirvāpa* (Dh. 16). *Pārāgato* (adj.), one who has crossed the ocean of *Saṃsāra*, one who has reached *Nirvāpa*, an Arhat (Dh. 73). Sometimes as the first part of a compound: *Bhuñjassu pārāgaṅgaṃ*, rule over the country beyond the river (Mah. 62); *Pārāgaṅgaṃ gamissāmi*, I will go across the river (Mah. 150); *Khipa pārāṇave* (loc.), pitch him over the sea (Mah. 25). *Pārāgaṅḍya* (loc.) *khipissāmi*, I'll throw you across the Ganges.

**PARAMĀṆU** (m.), A particle or atom [परमाणु]. Ab. 194.

**PARĀMASANAM**, Touching, handling (from next). Kamm. 37.

**PARĀMASATI**, To touch, rub, stroke, seize, handle [परामृश]. Ten J. 29, 120; Mah. 4, 44. Inf. *parāmaṭṭham*. P.p. *parāmaṭṭho*.

**PARĀMĀSO**, Touch, contact, being affected with [परामर्श]. Att. 198. See *Sīlabbataṃ*.

**PARAMATTĀ** (m.), The Pāli form of the non-Buddhist term परमात्मन्, "The Soul of the universe." Ab. 861.

**PARAMATTHO**, Best or highest sense, the truth, reality, completeness, perfection [परमार्थ]. *Manussasukkhaṃ vā dibbasukkhaṃ vā paramatthabhūtaṃ nibbānasukkhaṃ vā*, human happiness, or celestial happiness, or the happiness of Arhatship which is the highest of all happiness (Dh. 297, comp. 198, *arahattaparamatthanibbānasukkhaṃ*). *Paramatthasāro nibbānaṃ*, *Nirvāpa* the highest reality (Dh. 137). *Paramatthasaccaṃ*, truth in the highest sense of the word, viz. an absolute truth or reality, not one that merely passes for truth among mankind (Att. 67). *Paramatthapāramī*, the highest or most perfect exercise of a *pāramitā*.

**PARĀMATTHO** (p.p. *parāmasati*), Touched, handled, taken hold of; affected, touched, actuated, influenced [परामृष्ट]. *Sāmaṇṇaṃ dupparāmaṭṭham*, monasticism wrongly handled, i.e. abused, misused (Dh. 55). *Sīla* or moral practice is sometimes divided into *parāmaṭṭhasīlaṃ* and *aparāmaṭṭhasīlaṃ*, "affected moral practice and non-affected moral practice." Subh. explains the former term to me as "the *Ṣīla* which is affected or influenced by *Trishṇā* and *Dṛishṭi*, and with regard to the latter quotes the following passage, *taṇhādīṭṭhīhi aparāmaṭṭhattā idam nāma tvaṃ āpannapubbo ti kenaci parāmaṭṭhum asakkheyyattā ca aparāmaṭṭham*, "his *Sīla* is called *aparāmaṭṭha* because it is unaffected by desire and belief, because no one can touch him and say, You fell into this sin before." *Taṇhā* and *diṭṭhi* are the two *Nissayas* (see *Nissaya*). To sum up, *parāmaṭṭhasīla* is the virtuous life of a man whose spring of action is a mistaken one, being either the desire to prolong existence in blissful worlds (*taṇhānissaya*), or the erroneous view that purity consists in outward practice merely, without regeneration of the heart (*diṭṭhinissaya*); while *aparāmaṭṭhasīla* is moral practice unaffected by these considerations.

**PARAMĀYU** (n.), The longest period of life [परमायुस्]. Ab. 798.

**PĀRAMĪ** (f.), and **PĀRAMITĀ** (f.), Completeness, perfection, highest state. Of these nouns the first is a feminine derivative of परम, and the second is *pāramī* + ता; they both have the same mean-

ing, but the form *páramitá* is generally used at the end of a compound. The *dasa páramiyo* or "Ten Perfections" are the perfect exercise of the ten principal virtues by a Bodhisattva, as a preliminary, and indeed a condition, of his attaining Buddhahood. They are as follows, *dánápáramitá*, *sīlapáramitá*, *nekkhammapáramitá*, *paññápáramitá*, *viriyapáramitá*, *khantipáramitá*, *saccapáramitá*, *adhiṭṭhānapáramitá*, *mettipáramitá* (or *mettá*), *upekkhápáramitá*, perfect exercise of almsgiving, morality, abnegation of the world and of self, wisdom, energy, patience, truth, resolution, kindness, and resignation. Each of these may be subdivided into the ordinary, the inferior, and the unlimited perfection of the virtue, thus, *dánápáramitá*, *dāna-upapáramitá*, *dānaparamatthapáramitá*, *sīlapáramitá*, and so on, making thirty in all. Clough says (Sinhalese Dict.), "*dánápáramitá* expresses the duty in general terms, and signifies acts of charity, or making offerings, without any reference to their nature or value; *dánupapáramitá* signifies presenting gifts of an inferior kind, as gold, silver, robes, treasures, etc.; *dānaparamatthapáramitá*, expresses religious offerings or gifts of the highest order, as the gift of wife and children, the gift of one's own body, flesh, bones, blood, and sinews, as well as the soul or principle of life, when required." Each of the *páramitās* is exercised by a Bodhisattva in the three degrees. At Ját. 25 we are told that the simple *dánápárami* is *aigaparicceḍḍo*, "sacrifice of limbs," the *upapárami* is *báhirabhaṇḍaparicceḍḍo*, sacrifice of external goods or property, and the *paramatthapárami* is *jīvītaparicceḍḍo*, "sacrifice of life." The period during which any *páramitá* is exercised is called *páramitābhūmi*, and is of vast extent (Man. B. 103). The attainment of Buddhahood with all its superhuman attributes (e.g. omniscience) is the result or consequence of the vast accumulation of merit during the exercise of the thirty *páramitās* in anterior births. The Játaka and the Cariyā-piṭaka are full of tales of the exercise of the *páramitās* by Gautama Buddha when a Bodhisattva (Att. 60, 64). *Upekkhápáramitaṃ gantvā*, having attained the perfection of indifference (Ját. 25). *Abhiññāsu páramitaṃ gato*, having attained perfection in the Abhiññās (Ját. 17). *Khantipárami*, perfection or supreme exercise of Long-suffering (Att. 203). *Páramiyo páreṭi*, to accomplish the

*páramitās* (Dh. 79; Ras. 64). *Dasapáramiyo páretvā*, having fully exercised the ten Perfections (Alw. I. 77). *Páritapárami* (m.), one who has exercised a *páramitá* (Ten J. 119). *Samatimsapáramiyo páretva*, having fully exercised all the thirty Perfections (Ras. 25). *Sabbaññutā dasapáramisādhitā*, omniscience or Buddhahood acquired by the ten perfect exercises (Att. 202). *Parami* is declined like *nadī*, e.g. gen. *páramiyā* (Att. 202), pl. *páramiyo* and *párami* (Mah. 2): in composition generally *parami-*, e.g. *páramiñapaṃ* (Dh. 125, 134).

**PARAMMUKHO** (*adj.*), Having the face averted, averse from, avoiding, regardless of [परामुख]. Ab. 1157. With abl. *Akusalapathato p.*, turning away his face from the paths of sin (Mah. 144). Abl. used adverbially *parammukhā*, away, in the opposite direction, in absence. *Sammukhā vadanto parammukhā dūtaṃ va sāsanaṃ vā pesento*, when present by admonishing him, when absent by sending him a messenger or letter (Dh. 272).

**PARAMO** (*adj.*), Highest, first, best, greatest, chief, principal, extreme, exceeding [परम]. Ab. 695. *Paramābhisambodhi*, highest enlightenment, supreme Buddhahood (B. Lot. 335). *Paramā sobhā*, transcendent beauty (Ab. 55). *Khantī paramaṃ tapo*, patience is the highest or best devotion (Dh. 34). *Avijjā paramaṃ malaṃ*, ignorance is the worst of taints (Dh. 44). *Paramapatiṭṭhābhāvo*, highest state of rest or security, Arhatship (E. Mon. 263). Compounded with adjectives in the sense of "exceedingly": *Paramadassanīyo*, eminently beautiful (Att. 191); *Paramadukkaro*, exceedingly difficult (Dh. 30; B. Lot. 352); *Báhirasatthesu paramakovidō*, pre-eminently accomplished in the arts and sciences (Att. 191). As the latter part of a compound *parama* means "consisting chiefly of," "principally occupied with," "amounting at the highest to." *Vacparamo*, one who deals chiefly in words or professions, an insincere man (Sig. Sutta). *Attānaṃ hitaparamā* (pl.), devoted to their own spiritual welfare (Mah. 165). *Saññogaparamā sambhogā sabbapāpinaṃ*, with all living creatures happiness is entirely dependent on association with others (Das. 6). *Chakkhattuparamaṃ* (used adverbially), six times at most (Pát. 9). *Tiyojana-paramaṃ hāreṭabbāni*, they are to be carried a distance of three yojanas and no further (Pát. 10). *Dasāhaparamaṃ*, not longer than ten days (Pát. 7).

Adj. *sattakkhattuparamo*, one who is (reborn) seven times at most, a sotāpanna.

**PARAMPARĀ** (*f.*), Series, row, succession, lineage [परम्परा]. *Paramparāgato*, handed down from generation to generation, traditional (Alw. I. xxviii). *Uppattiparamparā*, succession of births (in transmigration, Subh.). *Mahatt balavanatthaparamparā*, a vast series of grave evils (Att. 192). The *Ācariyaparamparā* is the line of eminent theras by whom the Buddhist scriptures were handed down from Buddha's time till they were recorded in books. Thus at the first council the apostle Upāli was entrusted with the Vinaya, and directed to teach it to his disciples (*taṃ āyasmantaṃ Upāliṃ paṭicchāpesuṃ, dvuso tuyaṃ nissitake vācehīti*, Br. J.S.A. comp. Pāt. xii). Of these pupils Dāsaka became Upāli's successor, and was again succeeded by Sonaka, and so this "apostolic succession" was carried on from master to pupil (the expression *sissaparamparā* also occurs).

**PĀRAMPARIYĀM**, Traditional instruction, tradition [परम्पर्य]. Ab. 412.

**PARAMPARO** (*adj.*), Successive, repeated [परंपर]. Vj. explains *paramparabhōjanam* (Pāt. 89) as "taking a subsequent meal after a previous one has been accepted." *Vihāraparamparam samsaṭṭha*, proclaim it throughout every monastery (Vj.). There appears to be an abl. *paramparā*, "in succession" (Mah. 218), traditionally (Mah. 14).

**PĀRĀNGATO** (*adj.*), Versed or accomplished in [पार + गत]. *Tiṇṇaṃ vedānaṃ pārāngato hutvā* (B. Lot. 436). Sen. K. 473. Comp. *Pāram*.

**PARANIMMITO** (*adj.*), Created or brought into being by others [पर + निर्मित]. *Paranimmitakāma*, pleasures procured by others. The *paranimmitavasavattidevā* are the inhabitants of the highest of the Devalokas. I am indebted to Sūbhūti for the foll. quotation, *attano ajjhāsayam hātvā parehi nimmita dhammaṃ sevanti (attano vasa vattenti)*, *tasmā tesaṃ kāma parinimmitakāma nāma*, "knowing their own inclination, they indulge in pleasures (lit. materials of pleasure) created for them by others," etc.; comp. *Nimmanarati*, and see *Māro*. Man. B. 25, 159, 171; B. Int. 606.

**PARANTAPO** (*adj.*), Tormenting others [परन्ताप].

**PĀRĀPĀRĀM**, The hither and further shores, the far bank and the near bank [पारापार]. This word and *orapāram*, which is its exact homonym,

are used metaphorically in a theological sense. The first occurs at Dh. v. 385, where it is said that the true brāhmaṇa (i.e. Arhat) is he for whom neither the hither nor the further shore exist. It is clear that the *pāra* and the *apāra* are two divisions of some condition or quality release from which constitutes Arhatship; this might be, for instance, *Kāma*, or *Kleṣa*, or *Karma*. The commentator on this passage takes it in the sense of the outer and inner *Āyatana*s, meaning thereby that the senses of the Arhat are stilled, and his passions extinguished. In the *Uragasutta* (Ra. 77, 88) the Arhat is said to leave the near bank and the far bank (*orapāram*), by which the five *orambhāgiyasamyojanas* and the five *uddhambhāgiyasamyojanas* are evidently meant, freedom from the ten *samyojanas* being one of the conditions of the Arhat. The comment, which is a modern one, and not the work of Buddhaghosa, takes *ora* in the sense of the *orambhāgiyasamyojanas*, but mistakes the meaning of *pāra*, explaining it by *tīra*, or bank generally, and giving to the whole compound the sense of "the near bank"; whereas the whole Sutta refers to the Arhat, and Arhatship is release not from the five lower *samyojanas*, but from all the ten.

**PĀRĀPATO**, A dove, pigeon [पारापत]. Ab. 636.

**PARAPUTṬHO**, The Kokila, or Indian cuckoo [परपुट्ट]. Ab. 633.

**PARASSAPADAM**, A grammatical term, the active or transitive verb [परस्वीपद]. Cl. Gr. 100.

**PARASUVE** (*adv.*), The day after to-morrow [परसुव]. Ab. 1155.

**PARATĪRAM**, The other shore, opposite coast [पर + तीर]. *Paratīre* (loc.) *vasitvā*, living beyond the sea (Mah. 217). *Paratīrato* (abl.) *idh' āgata*, repaired to this country from the opposite coast (Mah. 234). Mah. 227, 233.

**PARATO** (*adv.*), Further, afterwards, beyond [पर + तत्]. *Parato dhammaguṇe ārabhi*, next began to read the virtues of Dhamma (Alw. I. 80). With gen. *Pākārassa parato*, behind a wall (Pāt. 119); *Jayo no parato*, victory is in our rear (Mah. 156).

**PARATṬHA** (*adv.*), Elsewhere, in another world, hereafter [परत्थ]. Dh. 32, 54.

**PARATṬHO**, The advantage of another, the public good [परात्थ].

**PARAVĀDO**, Public rumour, gossip [परवाद].

*Paravādamocanattāṇaṃ*, for the sake of avoiding a public scandal (Dh. 328).

**PARĀYANAM**, Final end or aim, chief object, destiny, rest, support; and **PARĀYANO** (*adj.*), attached to, dependent on, supported by [परि-यन्]. *Sambodhiparāyano*, "having the perception of the Four Truths for a support" (Vij.). *Danḍaparāyano*, leaning on a staff (Dh. 315). *Duggatiparāyano*, destined to future punishment (Dh. 398, comp. 326). *Maccuparāyano*, subject to death (Das. 5, 28). *Rodanaparāyano*, wholly given up to lamentation, absorbed in grief (Dh. 95). *Vatthattayaparāyano*, devoted to the three sacred objects (Mah. 73), comp. Alw. I. xiii, Mah. 213. *Parāyaṇam* as a name of Nirvāṇa (Ab. 7) means the final aim or goal of existence.

**PARĀYATTO** (*adj.*), Dependent on another, subject, subservient [परि-यत्त]. Ab. 728.

**PARE**, see *Para*.

**PARETO** (*p.p.*), Dead, destroyed, ruined [परित]. Ab. 405. *Pareto*, a Preta or spectre (Ab. 935, see *Peto*). *Dukkhapareto*, half dead with grief (Dh. 155). *Khuddapareto*, half dead with hunger, famished (Ras. 23). *Rāgadopareto*, lost or sunk in lust and sin (Gog. Ev. 6).

**PĀREVATO**, A dove or pigeon (comp. *Pārāpato*). Ab. 636.

**PARI** (*prep.*), Around, about [परि]. Ab. 1175. Generally used in composition with verbs and their derivatives.

**PARIBADDHO** (*p.p.*), Bound together [परिबद्ध]. Dh. 120.

**PARIBĀHIRO** (*adj.*), External [परि + बाह्य]. Ab. 703.

**PARIBBĀJAKO**, A wandering religious mendicant, pilgrim, Buddhist priest [परिब्राजक]. Pāt. 14, 89. Fem. *paribbājikā*. There is a neut. noun *paribbājakaṃ* meaning the state of a *paribbājaka* (Pāt. 89).

**PARIBBAJATI**, To wander about, to lead the life of a religious mendicant, to give up the world and become a Buddhist monk [परिब्रज्]. Used as a synonym of *pabbajati* (Dh. 62, 73, 412, 432).

**PARIBBĀJIKĀ** (*f.*), A female ascetic or pilgrim, a Buddhist nun [परिब्राजिका]. Pāt. 14, 89. There are four *paribbājikā* dhammapadas or constituent religious conditions which should characterize the Buddhist nun, they are *anabhijjhā*, *avyāpādo*, *sammasati*, *sammasamādhi* (Dh. 285, comp. *Dhammapadam*).

**PARIBBĀJO**, Same meaning as *paribbājako* [परिब्राज]. Dh. 55; Alw. N. 121.

**PARIBBAYO**, Expense, expenditure [परिबय]. Ab. 1018; Mah. 241.

**PARIBBHAMANAM**, Revolving, circumference [परिभ्रमण]. *Paribbhamanadaṇḍako*, pair of compasses (Mah. 172).

**PARIBBHAMATI**, To walk round; to describe a circle round [परिभ्रम]. Mah. 227. To whirl round, revolve (Jat. 25).

**PARIBBŪLHO** (*p.p.*), Surrounded, accompanied, attended; attended by in strength or in great numbers, strengthened by, strong, furnished with, proprietor of [परिबुद्ध]. *Nekāhi nātakhi paribbūlho*, attended or surrounded by a throng of dancing girls (Mah. 170). *Devasaṅghaparibbūlho*, surrounded by the deva host (Ras. 28). *Mahabbala-paribbūlho*, "powerful by the strength of his army" (Mah. 62). Subh. quotes the foll. *Sa ve bhoga-paribbūlho pecca sagge pamodati*, he indeed strengthened by riches hereafter reaps his reward in heaven: the Tīkā says, *bhogaparibbūlho odakoghena viya dānavasena diyamānehi bhogehi paribbūlho devalokaṃ sampāpito*, made prosperous (or thriven, or strengthened, or enabled) by the riches he is constantly giving away in charity, as it were in floods, he attains heaven.

**PARIBHAṆḌAM**, A girdle, zone, belt, ring [परि + भाण्ड]. I am indebted to Yātr. for the foll. quotation: *Sineruparibhaṇḍan ti Sinerumekhalam, Sinerussa kira samantato puthulato bahalato pañcayojanasahasaparimāṇāni cattāri paribhaṇḍāni tāvatimsabhavanassa drakkhāya nāgehi garuḥehi khumbhaṇḍehi yakkhehi adhiṭṭhitāni, tāni paribhaṇḍabhāvasāmaññena ekajjhaṃ katvā paribhaṇḍan ti vuttam*, "by Sineruparibhaṇḍa is meant the belt of Meru; we are told that around Meru there are four belts or rings five thousand yojanas in depth and breadth, inhabited for the defence of the Tāvatiṃsa heaven by Nāgas, Garuḥas, Khumbhaṇḍas and Yakkhas; these four, from possessing the common character of a belt, are called collectively The Belt." *Paribhaṇḍam karoti*, said of the ground or of a house (see Dh. 324, Jāt. 9), means to make it smooth and neat by smearing it with a compound of loam and cowdung, or on state occasions with earth mixed with perfumes (Vij.).

**PARIBHĀSĀ** (*f.*), **PARIBHĀSANAM**, Censure,



abuse [परिभाषा, परिभाषण]. Dh. 370; Ab. 121, 899.

PARIBHĀSANAM, Light, lustre [परिभास + षण]. Ab. 899.

PARIBHĀSATI, To censure, revile, defame [परि-भाष]. Dh. 169; Pāt. 108; Alw. N. 121.

PARIBHATO (*p.p.*), Nourished [परिभूत]. *Sukhaparibhato*, nurtured in ease.

PARIBHAVO, Disrespect, contempt, humiliation, contumely [परिभव]. Ab. 172; Pāt. 100.

PARIBHINDATI, To split, to create divisions [परिभिद्]. Dh. 220; Ten J. 89.

PĀRIBHOGIKO (*adj.*), Belonging to use or enjoyment [परिभोग + इक]. *Pāribhogikadhātu*, a relic which is an article worn or used by Buddha in his lifetime, e.g. his *kāyabandhana*, or girdle, his *patta*, or alms-bowl, etc. (Man. B. 216).

PARIBHOGO, Enjoyment, use, possession; partaking of, eating [परिभोग]. *Paribhogena kilissanam*, getting soiled by use or wear (of a coat, Jāt. 8). *Paribhogam karoti*, to possess, enjoy (Dh. 188), to wear (Dh. 199, of a priest's robe), to eat (Dh. 106, 107, Mah. 133, 197). *Paribhogacetiyaṃ*, a tree, shrine, etc., used by Buddha, and consequently sacred (Mah. 6, Dh. 349). *Paribhogadhātu* (Mah. 96) has the same meaning as *pāribhogikadhātu*. *Aviññāpakam aviññāpakassa' eva alaṅkāradivasena paribhogam hoti*, inanimates are used by animates for adornment, etc. (Alw. I. 75, *paribhogam* with a neut. termination by attraction). *Devatāparibhogam ambapakkam*, a mango used as food by the gods, a celestial mango (F. Jāt. 5). *Paribhogajīṇṇam vasanam*, clothes worn out by use. *Nātimittaparibhogo*, enjoyment of one's friends and relations (Das. 9). *Saṅghaparibhogārahāni katvā*, making them worthy to be possessed by the priesthood (Att. 201). *Uttamavaṇṇehi paribhogārahe vaṃse sañjāto 'mhi*, I am born of a family worthy of sitting at meat with persons of the highest caste (Att. 214).

PARIBHUÑJANAM Enjoying (from next). Dh. 370.

PARIBHUÑJATI, To enjoy, use, possess, partake of; to eat; to wear [परिभुज]. *Āhāram p.*, to partake of food. Of drinking water (Pāt. 16). *Dadhim paribhuñjati*, enjoys his curds and whey (F. Jāt. 3, 55). *Ambaphalam p.*, eats a mango (F. Jāt. 5; Mah. 167 of jak nut kernels, Mah. 87 of a mango, Mah. 197 of pottage). Of wearing clothes. Of enjoying sovereignty (Das. 10). Of

using or possessing a couch (Pāt. 101). *Aor. paribhuñji* (Mah. 197), *paribhuñjatha* (Mah. 167), *paribhuñjittha* (Mah. 243). Ger. *paribhuñjīto* (Mah. 87, F. Jāt. 5), *paribhuñjiya* (Mah. 236). Inf. *paribhuñjitum* (Dh. 101). P.f.p. *paribhojaniya*, to be eaten or enjoyed. *Pāṇtyaparibhojaniya-udakkapapanam*, setting water for drinking and refreshment (Pāt. 1). *Pāṇtyam paribhojaniyam*, water for drinking (as opposed to water for ablution, Dh. 106). P.p.p. *paribhutto*, eaten (Mah. 158), enjoyed (Das. 10, of sovereignty). *Jiṇesa paribhutesu thānessu*, in spots used or frequented by Buddha (Mah. 34, 118).

PARIBHŪTO (*p.p.*), Despised, disregarded [परिभूत]. Ab. 756.

PARIBHUTTO, see *Paribhuñjati*.

PARICĀRAKO, An attendant, servant [परिचारक]. Fem. *paricārikā* (Dh. 191, 221, 238). *Pādapāricārikā*, a wife (Ab. 237).

PARICARANAM, Serving [परिचर]. Dh. 162.

PARICARATI, To attend, minister to, serve, honour [परिचर]. *Aggim p.* to keep a fire constantly burning, to keep up the sacred fire (Dh. 20, "worship Agni"). To gratify (Pāt. 4, 69). Caus. *paricāreti* (same meanings, Jāt. 79). P.pr. pass. of the caus. *paricāriyamāno*, being attended by, ministered to (Jāt. 58).

PĀRICARIYĀ (*f.*), Service, ministration, honour; wandering about [परिचर्या]. Ab. 428, 930. *Mahābrahmapāricariyā*, the service of Mahābrahma (Br. J. S. A.). *Īśadaggaṃ pāricariyānam*, noblest of ministrations (Pāt. 4). *Pāricariyā akālaṃ*, wandering about at night (Sig. 8).

PARICĀRO, Attendance, service, honour [परिचार]. Ab. 870; Dh. 222.

PARICAYO, Acquaintance [परिचय]. Ab. 769. *Akkharasamaye* (loc.) *sukataparicayo*, perfect familiarity with letters (Kh. 21). *Mayham Buddhhehi saddhim paricayo n' atthi*, I have no experience of Buddhas (Dh. 135).

PARICCA (*ger.*), Having encircled, grasped, perceived, understood, known [परिच्छ]. *Parasattānam parapuggalānam cetasā ceto paricca*, having with his own mind grasped (or gained a full knowledge of) the hearts of other beings, of other persons (comp. *Cetopariyaññam*).

PARICCĀGĪ (*adj.*), Forsaking [परित्यागिन्].

PARICCĀGO, Abandonment, renunciation, sacrifice, expenditure, liberality [परित्याग]. Dh. 51.

*Sattavaleatikopiḍḍhanapariccāgena kārīto*, built at the cost of twenty-seven koṭis of treasure (Dh. 78; B. Lot. 436). *Kassa pariccāgo mahā*, whose munificence was the greatest? (Mah. 36). *Jīvitapariccāgo*, sacrifice of one's life (Jāt. 25). The *pañca mahāpariccāgā* or five great donations are the sacrifice (in the exercise of *danapāramitā*) of the most valuable treasure, of wife, of children, of kingdom, of life and limb (Ab. 421).

**PARICCAJATI**, To surrender, sacrifice, expend, bestow in charity [परिस्त्रज्]. Dh. 116. *Jīvitam p.*, to sacrifice one's life (F. Jāt. 52; Dh. 329). P.f.p. *pariccajanīyo*, that ought to be renounced (Att. 208). P.p.p. *pariccatto*, given up, presented to, given away to (Dh. 178, 248). *Pariccatto dāni ahaṃ samapena Gotamena*, now I am thrown over by Buddha (Dh. 143). *Pariccattadhaṇḍi*, treasure expended (Mah. 161).

**PARICCHADO**, A cover, covering [परिच्छद्].

**PĀRICCHATTAKO**, The coral tree, *Erythmia Indica*, a tree in Indra's heaven [परि + छद् + क्]. Ab. 28, comp. *Pārijātako*. Dh. 194; Jāt. 64.

**PARICCHEDO**, Division, separation, discrimination; exact determination, definition; exact discernment, decision, judgment; limit, boundary, termination, extent; division, section, region; chapter of a book [परिच्छेद्]. *Avadhīparicchedattihanipāto*, an adverb with the meaning of "limitation," "definition" (Dh. 262). *Gaṇanāya paricchedo porāṇehi na bhāsīto*, the exact number is not stated by the old writers (Mah. 172). *Vatṭaḍakkhaṇa antam paricchedam karissatha*, ye will put an end or term to the suffering of transmigration (Dh. 382). *Annapānādiddāmaṃ ca paricchedo na vijjati*, his gifts of food and drink and so forth it is impossible to determine exactly, lit. as to his gifts of food, drink, etc., there is no determination of them (Mah. 237, or perhaps "there was no limit"). *Āyuparicchedo*, extent or duration of life (Dh. 344; Das. 2). *Attano āyuparicchedam pucchitvā*, asking how long he should live (Das. 2). *Pamāṇaparicchedo pi c'ettha n' atthi*, in this case there is no measure or limitation (Pāt. 86). *Sabbantimena paricchedena cattāro*, four in number at the very least, lit. at the very lowest limit (Pāt. 2; Dh. 319). *Tesaṃ niddānaṃ paricchedo*, the limits or extent of these Epochs (Jāt. 2).

**PARICCHINDATI**, To limit, define, mark out, discriminate, determine, fix accurately [परिच्छिद्].

Att. 216. Pass. *paricchijjati*. At Dh. 89 an anomalous passive of the passive *paricchijjīyati*. P.p.p. *paricchinnā*, detailed, distinct; circumscribed, limited, small; limited by, extending to. *Pamattassa pana vaṭṭam aparicchinnam appamattassa paricchinnam*, now the transmigrations of the slothful man are unlimited, while those of the diligent man are limited, i.e. the man who is indifferent to his spiritual welfare may go on transmigrating indefinitely, whereas he who is zealous in working out his salvation, and enters the Patha, will attain Nirvāṇa within a determinate period (Dh. 179). *Pātarasabbhattam antomajjhantikena paricchinnam*, the time of eating the morning meal is limited to the period before noon (Br. J. S. A.). *Sahasena paricchinnavācā*, speech limited by, viz. extending to, a thousand words (Dh. 285). *Sattānaṃ cutūpapāto nāma Buddhāṇānaṃ pi aparicchinnā*, the deaths and rebirths of mortals cannot be defined even by a Buddha's knowledge. i.e. they are infinite (Vij. Dh. 183).

**PARICITO** (p.p.p.), Heaped up, accumulated [परिचित्].

**PARICUMBATI**, To cover with kisses [परिचुम्]. Dh. 207, 245.

**PARIDAHANAM**, Putting on (from next).

**PARIDAHATI, PARIDAHETI, PARIDHETI**, and **PARIDADHĀTI**, To put on [परिधा]. *Vatthāni p.*, to put on clothes (comp. Dh. 2). Absolutely, to put on clothes, to dress oneself (Dh. 86). Fut. *paridahessati, paridadhassati* (Dh. 2, 115). Ger. *paridahitvā* (Dh. 86). For the forms *paridaheti, paridheti*, comp. *pidaheti, nidheti*.

**PARIDĀHO**, Burning; pain, suffering [परिदाह]. Sen. K. 471, 510. See also *Pariḍāho*.

**PARIDAYHATI**, To be scorched [परिदह्यते].

**PARIDDAVO**, Lamentation [परि + द्वाव]. Ab. 123, 165; Dh. 35.

**PARIDEVANĀ** (f.), Lamentation [परिदेवना]. Das. 6; Kh. 12.

**PARIDEVATI**, and **-VETI**, To wail, lament [परिदिव्]. P.pr. *paridevamāno* (Das. 30; Dh. 403), *paridevayamāno* (Das. 6). Ger. *paridevitvā* (Dh. 142; Ten J. 29). P.p.p. neut. *paridevitam*, lamentation (Dh. 360; Das. 8, 37).

**PARIDEVO**, Lamentation, wailing [परिदेव]. Ab. 165. *Sokaparidevo*, grief and woe (Das. 8).

PARIDHĀVATI, To run about [परिधाव्]. Das. 89.

PARIDHI (m.), Circumference, circle; halo [परिधि]. Ab. 65.

PARIDĪPAKO (adj.), Illustrating, explaining [परि + दीप् + क्]. Dh. 285. Fem. *paridīpikā* (Ras. 24, sc. *gāthā*).

PARIDĪPANAM, Illustration, explanation [परि + दीप् + क्].

PARIDĪPETI (caus.), To illustrate, explain, describe [परि + दीप्]. Dh. 349.

PARIGALATI, To sink down, slip off [परिगल्]. From a horse's back (Ras. 40).

PARIGANETI, To calculate [परिगन्]. Mah. 21.

PARIGANHANAM, Comprehension (from next). *Parigaphanapaññā*, comprehensive wisdom (Das. 3, 26, and comp. *Pariggāhako*).

PARIGANHĀTI, To take hold of, grasp, carry along with one, embrace, include, surround, take possession of, possess, occupy; to treat kindly; to conceive, comprehend, master, ascertain, try, detect, explore [परिगह्]. *Sabbe sattā ti offhagapagadrabbhādayo anavasese parigaṇhāti*, in the expression "all beings" he includes all animals, camels, bullocks, asses, etc. (Sām. S. A.). *Evaṃ sakalajambudīpaṃ parigaṇhitvā*, having thus included the whole of Jambudīpa in their disputation (Dh. 121; Vij. says, "having taken in, gone round, traversed all J."). *Dīpaṃ parigaṇhiṃsu*, explored the island (Ten J. 89). *Parigaṇhanto taṃ pavattiṃ ñatvā*, investigating the matter having found out this fact (Ten J. 89). Ger. *Gharāṃ pariggahetvā*, possessing or occupying a house (Ten J. 55). P.p.p. *pariggahito*. *Parapariggahito*, belonging to another (Dh. 431). *Amanussapariggahitā aṭṭvā*, a forest haunted by evil spirits (Dh. 84, 304; Ten J. 89). *Taṃ parigaṇhituṃ*, in order to ascertain his real character (Vij. Dh. 115). *Taṃ parigaṇhanto*, putting him to the test (Ten J. 89). *Saṅkhāre parigaṇhanto*, mastering the idea of the saṅkhāras, gaining a clear understanding of them (Ten J. 119). *Nayato p.*, to infer, lit. take or understand by inference (Ten J. 114; Jāt. 58). *Parigaṇhiṃsāmi naṃ*, I'll try his temper, ascertain what sort of humour he is in (Das. 23).

PARIGGĀHAHO (adj.), Including; occupying [परिग्राह् + क्]. Fem. *ellakkhandhādināṃ pariggāhikā paññā*, wisdom that embraces or comprehends

the *ellakkhandhas*, etc. (Dh. 414). *Nagarepariggāhikā devatā*, the devas who occupied the city, the city's guardian deities (Dh. 140; Subh. says *nagararakkhakā devatāyo*).

PARIGGAHETVĀ, PARIGGAHĪTO, see *Parigaphāti*.

PARIGGAHO, Occupation, possession; dependants, belongings, household; a wife; taking in, embracing, including; grace, favour, kindness, reverence [परिगह्]. Ab. 728, 870. *Bahu itthipariggaho*, a great train of women. *Pañho ekavattihupariggaho*, a question embracing a single subject (Alw. I. 106). *Upāyapariggahāṇaṃ*, knowledge which embraces expedients, knowledge of expedients (Ten. J. 120). *Pariggahāṇaṃ*, non-possession (*abhāvo*, Jāt. 7). *Mayhaṃ ti pariggahakarapaṇaṃ*, taking possession, saying this is mine (Jāt. 10).

PARIGŪHATI, To conceal [परि + गृह्]. Dh. 214 (Subh. says *vijjāmaṇaṃ kārapaṇaṃ paṭicchanaṃ karonti*).

PARIHĀNAM, Deterioration, falling off [परिहाव्]. *Abhabbo parihānāya*, not liable to fall away from holiness (Dh. 6, 196). *Attano paridāya parihānaṃ ñatvā*, perceiving the diminution of his retinue (Vij. Dh. 114).

PARIHĀNI (f.), Decrease, decay, diminution, loss, falling off [परिहायि]. Man. B. 493; Ab. 1164.

PARIHĀNIYO (adj.), Connected with or causing decay or loss [last + क्]. *Aparihāniyaṃ dhammaṃ*, conditions or qualities which are not productive of loss (viz. virtues and good practices which conduce to a man's welfare, B. Lot. 799).

PARIHĀPETI (caus. *parihāyati*), To abandon, set aside; to diminish [परिहायति]. Mah. 201 (line 12, and err.). *Sabbāṃ aparihāpetvā vattaya*, keep all up with any omission (Mah. 198). *Mālaṃ aparihāpetvā*, without reducing the price (Ten J. 42).

PARIHĀRAKAM, An armlet [परिहारक्]. Ab. 285.

PARIHARANAM, Keeping up, keeping in existence [परिहरक्]. *Khandhapariharapaṇaṃ*, keeping up the skandhas, continued existence. *Dhutaṅgapariharapaṇaṃ*, keeping up or practising the dhutaṅgas (Dh. 389).

PARIHARATI, To move, advance, move round; to keep up, keep going; to keep, practise, use; to attend, tend, take care of, preserve, honour; to

embrace, surround [परिहृ]. *Yam kiñci dāsasā parihaṛitū na vaṭṭati*, it is not lawful (for bhikkhus) to use any sort of looking glass (Br. J. S. A.). *Mante pariharanti*, they use mantras. *Āturaṃ ti sabbakālaṃ iriyāpathāddhi parihari-tabbatāya niccagīlanāṃ*, by ātura is meant constantly sickly through its having at all times to be kept in the four decent postures, etc. (Dh. 312). *Bodhisattamā dasa māse kucchinā pariharito*, having ten months enfolded the B. in her womb (Jāt. 52). When the wicked Devadatta urges Buddha to retire from his position as teacher of mankind and live the rest of his life in ease and idleness, he says *ahaṃ bhikkhusaṅghaṃ pariharissāmi niyyādettha me bhikkhusaṅghaṃ*, I will keep up the priesthood, make over your disciples to me (Dh. 143). *Anavajjaṃ bhūveti suḍḍhaṃ attanāṃ pariharati*, devotes himself to blamelessness of life, preserves his soul pure (Das. 43). *Ime sattā averā sukhi attanāṃ pariharantu*, may these beings, free from malice and full of happiness, preserve their lives, lit. keep themselves going. *Kāyaṃ pariharati poseṭi*, preserves and nurtures the body (Sam. S. A.). *Yavatā candimāsuriyā pariharanti virocandā*, as far as the sun and moon revolve in their shining course (Das. 45). P.pr. of the pass. *parihariyamāno*. *Tattha mahā-sampattiya parihariyamāno*, being there attended or honoured with great pomp (Dh. 117). *Yathā parihariyamānā khandhā dukkhā*, inasmuch as the skandhas being kept up are grievous, i.e. inasmuch as continued existence is grievous (Dh. 354, comp. *pariharaṇaṃ*).

**PARIHĀRIKO** (adj.), Keeping, preserving, cherishing [next + हृक्]. *Kāyaparihārikaṃ cīvaraṃ kucchiparihāriko piṇḍapāto* (Sām. S.).

**PARIHĀRO**, Attention, care, honour, pomp, state, ceremony, rite; keeping, preserving, guarding; forsaking, avoidance [परिहार]. Ab. 1002. *Imassa rukkhassa porāṇakaparihārato parihīnaṃ n'atthi*, of the usual care bestowed on this tree nothing has been wanting (F. Jāt. 7). *Paḷavāya vijjātaparihāraṃ kārapesiṃ*, I caused the mare to receive the attentions required by a mare that has foaled (Dh. 242). *Kumārāparihārena vadḍhitattā*, from his being brought up with royal state (Dh. 328). *Mahatā parihārena vadḍhiṃsu*, were brought up with great state (Mah. 135). *Cetiyaṃ tattha kāresi parihāraṃ addāsi ca*, "built a tomb there,

and ordained that it should receive honours" (Mah. 155, Turnour adds from the Tīkā "like unto those conferred on a Cakkavattī"). *Mātari kālakatāya tassā sarīraparihāraṃ katvā*, when his mother died, having paid the last honours to her remains (Das. 22, comp. 1). *Mahatā parihārena mahesitte 'bhisecayi*, with great pomp invested her with the queenship (Mah. 53, comp. lxxxix). *Parivāro mahā āsi parihāro 'va (ca?) rājino*, great was the retinue and the pomp of the king (Mah. 205). *Tassa purisassa mahantaṃ gehaṃ katvā mahāparihāraṃ karotha*, build this person a large house, and treat him with great distinction (Ras. 36). *Attano parihārena bhattaṃ tassa addāpayi*, caused food to be served to him with the same ceremony as himself (Mah. 139). *Tāni bhaṇḍāni dupparihārāni*, these things are difficult to use or keep (Subh.). In the frequently occurring phrase *tassā gabbhaparihāraṃ addāsi* (Dh. 78, 120, Das. 2, 22) *parihāra*, according to Subhūti, means "protection," though in what the protection given to the babe in the womb consisted it is difficult to say. The context sometimes seems to imply that on the wife being discovered to be pregnant some ceremony was performed which was supposed to be a preservative to the child. Subhūti (who explains the phrase by "garbharakṣhādāna") quotes the foll. passage, *tassa accuṇṇha-atistā-atīambilādīparibhogāṃ vaj-jetvā sukkena gabbhaṃ parihariyamānā*, "being tended with great care and kept in comfort on account of her unborn child, avoiding the use of food and drink too hot, too cold or too sour for it." On the other hand, Vjiesinha writes to me, "Gabbhaparihāra is explained in our commentaries as *vedesu vuttanayena gabbhassa dātābhaparihāro*." If this explanation be correct, I must leave the question to Vedic scholars. Ab. 1002 gives also to this word the meaning of *vajjana*, "avoiding," as in Sanskrit; but of this I have not as yet met with any example.

**PARIHĀSO**, Jest, pleasantry [परिहास]. Ab. 176.

**PARIHĀYATI**, To decay, waste, diminish, fall away, deteriorate; to be deprived of, to suffer loss [pass. परिहा]. With instr. *Thāmena p.*, to diminish in strength. With abl. *Saddhammā na parihāyati*, does not fall away from true religion (Dh. 65). *Na pattehi parihāyati*, does not fall away from them (or is not deprived of them) when they

are obtained (Dh. 196). *Iddhito parihāyitvā*, having fallen away from iddhi, viz. lost the power of working miracles (Dh. 143, comp. 254). *Tamhā pi lābhā parihāyati*, is deprived even of this gain (Dh. 372). *Aññatitthiyānam lābhasakkāro parihāyī*, the gains and reputation of other sect-founders diminished (Dh. 340). *Assavanato dhammassa parihāyanti*, from not hearing the Truth they suffer loss (Gog. Ev. 8). *Vīsativassesu cattāro māsā parihāyanti*, out of twenty years there will be four months wanting (Pāt. 91).

**PARIHĪNO** (*p.p.* last), Fallen away from, wasted, decayed, perished, deficient, wanting [परिहीन]. With abl. *Jhānā parihīno*, having fallen away from jhāna, viz. been prematurely roused from it (Dh. 254). *Lābhasakkārato parihīno*, deprived of gain and honour (Dh. 147). *Porāṇakaparihārato parihīnam n'atthi*, nothing of the usual care has been diminished, or is wanting (F. Jāt. 7). *Cirassam parihīnam*, long neglected or fallen into decay (Mah. lxxxvii).

**PARIJĀNANAM**, Knowledge, ascertainment (from next). Dh. 281.

**PARIJĀNĀTI**, To perceive, learn, know exactly [परिज्ञा]. Dh. 378. Ger. *parijānitvā* (Dh. 435). P.f.p. *parijānītabbo* (Dh. 151), *pariññeyyo* (Dh. 435). P.p.p. *pariññāto*.

**PARIJANO**, Attendants, suite [परिजन]. Dh. 392; Ab. 854.

**PARIJAPATI**, To whisper, mutter spells, practise divination [परिजप].

**PĀRIJĀTAKO**, A tree in Indra's heaven, the coral tree or *Erythrina Indica* [पारिजातक]. Ab. 28. Comp. *Pāricchattako*.

**PARIJINNO** (*p.p.*), Worn with age, decrepit, decayed [परिजीर्ण]. Dh. 27. *Parijippahatthisāldā*, ruined elephant stables (Dh. 236). *Parijippabuddhibhāvappatto*, dotting, lit. one who has reached the state of his intellect being decayed (Dh. 378).

**PĀRIJUÑÑAM**, Decay, loss [परि + जूय + च]. *Ñātipārijūññam*, loss of relatives (Par. S.A.).

**PARIKAMMAM**, Preparation, preparatory proceedings or ceremony; getting ready by clearing, cleansing, etc.; dressing, cleansing or perfuming the body [परिकर्म्म]. *Hatthivāhanakappanādimahantam parikammam laddhum*, to make great preparations, such as caparisoning riding elephants, etc. (Dh. 125). *Parikammāni kāretvā*, having

caused the preparatory arrangements to be made (for laying the corner-stone of a thūpa, Mah. 170). *Parikammakatabhūmiyam*, on ground prepared (by clearing, etc.) for the occasion (Mah. 173). *Suparikammakato maṇi*, a well-wrought gem. *Suparikammakatā mattikā*, clay well kneaded or manipulated by the potter (Sām. Sutta). *Pādaparikammam piṭṭhiparikammam*, washing, perfuming, etc., the feet and back (Dh. 189, Ten. J. 34). By the term *kaṣiṇaparikammam* are meant processes by which jhāna is induced, as the choice of a retired spot, the intent gaze upon the kaṣiṇa-maṇḍala, the repetition of formulas, etc. (E. Mon. 271; Jāt. 8; Alw. I. 88, see *Kaṣiṇo*). *Tessam jaṭilānam kaṣiṇaparikammam dīkkhi*, taught those jaṭilas the processes necessary to exercising jhāna (Dh. 131). *Kaṣiṇaparikammam katvā*, having performed the preparatory kaṣiṇa rites (Dh. 270, see also 125, line 15).

**PARIKAPPO**, Inclination, determination [परि-कूप + च]. Cl. Gr. 104.

**PARIKARO**, A girdle [परिकर]. Dh. 220.

**PARIKATHĀ** (*f.*), Story, exposition [परिकथा].

**PARIKHĀ** (*f.*), A trench, ditch [परिक्षा]. Ab. 205; Mah. 210. *Gambhīraparikham nagaram*, a fortress with a deep fosse round it (Dh. 201). *Udakaparikhā*, a moat (Dh. 397).

**PARIKIRANAM**, Strewing about [परिकु + च].

**PARIKITTETI**, To declare, publish [परिकृत]. Mah. 100. P.p.p. *parikittito*, declared, said (Ab. 357).

**PARIKKAMANAM**, A path or approach to or round a house [परिक्रमण]. Pāt. 4, 72.

**PARIKKHAHO** (*adj.*), Investigating, examining, trying [परीक्षक]. Ab. 726.

**PARIKKHĀRO**, Surrounding, retinue; decoration; furnishing; requisite, utensil, apparatus, furniture, household stuff [परिष्कार]. Ab. 439, 970. *Rājaparikkhāro*, royal insignia (Mah. 64). *Nāma-lingaparikkhāro*, the furniture of nouns and their genders, niceties of composition (Alw. I. 64). The *aṭṭha parikkhārā*, or eight requisites of a Buddhist priest, are *patto*, *ticivaram*, *kāyabandhanam*, *vāsi*, *sūci*, *parissavanam*, the bowl, the three robes, the girdle, a razor, a needle, and a water-strainer (Ab. 439; E. Mon. 64; Dh. 134; Ten. J. 120). *Tīpasaparikkhārā* (pl.), articles used by a hermit (Jāt. 8, a waterpot, etc.).

**PARIKKHATI**, To inspect, investigate [परीक्ष].

**PARIKKHATO** (*p.p.*), Prepared, adorned [परिष्कृत]. Ab. 412 (of ground prepared for sacrifice). *Perikkhatāni*, embellishments, fittings, trappings (Jāt. 57).

**PARIKKHAYO**, Loss, ruin, decay, destruction [परिचय]. Dh. 25, 259, 389, 425.

**PARIKKHEPO**, Surrounding, enclosure, fence, covering, circumference, boundary [परिषेप]. *Pā-kāreparikkhepo*, a wall fence (Dh. 78). *Antoparikkhepo rājasyānassa*, within the boundary of the royal garden (Mah. 88). *Navahatthaparikkhepo* (*adj.*), nine cubits in circumference (Mah. 112). *Yojanānam parikkhepo catthāsa ca aṭṭha ca*, its circumference was forty-eight yojanas (Mah. 162). *Perikkhepena nava yojanasatāni*, in circumference 900 yojanas (Kh. 20).

**PARIKKHINO** (*p.p.*), Decayed, wasted, exhausted, extinct, destroyed [परिधीन]. Dh. 17, 73.

**PARIKKHIPATI**, To throw over or around, to surround, to go round, encircle; to put into [परिचिप]. *Gloam parikkhipitvā*, encircling its neck (Ten J. 111). *Parikkhipitvā bhogehi*, encircling him with its folds (Mah. 255). *Saram parikkhipi*, made the circuit of the lake (Mah. 63). *Corageho parikkhipitvā*, having thrown him into prison (Dh. 158). Dh. 115, 233; F. Jāt. 6. Caus. *parikkhipāpeti*. *Sāṇḍāpāram parikkhipāpetvā*, having caused a curtain to be thrown round them (Dh. 328). *Kuntam parikkhipāpetvā cetiyam tattha kārayi*, he built there a shrine enclosing the lance (Mah. 160). P.p.p. *parikkhitto*, thrown round; surrounded, fenced (Ab. 746). *Tehi parikkhittābhāvam hatvā*, finding himself hemmed in by them on every side (Dh. 298). Mah. 163.

**PARILĀHO**, Burning, fever; grief, pain, distress [परिदाह]. *Duvidho parilāho kalyāṇo cetāsiko*, suffering is twofold, physical and mental (Dh. 280). *Sartraparilāho*, bodily pain (Ditto). Pāt. 15.

**PARIMADDANAM**, **PARIMADDO**, Crushing, kneading; rubbing the body, shampooing [परिमर्दन, परिमर्द].

**PARIMADDATI**, To go beyond, to excel [परिमृद्]. *Sabbam Saṅgajassā samayam parimadditvā*, having got beyond all S.'s learning (Dh. 121, i.e. learnt all that S. could teach them).

**PARIMAJJATI**, To touch, stroke, handle; to cleanse, polish [परिमुञ्ज]. Dh. 70. *Suvarāṇāni hatthena parimajjiya*, manipulating the gold (Mah. 119). B. Lot. 569.

**PARIMALO**, Fragrance [परिमल]. Ab. 145.

**PARIMĀNAM**, Measure, extent, duration [परिमाण]. *Catusaṭṭhi bhāṇavāraparimāṇaṁ tanti*, a sacred text of the extent of sixty-four bhāṇavāras (Alw. I. v). *Parimāṇato* (*adv.*), in size (Mah. 68).

**PARIMANĀLO** (*adj.*), Circular, round, spreading around, covering entirely [परिमण्डल]. Pāt. 20, 22; B. Lot. 596. *Chāyā parimaṇḍalā thitā*, the tree's shadow remained circular, i.e. as if the sun was still overhead, whereas it was late in the afternoon (Jāt. 58). *Parimaṇḍalam*, a sphere, ball, globe, circle, circumference (F. Jāt. 5). *Chattimsayojanaparimaṇḍalo* (*adj.*), thirty-three yojanas in circumference (Jāt. 57).

**PARIMĀRETI** (*caus.*), To cause to die [caus. परिमृ].

**PARIMASATI**, To touch, stroke [परिमुञ्ज]. B. Lot. 569.

**PARIMEYYO** (*p.f.p.*), Measurable [परिमेय]. Cl. Gr. 144.

**PARIMITO** (*p.p.*), Measured, limited, moderate [परिमित]. Kh. 21.

**PĀRIMO** (*adj.*), Further, opposite [पार + इम]. *Gaṅgāya pārimaṇḍale*, on the opposite side of the river (Mah. 62; *pārimattre*, Par. S. 16).

**PARIMOCANAM**, Release (from next).

**PARIMOCETI** (*caus.*), To release [परि + मोचयति]. Jāt. 28.

**PARIMUCCATI**, To be released, escape [परिमुञ्चते]. Dh. 51, 403. P.p.p. *parimutto* (Gog. Ev. 44).

**PARIMUKHAM** (*adv.*), In front, before [परिमुखम्]. *Parimukham satim upaṭṭhahanto*, "placing memory directly before him" (Vij.), i.e. having his intelligence or consciousness active and lively.

**PARIMUTTI** (*f.*), Release [from परिमुञ्च].

**PARINĀHO**, Breadth, extent, compass [परिणाह]. Ab. 295.

**PARINAMATI**, To stoop? [परिणम]. Caus. *pariṇāmeti*. *Aṭṭha sālābhāṭṭāni saṅghassa pariṇāmayi*, set apart eight portions of food for the priests (Mah. 162). To divert to one's own use, appropriate (Pāt. 11, 18).

**PARINĀMO**, Change, alteration; issue, event, termination; digestion [परिणाम]. *Sammāpariṇāmanam gaccheyya*, should become thoroughly digested.

**PARINATO** (*p.p.p. pariṇamati*), Ripe, mature [परिणत]. Ab. 745, 1017. *Gabbho pariṇato*, the



fœtus in advanced pregnancy (Mah. 57). Of an egg ready to be hatched (Ten J. 111). *Paripatadumam*, a full-blown lotus (Ten J. 119).

**PARINĀYAKO**, Governor, chief, prince [परिणायक]. Mah. 63. The eldest son of a Cakkavatti monarch is called a *parināyaka*, and is one of the seven ratanas of the empire (B. Lot. 580; Man. B. 127). *Saṅghaparināyako*, a chief of the priesthood, an aged or eminent priest (Par. 5).

**PARINAYO**, Marriage [परिणय]. Ab. 318.

**PARINETI**, To lead, guide, rule [परिणीति].

**PARINIBBĀNĀM**, Attainment of Nirvāṇa, extinction, annihilation [परिनिर्वाण]. This term is used only of the attainment of *khandhanibbāna*, or the annihilation of being (see *Nibbāna*). When used with reference to an Arhat, it may be translated by "death," since the death and the annihilation of the Arhat are one and the same thing. *Parinibbānāmañcamhi nipanno lokanāyako*, when the lord of all worlds lay on the bed of death, or the couch on which he attained Nirvāṇa (Mah. 47, 108). *Parinibbānagato pi*, even after his death, lit. even when he had attained annihilation (Mah. 109). *Parinibbānakāle*, as his death drew nigh (Dh. 376, comp. 333). At Dh. 308 the Arhat Santati says to Buddha, *parinibbānam me anujānātha*, "allow me to die." At Dh. 299 the great Arhat apostle Moggallāna's death is called *parinibbāna*. *Attīte dasame vasse Kāśāsokassa rājino sambuddhaparinibbānaṃ evaṃ vassasatam ahu*, thus at the end of the tenth year of king Kāśāsoka a century had elapsed since the death of Buddha (Mah. 15). The Buddhist era is reckoned from the death of Gotama Buddha, B.C. 543; thus the present year (1874) is the 2417th of the Buddhist era. For the terms *kilesaparinibbāna* and *khandhaparinibbāna*, which mean "annihilation of human passion" and "annihilation of being" respectively, see art. *Nibbāna*, pp. 267 (2), 272 (1), and Dh. 350. *Mahāparinibbānam* means the death of Gotama Buddha. See *Parinibbāyati*.

**PARINIBBĀNIKO** (*adj.*), Tending or conducive to Nirvāṇa (last + इक).

**PARINIBBĀPETI** (*caus. parinibbāyati*), To cause to attain Nirvāṇa (B. Lot. 376, here it is used of Arhatship).

**PARINIBBĀYATI**, and **PARINIBBĀTI**, To be extinguished; to attain Nirvāṇa or the extinction of being; to attain Arhatship [परि + निर्वा].

*Yathā sarapaṃ adittam vārinā parinibbāye*, as a burning house may be extinguished with water (Das. 6, opt. *parinibbāye* with *ā* shortened metri causa). Used of the death of an Arhat (see *Parinibbānam*). *Parinibbanti andasavā*, Arhats are freed from existence (Dh. 23). At Dh. 333 Buddha says, *dhikkhave ito catumāsaccayena parinibbāyissami*, "priests, at the end of four months I shall attain Nirvāṇa." At Dh. 299 the Arhat apostle Moggallāna says to Buddha, *dhante parinibbāyissāmi*, "Lord, I am going to die." Of the Arhat Sānu (Dh. 405). Of the Arhat Santati (Dh. 309). Of the Arhat nun Saṅghamittā (Mah. 126). The death of Buddha is sometimes spoken of in the following words, *anupādisesāya nibbānadhātuyā parinibbāyī*, or *parinibbuto*, he attained the extinction of being through that element of Nirvāṇa in which no trace of the skandhas remains (B. Lot. 335; Jāt. 28).

**PARINIBBĀYĪ** (*adj.*), One who attains Nirvāṇa or the extinction of being [परि + निर्वा + इ]. *Antarāparinibbāyī* is an Anāgāmin who, having been re-born in the Suddhāvāsa heavens, dies (and attains annihilation) before half the term of his life as a Suddhāvāsa is completed: *antarāparinibbāyī ti yathā katthaci suddhāvāsabhāve uppijjitā dyuvemajjham appatvā parinibbāyati* (Vij.).

**PARINIBBUTO** (*p.p.*), Extinguished, extinct; having attained Nirvāṇa or the annihilation of being, (of an arhat) dead [परि + निर्वृत]. This word is regularly used as the p.p. of *parinibbāyati*, partly from a confusion between the roots वा and वृ, and partly no doubt to reserve the form *parinibbāna* exclusively for the noun. *Lokantīhe sattāhaparinibbuto*, when the saviour of the world had been seven days dead (Mah. 11). At Mah. 38 it is said of the arhat Tissa, *ākaṃhamhi nidditvā tejo dhātuvāseṇa so yathārucim adhiṭṭhāya sarīraṃ parinibbuto*, seated in the air, by the power of fire kammaṭṭhāna, having willed his body as he pleased, he attained the annihilation of being: Subh. sends me the Tīkā's comment as follows: *tejokasiṇāpārammaṇapādakajhānavasena atteno sarīraṃ yathārucim māmsādāni jhāyantaṃ na aṭṭhāmi evaṃ adhiṭṭhāya parinibbuto ti attho*, "by the power of jhāna based on the foundation of *tejo-kasiṇa* (see *Kasiṇa*), having willed his body as he liked, saying, Let my flesh, muscles, etc., be consumed, and not my bones, he attained Nirvāṇa."

(comp. the parallel passage at Dh. 309). *Evam Bodhisatto imāya gāthāya suriyam namassitvā dutiyagāthāya atthe parinibbute buddhe c'eva buddhagūṇe ca namassati*, thus the B. having in this stanza saluted the sun, in the second stanza salutes the past Buddhas who are dead and gone, and their virtues (Ten J. 47). For *te loke parinibbutā* at Dh. 16, see p. 270 (1), art. *Nibbānam*. B. Int. 590; Lot. 335. At Dh. 278 and B. Lot. 376 *parinibbuta* is used of the attainment of Arhatship.

**PARINITTITO** (*p.p.*), Accomplished [परिनिष्ठित]. Dh. 264.

**PARIÑÑĀ** (*f.*), Exact knowledge, ascertainment [परिज्ञा]. Dh. 413. At Dh. 281 it is said that there are three *pariññās* that the Buddhist monk should have concerning his food, viz., first, he must know the exact nature of his food, whether broth, rice, etc.; secondly, while eating he must have a conviction of the vileness and impurity of material food; thirdly, he must have the consciousness which consists in the rejection of all pleasure in eating (see Alw. N. 76): these three are called *ñāpāriññā*, *tīraṇapāriññā*, and *pahānapāriññā* respectively.

**PARIÑÑĀTO** (*p.p. pariññāti*), Well understood, exactly known [परिज्ञात]. *Pariññātabhojanam*, food understood according to the three *pariññās*. *Pariññātabhojano* (*adj.*), one who lives on *pariññātabhojana*, who takes the right view of the food he eats (Dh. 17, see last).

**PARIÑÑEYYO**, see *Parijānti*.

**PARIPĀCANIYO** (*adj.*), Bringing to maturity, accomplishing (from *paripāceti*). There are five *vimutti-paripācaniyā saññās*, or perceptions which bring about Arhatship, *aniccasaññā*, *anicce dukkhasaññā*, *dukkhe anattasaññā*, *pahānasaññā*, *virāgasaññā* (B. Lot. 832).

**PARIPĀCANO** (*adj.*), Bringing to maturity, completing, achieving [परिपाचन]. Jāt. 25.

**PARIPĀCETI** (*caus.*), To bring to maturity, to perfect, complete [*caus. परि + पच्*]. *Anante bodhisambhāre paripācesi*, brought to perfection the vast constituents of supreme knowledge (i.e. the *pāramitās*, Jāt. 1). *Te paripācayam*, "maturing them, viz. preparing their minds to receive the truth" (Vij. Mah. 2; comp. Att. 200). At Pāt. 89 it is used in the sense of "inducing, leading up to, persuading;" and at p. 13 *bhikkhuniparipācitam*, "a present obtained on the persuasion of a nun."

**PARIPAKKO** (*p.p.*), Fully ripe [परिपक्व]. *Paripakko vayo*, mature age (Dh. 46). *Paripakkamā ñāṇam*, matured knowledge (Dh. 203). *Paripakkāni nigrodhaphalāni*, ripe banyan fruits (Ten. J. 108).

**PARIPĀKO**, Maturity, perfection [परिपाक]. *Ñāpāparipāko*, maturity of knowledge (Dh. 203). *Paripākagataṃ ñāṇam*, matured knowledge (Dh. 120). *Paripākagatañño*, one whose knowledge is matured (Ten J. 119). Of an egg fully formed and ready to be laid (Ten J. 111).

**PARIPĀLETI** (*caus.*), To protect, guard [परिपालयति]. *P.p.p. paripālito* (Mah. 54).

**PARIPANHATI**, To weigh, compare (Vij.), consider. Pāt. 17. *Paripāhitabban ti cintetabban tulayitabban* (Pāt. 92).

**PARIPANTHĪ** (*m.*), An enemy [परिपन्थिन्]. Ab. 344.

**PARIPANTHO**, That which stands in the way, an obstacle, hindrance, annoyance, danger, misfortune [परि + पन्थिन्]. *Magge paripantho atthi*, the road is a dangerous one, lit. there is danger in the road (Dh. 85). *Etasmiṃ thāne kāsāvaṃ pārupitvā nisinnassa santikā paripanthena bhavitabban*, the man who sits in that place wearing a yellow robe must be a dangerous fellow, lit. there must be danger from the man who... (Dh. 115). *Udake paripanthena bhavitabban*, there must be something that frightens them in the water (Ten J. 26). *Sacākaṃ imehi saddhiṃ manussapathe vasissāmi paripantho me bhavissati*, if I live with them amid the haunts of men I shall meet with an accident, or I shall get into danger (Ten J. 112). At Ten J. 100, line 3, we have, "I have seen a terrible and evil dream, portending some misfortune either to my four sons, or to king Dhatarattha or to myself." *Dīghajātīkaparipantho hoti makkhikaparipantho 'va hoti*, there is danger from snakes, annoyance from flies (Ten J. 99). *N'atthi te paripantho*, you have nothing to fear (Ten J. 100). *Manussāvāso saparipantho*, living in human society is dangerous to you (Dh. 109). *Dīghajātīkādīparipantho avijjamāne*, if they (the eggs) meet with no accident from snakes and other vermin (Ten J. 111, comp. 100, line 9).

**PARIPATATI**, To fall down [परिपत]. Alw. I. 75.

**PARIPHANDATI**, To tremble, quiver, throb, totter [परिषण्ड]. Dh. 7.

**PARIPLAVO** (*adj.*), Unsteady, wavering [परिप्लव]. Dh. 7.

**PARIPPHARATI**, To fill, cause to be pervaded by [परि + स्पर्श]. *Imam kḍyaṃ sukheṇa parippharati* (Sām. S.).

**PARIPPHOSAKO** (*adj.*), Besprinkled, moistened all round [from मुष् with परि]. *Paripphosakaṃ paripphosakaṃ saṇṇeyya*, should mould the clay while it is being sprinkled (Sām. S., of a potter, the comment says *siñcitvā siñcitvā*).

**PARIPPHUṬO** (*p.p.p. last*), Filled in every part, permeated, pervaded [परिस्फुट].

**PARIPUCCHĀ** (*f.*), Questioning, interrogation [परिपृच्छ]. Pât. xxiii.

**PARIPUCCHATI**, To question, inquire about [परिमृच्छ]. Pât. 17, 92.

**PARIPUCCHITĀ** (*m.*), one who questions or inquires [परिमृच्छ + तु].

**PARIPUNNO** (*p.p.p. paripūrati*), Full, complete, perfect, fulfilled [परिपूर्य]. Alw. I. 92. *Paripupṇavāsativasso*, who is full twenty years of age (Kamm. 5). *Paripupṇavasso*, whose years are completed, viz. old enough for ordination (Dh. 405). *Paripupṇaṃ te pattaccavaraṃ*, have you your bowl and robes complete? (Kamm. 5). *Mayhaṃ cīvaraparipupṇaṃ*, I have a complete set of robes (Dh. 198, 405). *Aparipupṇamanoratho*, whose wish is not fulfilled (Att. 205). *Paripupṇagabbhā* (*f.*), ready to be delivered, lit. whose foetus is fully formed (Jât. 52).

**PARIPŪRAKO** (*adj.*), Fulfilling [परिपूरक].

**PARIPŪRATI**, To be completely full; to be fulfilled, to become perfect [परिपू]. *Paññā na paripūrati*, his wisdom never ripens (Dh. 7). *Sakalasārīraṃ pītiyā paripūri*, his whole frame was filled with joy (Dh. 97). Fut. *paripūrissati* (Dh. 201). P.p.p. *paripupṇo*. Caus. *paripūreti*, to fill (Kh. 11). *Kusalāṃ p.*, fills up the measure of his good works (Dh. 380). P.p.p. *paripūrīto* (Att. 214). P.pr. pass. of the caus. *paripūriyamāno* (Dh. 201).

**PĀRIPŪRĪ** (*f.*), Accomplishment, fulfilment, perfection [from परिपू]. *No c'assa pāripūri*, if it be not complete (Pât. 7). *Ūnassa pāripūriyā*, for completing what is deficient (Pât. 8). *Pāripūriṃ gacchati*, to come to perfection, be completed or fulfilled (Dh. 91).

**PARIRAKKHATI**, To preserve, retain, maintain, keep up [परिरक्ष]. Mah. 219, 241; Jât. 20.

**PARIRUNDHATI**, To beset, plot against [परि + रञ्ज]. Alw. N. 3 (*gāmaṇi nigamaṇi ca*, where

D'Alwis has "circumvents," and Coomaraswamy "plotting"). P.p.p. *pariruddho*. *Arhi pariruddho*, beset by foes (Jât. 5).

**PARISĀ** (*f.*), Assembly, suite, congregation, company [परिषद्]. Ab. 414. *Parisaṃ vigayha*, having entered the assembly (F. Jât. 11). *Parisagato*, having entered a company or assembly. The *catasso parisā* (or *catuparisaṃ*), or the four classes of Buddha's disciples, are *bhikkhā*, *bhikkhuniyo*, *upāsakā*, and *upāsikā*, monks, nuns, lay disciples, and female devotees (Ab. 415). The eight *parisā* are *khattiyaparisa*, *brāhmaṇaparisa*, *gahapatiparisa*, *samapaparisa*, *cātummahārājika-parisa*, *tāvatisāparisa*, *māraparisa*, *brahmaparisa*, or kshatriyas, brahmins, householders, Buddhist monks, Cātummahārājika angels, Tāvatisā angels, Māra angels, and Brahma angels (see *Māro*). In the Tipiṭaka texts a locative *parisatim* frequently occurs: it is the Sanskrit loc. with *anuvāra* added.

**PĀRISAJJO** (*adj.*), Belonging to an assembly [परिषज्]. See *Brahmapārisajjo*.

**PARISAKKANAM**, Going about. *Bhikkhūnaṃ alldbhāya parisakkanddikāni aṭṭha aṅgaṇi*, eight evil practices, the first of which is going about to injure the priests (Pât. 61). Dh. 147, 331.

**PARISAKKATI**, To go about (with a wicked purpose). With dat. *Mayhaṃ vadhāya parisakkati*, goes about to slay me (Dh. 331). *Saṅghabhedhāya parisakkanto*, going about to cause divisions among the priests (Ditto). See *Sakkati*.

**PARISAMATTO** (*p.p.p.*), Finished [परिसमाप्त]. Att. 214.

**PARISAMBĀHATI**, To stroke, rub [परि + संवाह]. Dh. 245.

**PARISAMVUTO** (*p.p.p.*), Restrained or guarded on all sides [परि + संवृत्]. Dh. 42.

**PARISANDETI** (*caus.*), To drench [परि + संदधति]. Comp. *Abhisandeti* and *Parisaṇno*.

**PARISAṆKĀ** (*f.*), Suspicion, misgiving [परि-शङ्क + का]. Pât. 108; Att. 213.

**PARISAṆKATI**, To suspect [परिशङ्क]. Dh. 115. *Parisaṇkito*, suspecting (Dh. 396), also suspected. *Aparisaṇkito*, unsuspected (Pât. 72).

**PARISANNO** (*p.p.p.*), Drenched [परि + संन]. *Sukheṇa parisanno*, filled with joy.

**PARISAPPATI**, To run to and fro, to creep about [परिस्पृष्]. Dh. 61; Mah. 137.

**PARISARO** (*adj.*), Neighbourhood, border [परि-सर]. Ab. 190.

**PARISATIM**, see *Parisd.*

**PARISIÑCATI**, To sprinkle all over, bathe [परि-चिच]. *Gattāni* (Mah. 33).

**PARISODHETI** (*caus.*), To purify [परिशोधयति]. *Ājīvaṃ parisodhayi*, cleansed his life, lived a holy life (Dh. 87). *Abhiññāya cittaṃ parisodheti*, cleanses his heart from covetousness (Sām. S.). *Imissā dahardya kammaṃ parisodhaya*, make pure the action of this young woman, viz. show her innocence (Dh. 328).

**PARISSAJATI**, To embrace [परिष्वज्ज]. Dh. 207, 246.

**PARISSĀMO**, Fatigue, exertion [परिश्रम, परिश्राम]. Ab. 914. *Migavaṃ parissāmo*, hunting is the best exercise (Att. 199).

**PARISSAṄGO**, Embrace [परिष्वङ्ग].

**PARISSĀVANAM**, A water strainer [परिक्षावण]. Used by Buddhist priests to strain water through before drinking it, lest they should inadvertently destroy the lives of insects that it might contain. Ab. 439; Mah. 220, 231; Att. 91, 212; Jāt. 65.

**PARISSĀVETI** (*caus.*), To strain or filter [caus. परिचु]. Mah. 231; Dh. 132. *Parissāvitattam*, circumstance of having been strained (Dh. 275, it is the p.p.p. caus. with termination ख्).

**PARISSAYAM**, A danger, risk. Dh. 58. I have met with it also in Pirit, and in Par. S. A., and in Khaggavisāna S. (*parissayānam sahitā*, one who endures dangers). Can it be from सु with परि?

**PĀRISUDDHI** (*f.*), Purity, perfection, freedom from blame, innocence [परिशुद्धि, compare *Pāripāṭi*]. "*Chandapārisuddhi* is a dvandva compound meaning consent and purity: the priests must obtain the consent of the absentees as well as his assurance that he is innocent of an expiatory offence, before they hold the uposatha meeting" (Vij., see Pāt. I). For the *catupārisuddhisīlāṃ*, or four precepts of purity, see *Catusaṃvarasīlāṃ* (E. Mon. 31; Dh. 115, 380, 422).

**PARISUDDHO** (*p.p.p.*), Pure, clear; innocent, pure, holy; perfect, intact [परिशुद्ध]. Dh. 414; Alw. I. 92. *Cando parisuddho*, the unclouded moon (Jāt. 27). *Cittaṃ parisuddhaṃ*, a pure heart or mind (B. Lot. 865). *Panca sīlāni parisuddhāni katvā rakkhati*, keeps the five precepts pure and unbroken (Dh. 416). *Parisuddhagatto*,

having perfect limbs (B. Lot. 401). *Parisuddho antardāyikehi dhammehi*, free from disqualifications (Kamm. 7). *Parisuddhabhāvaṃ patitthāpeṣi*, established her innocence (Dh. 328).

**PARISUSSATI**, To dry up, waste away [परिशुष्].

**PARITĀPANAM**, Tormenting, afflicting (from caus. परितप).

**PARITĀPO**, Heat, fever, inflammation; anguish, grief, suffering [परिताप]. Ab. 328; Att. 207.

**PARITASSANĀ** (*f.*), Fear, hesitation (from next).

**PARITASSATI**, To tremble, be afraid [परि + चस्]. Dh. 71. P.p.p. *paritasito*, fearful, trembling.

**PARITASSI** (*adj.*), Trembling [परिचासिन्].

**PARITO** (*adv.*), Around, on every side, everywhere [परितस्]. Ab. 1146. With acc. (Mah. 153).

**PARITOSANAM**, Satisfying [परितोषण]. Ab. 887.

**PARITOSETI** (*caus.*), To satisfy, please, gratify [परितोषयति]. Mah. 256.

**PARITOSIKO** (*adj.*), Gratifying, rewarding [परितोष + इक्]. *Sahasāṃ paritosikaṃ dhanam*, a thousand pounds as a reward (Att. 214).

**PARITTĀ** (*f.*) and **PARITTAM**, Protection, defence [परित्ता, comp. nouns like चमत्ता]. *Katā me parittā*, my protection is secured. At Ten J. 47 the peacock king is said to have secured immunity from danger by reciting the beautiful stanzas in which he invokes the protection of the sun god, the Arhats and the Buddhas. There is a collection called *Parittam*, or Protection (Sinhalese *Pirit*), which consists of the peacock's hymn and a number of short hymns and sermons of a similar character taken from the Tipiṭaka. It is publicly read on certain occasions with a view to warding off the influence of evil spirits (*amanussa*, *yakkha*, *bhūta*, etc.). It is of course not one of the Tipiṭaka books, and is probably quite a modern compilation. There are several versions of it, some containing more hymns than others. The term Exorcism, with which it has been labelled, is a ridiculous misnomer. The original form of the word is no doubt the fem. *parittā*; at Ten J. 49, last line, we have the neuter (*imassa parittassa*), and at Ab. 1029. *Parittaggaṃ*, a hall in a monastery set apart for reading the *parittā* (Att. 11, 191, see *Aggaṃ*, 2). *Parittasuttaṃ*, a string for defence, a charmed thread (Mah. 48). E. Mon. 240.

**PARITTĀBHO** (*adj.*), Of minor brilliancy [परि-ताम]. The *Parittābhā devā* are the inhabitants

- of the fourth Brahmaloṇa (Man. B. 26; B. Int. 611).
- PARITAKO** (*adj.*), Lesser, small, limited, brief [परित्त + क]. Dh. 227, 254, 396.
- PARITTĀNAM**, Protection, defence, warding off [परिचाय]. Ab. 1029. *Dukkha-parittānam kṛtūṃ*, to ward off woe (Dh. 259). *Saraparittānam*, a spell to ward off arrows (Br. J. S.)
- PARITTĀSO**, Fear, dread, anxiety [परिचास]. Dh. 274.
- PARITTASUBHO** (*adj.*), Of lesser beauty (or purity, or goodness?). [परित्त + शुभ]. The *Parittasubhā devā* are the inhabitants of the seventh Brahma heaven (Man. B. 26; B. Int. 612).
- PARITTATTAṀ**, Smallness [next + त्व]. Dh. 165.
- PARITTO** (*p.p.*), Small, brief, limited [परित्त]. Ab. 704, 1029. *Rati parittā*, brief enjoyment (Dh. 396). *Parittam jhānam*, minor or inferior degree of ecstatic meditation (Gog. Ev. 18). *Parittatṭhakathā*, a compendious commentary (Mah. 251).
- PARIVACCHAṀ**, Preparation (Vij.).
- PARIVĀDINĪ** (*f.*), A lute of seven strings [परिवादिनी]. Ab. 138.
- PARIVĀDO**, Censure, reproach, accusation, de- traction [परिवाद]. Ab. 120.
- PARIVAJJANAM**, Forsaking, avoidance [परिवर्जन]. Das. 43.
- PARIVAJJETI** (*caus.*), To avoid, abstain from, reject, forsake, put away [परिवर्जयति]. *Pāpāni p.*, put away sin (Dh. 22, 47). *Ārakā parivajjetvā*, casting far from him (of a sin). Dh. 97, 380.
- PARIVANṆETI**, To describe, to praise [परिवर्णयति]. Kh. 7.
- PARIVĀRAKO** (*adj.*), Accompanying, forming a retinue (from next). Dh. 129, 142.
- PARIVĀRETI** (*caus.*), To surround, escort, accompany, attend upon [परिवारयति]. Mah. 29, 194; Ten J. 112. *Tassa vasaṇatṭhānam parivāresuṃ*, surrounded his dwelling (Dh. 298, in order to seize him, comp. Mah. 255, Ten J. 29). *Bhūñja ca piva ca parivārehi ca*, eat, drink, and enjoy yourself (Raṭṭh. S., the comment is somewhat obscure, but I think the word means "surround yourself with your boon companions"). P.p.p. *parivārito* (Mah. 153). *Tamassa parivārito*, shrouded in darkness (Dh. 175).
- PARIVĀRO**, Covering; a scabbard; entourage, re-

tinue, following, pomp [परिवार]. Ab. 854. *Me- hantena parivārena pesesi*, sent her forth with great pomp (Jāt. 52). The last book of the Vinaya is called *Parivāro* or *Parivārapāṭho*, the Appendix: it is a sort of resumé and index (*mātikā*) of the preceding books (E. Mon. 8, 168; Alw. I. 61, 63; Pāt. 69).

- PARIVASATI**, To dwell [परि + वसति]. P.p.p. *parivutṭho*.
- PARIVĀSETI** (*caus.*), To put on a robe so as to cover the whole body [परि + वासयति]. Pāt. 20.
- PARIVĀSITO** (*p.p.*), Perfumed [p.p.p. परि + वास]. Jāt. 51.
- PARIVĀSO**, Living apart, being put under restraint, one of the ecclesiastical punishments [परिवास]. Pāt. 6, 64, 68, 74. Vij. renders it "penal discipline."
- PARIVĀTO**, Blown upon [परि + वात].
- PĀRIVATṬAKAM**, A robe (*civaram*) lent to a priest and returned by him after a period [परिवर्त + क]. Pāt. 8, 78.
- PARIVATṬAM**, An embrace [परिवृत्त].
- PARIVATTANAM**, Inverting, changing; exchange, barter [परिवर्तन]. Pāt. 80.
- PARIVATTATI**, To turn, to turn round, to be changed; to place oneself; to be whirled about, revolve [परिवृत्त]. *Haṃso viravanto parivattitvā tesam pādamaṇḍale yeva pati*, the swan rolling over with a shriek fell at their feet (Dh. 416, comp. 329). *Bhūmiyaṃ parivattamānā*, rolling herself on the ground (Att. 218). *Parivattitvā nipaṇṇo*, turning himself as he lay (Dh. 96). *Māgadhi-kabbhāsaṃ na parivattati*, the M. language undergoes no change (Alw. I. cvii). *So nātidāre n'accāsaṇṇe dāsaṇṇa parivattati*, he places himself neither too far from his seat nor too near (Brahmāy. S.). *Kulācakkhaṃ viya parivatti*, whirled round like a potter's wheel (Jāt. 64).
- PARIVATTETI** (*caus. last*), To turn over, roll; to change; to repeat; to exchange [परिवर्तयति]. *Thambhe parivattiya ṭhapāpayi*, set up the pillars in a different order, re-arranged them (Mah. 232). *Saññaṃ parivattayā*, altered or transposed the principal word (F. Jāt. 11). *Matam parivatteti*, recites a creed (Mah. 250). *Mantam p.*, to repeat a spell or incantation (Dh. 158, 163). *Patte parivattetvā parivattetvā gaṇhanti*, "shift the bowls from hand to hand" (Dh. 178). *Parivattetvā parivattetvā*, turning it over and over (Dh. 187).

- Parivattetvā*, turning the honeycomb over (Dh. 107). *Bhikkhuniyā saddhim cīvaram parivattetvā*, exchanging dresses with another priestess (Pāt. 102, 82). *Suttāni parivattesi Sīhaldya niruttiyā*, translated the Discourses according to the Sinhalese grammatical rules, i.e. translated them into Sinhalese (Mah. 247, comp. 251, 253).
- PARIVATṬHABBO** (*p.f.p. parivasati*), That must dwell apart [परि + वसत्त्व]. *Tena bhikkhund parivaṭṭhabbam*, parivāsa must be undergone by that priest (Pāt. 6).
- PARIVATTO**, Change, exchange, return [परिवर्त]. Return of a deposit (Ab. 472). *Lahuparivattam kko cittam vuttam Bhagavatā*, the Blessed One has declared the heart to be easily perverted (Pāt. xxxii).
- PARIVATṬO**, Circle, succession, revolution [परिवर्त]. *Mahantam nātiparivaṭṭam pahāya*, forsaking a great circle of relatives (Dh. 392). *Yāva settam kulaparivaṭṭā*, for seven generations back (Dh. 120; Ras. 72). *Cha rājaparivaṭṭā gatā*, six successive kings passed away (Ten J. 51, 114).
- PARIVENAṂ**, A hermit's cell, the cell or hut forming a monk's private chamber in a Buddhist monastery. *Saṅghamajjhā apakkamma attano parivenaṁ agamāsi*, departing from the assembly retired to his own chamber (F. Jāt. 46). *Mama vihāro mama parivenaṁ*, this is my monastery, this is my cell (Dh. 281). *Vihāro dvādasaparivenaṁ*, a monastery of twelve cells, viz. accommodating twelve monks (Mah. 206). *Silāpassaya-parivenaṁ Tissārāma upaṭṭhahum*, nursed him at the Tissārāma monastery in the Silāpassaya cell (Mah. 132). *Parivenavihāro* evidently means a monastery provided with cells for the monks (Att. 201). I see no reason for supposing with D'Alwis that *parivena* ever means a college (Att. 64, 115).
- PARIVESANAṂ**, and **-NĀ** (*f.*), Distribution of food; attendance, surrounding [परिवेषण]. Mah. 24; Dh. 168. *Buddhassa parivesane*, in attendance on the Buddha (Jāt. 26).
- PARIVESO**, A halo round the sun or moon [परिवेष]. Ab. 65.
- PARIVETHETI** (*caus.*), To envelop [परिवेष्ट].
- PARIVIMAṂSATI**, To examine, search. Dh. 424.
- PARIVISATI**, To present, offer food, wait upon [परिविष्ट]. *Paṇṭen' dhārena parivisitvā*, serving him with savoury food (Dh. 81). *Sakkaccaṁ pari-*

*visi*, showed him every attention (Dh. 98). Dh. 136, 168, 244.

**PARIVITAKKETI**, To reflect [परि + वि + तर्क]. Dh. 145.

**PARIVITAKKO**, Thought, reflection [परि + वि + तर्क]. Ten. J. 55. *Cetoparivitakko*, mental reflection. *Evam cetaso parivitakko udapādi*, a consideration presented itself to my mind as follows (Alw. I. 93).

**PARIVUTO** (*p.p.p.*), Surrounded, attended, accompanied [परिवृत]. Alw. I. 74; Dh. 94; F. Jāt. 17.

**PARIVUṬṬHO**, and **-TṬHO** (*p.p.p. parivasati*), Dwelt apart [p.p.p. परि + वस]. *Parivuṭṭhaparivāso*, one who has undergone parivāsa (Pāt. 6).

**PARIYĀDĀNAṂ**, Taking up, using up, finishing [पर्यादा + ण]. *Purimass' upādānassa pariyāddā*, from the original fuel being used up (Alw. N. 37). *Uddham jīvitapariyāddā*, after the term or end of life (Alw. N. 51). *Yaṁkiñcīti anavasesapariyāddānavacanam*, yaṁkiñci is a word that includes everything (Dh. 288).

**PARIYĀDĀTI**, To seize, lay hold of [पर्यादा]. At Dh. 85 it is said of woman's voice, *purisassa cittam pariyāddāya tiṭṭhati*, "it makes a deep impression on men's hearts." *Vyāpādo cittam pariyāddāya tiṭṭhati*, malice possesses his heart. Inf. *pariyāddtum*.

**PARIYAṆKO**, another form of *pallaṅko*. I have only met with it at Sen. K. 333.

**PARIYANTAVĀ** (*adj.*), Discriminating, accurate [पर्यन्त + वत्]. *Pariyantavattī vācā*, discriminating speech (comment on Br. J. S. A. says *paricchedam dassetvā dassetvā yathā 'ssā paricchedo paññāyati evam bhāsati*).

**PARIYANTO**, Boundary, border, limit, term, end [पर्यन्त]. Ab. 714. *Visayapariyantam gantvā*, proceeding to the frontier of his dominions (Alw. I. 79). *Parisapariyante* (*loc.*) *nisīdi*, sat down in the outer circle of the congregation (Dh. 79, comp. 412). *Bhavapariyante jhito*, standing at the utmost verge of existence, viz. about to attain Nirvāṇa or the extinction of being (Ten. J. 119, of an Arhat). *Sabbapariyante*, at the end of all, lastly (Alw. I. 80). *Sapariyanto अपariyanto*, limited and unlimited (Man. B. 492). *Samuddapariyanto*, ocean-girt (Mah. 35, comp. B. Lot. 581). *Udaka-pariyantam katvā mahāpaṭṭhavi kampi*, the great earth quaked to its ocean boundary.



**PARIYĀPANNO** (*p.p.p.*), Included, contained, belonging to [परि + आ + पन्न = पद्]. Ab. 742. *Pātimokkhapariyāpannāni sikkhūpaddāni*, the precepts contained in the Pātimokkha (Pāt. 74, 5). *Dhammo suttapariyāpanno*, doctrine contained in Suttas (Pāt. 17).

**PARIYĀPUNĀTI**, To learn thoroughly, to learn by heart, to master [पर्याप्]. *Anujānāmi bhikkhave sakāya niruttīyā Buddhavacanāni pariyāpunitum*, priests, I permit you to learn the word of Buddha in the language appropriate to it, i.e. Pāli (Pāt. xlii). *Tiracchūnavijjā p.*, to learn a low art, e.g. divination (Pāt. 108). Dh. 90. P.f.p. *pariyāpunitabbo* (Alw. N. 23). P.p.p. *pariyatto*.

**PARIYĀTI**, To attend on, serve [परिया]. *Apārāpi soḷasasahasakhattiyaṇḍakiniyo rājānaṃ pariyimsu* (Sām. S.A.).

**PARIYATTAM** (*adv.*), Voluntarily [पर्याप्त]. Ab. 469.

**PARIYATTI** (*f.*), Adequacy, sufficiency, fulness, plenitude; learning by heart; that which is learnt by heart, the text of Buddha's word, the Tipiṭaka [पर्याप्ति]. Ab. 1190. *Pariyatti-antaradhānaṃ*, decline of scriptural knowledge, or disappearance of the scriptures (E. Mon. 428). *Yā kacci pariyatti vā sippaṃ vā yasmā asajjhāyuntassa ananuyuñjantassa vinassati*, inasmuch as anything learnt by heart or any scientific skill is lost if a man does not repeat it and exercise himself therein (Dh. 370). *Pariyattidhammo* means the Buddhist scripture with its nine divisions (Dh. 90). *Vattapaṭivatta-pariyattimanasikāresu ussukkaṃ dājjanto*, unremitting in devoting himself to the duties of religion and the acquisition of scriptural knowledge (Dh. 326). *Pariyattidhāro*, knowing the scriptures by heart. *Pariyattī tīpi piṭakāni* (Par. S.A.). Mah. 124.

**PARIYATTO** (*p.p.p. pariyāpunnāti*), Able, sufficient; learnt by heart, mastered [पर्याप्त]. Pāt. 68.

**PARIYĀYO**, Succession, order, turn; a synonym; opportunity; way, manner; a cause; teaching, exposition; a surrounding wall [पर्याय]. Ab. 120, 429, 837. *Viditvā lokapariyāyaṃ*, knowing the order or sequence of the universe (Das. 35, with reference to the succession of life and death; Subh. says it means here prakāra, vidhi, krama). *Anekapariyāyena*, in many ways (Pāt. 3, 16; Dh. 395). *Iminā p'etaṃ pariyāyena vedittabbaṃ*, this truth must be understood in this way (Mahānidāna S.).

At Alw. N. 34, 35, I think D'Alwis is right in translating *p.* by "reason." Adv. *pariyāyato*, causally, necessarily (Alw. I. 107).

**PARIYESAKO** (*adj.*), One who seeks [पर्येष + क्व]. Ten. J. 107.

**PARIYESANĀ** (*f.*), Search [पर्येषणा]. Ab. 428.

**PARIYESATI**, To search, seek for, seek out [पर्येष]. *Bhikkhaṃ p.*, to go in quest of alms. *Yodhe p.*, to enlist soldiers (Mah. 144). *Pasapariyesanto*, seeking (a robe) again, viz. wanting to get a new one (Jāt. 9). Dh. 81, 121, 233; F. Jāt. 4, 53.

**PARIYESI** (*adj.*), Seeking [पर्येष + इत्]. Dh. 410.

**PARIYETTHI** (*f.*), Search [पर्येत्ति]. Ab. 428.

**PARIYODĀNAM**, Cleansing [परि + चवदान].

**PARIYODAPANAM**, Cleansing, purification (from next). Dh. 33; B. Lot. 528.

**PARIYODAPETI** (*caus.*), To cleanse, purify [caus. परि + चव + ऐ]. *Pariyodapeyya attānaṃ citta-kleshi*, let him purify himself from the lusts of the heart (Dh. 16).

**PARIYODĀTO** (*p.p.p.*), Cleansed, pure [पर्येषदात्]. Dh. 122, 414; B. Lot. 865.

**PARIYOGĀLHO** (*p.p.p.*), Dived into [परि + चव + गाढ]. *Pariyogālhadhammo*, one by whom the Law has been penetrated or mastered (Brahmāy S.).

**PARIYONANDHANAM**, Enveloping (from next). Dh. 375.

**PARIYONANDHATI**, To cover, envelop [परि + चव + ण]. Dh. 331, 409. P.p.p. *pariyonaddha*.

**PARIYOSĀNAM**, Termination [पर्येषणा]. Ab. 771.

*Nibbānapariyosāno* (*adj.*), ending in Nirvāṇa.

*Marāṇapariyosāno*, terminating in death (Dh. 313).

*Desanāpariyosāne* (*loc.*), when the sermon was over (Dh. 79). Arhatship is sometimes called *p.*

as the last stage of existence, or the final consummation of a life of holiness.

**PARIYOSITO** (*p.p.p.*), Concluded [पर्येषवित्त].

Ras. 67.

**PARIYUTTHITO** (*p.p.p.*), Arisen; possessed [परि + उद् + क्तित] *Asukaṭṭhāne corā pariyutthita*, in such and such a place robbers have made their appearance (Par. S.A.). *Mārena pariyutthita*, his heart possessed by the Evil One.

**PARO** (*adj.*), Distant, further, opposite; other, different, adverse; subsequent; highest, preeminent [पर]. Ab. 695, 843. Pl. *para*. *Param* from *at p.*

*ratirak*, further shore or bank (Ab. 665). *Parahitani*, the welfare of others (Mah. 208). *Paraddro*, neighbour's wife. *Na paro*, no one else (Mah. 154). *Ko paro*, who else? (Dh. 29). *Na paro param sikubbetha*, let not one defraud another (Kh. 16). *Parassa bhagdam gahhati*, takes the property of another (Kh. 29). *Pare bhikkhu*, the priests of the opposite party (Mah. 237). Masc. *Paro*, an enemy (Ab. 344). *Paro loko* or *paraloko*, the other or the next world, the next state of existence (Dh. 31). *Pare saro*, the following vowel (Sen. K. 206). *Sure pare* (loc. abs.), when a vowel follows (Sen. K. 205). *Yasty apare param*, the rest refer to what follows (Alw. I. vii). Pl. *pare*, other men (Kh. 15). At Dh. v. 6 I think Max Müller is right in rendering *pare ca na vijānanti* by "some do not know." *Paṇṇarasiparā*, the night opposed to the full moon, viz. the night of the new moon (Ab. 73). *N'atthi santiperam sukham*, there is no bliss but Nirvāṇa (Dh. 36). At the end of a compound *para* frequently denotes having anything as the highest object, devoted to it, filled with it: *Dayāparo*, devoted to mercy, compassionate; *Kkuddāparo*, famished (Ras. 35); *Dhammaparo*, devoted to religion, devout (Att. 195). Neut. *param*, Nirvāṇa, i.e. the acme or goal of existence (Ab. 6; Mah. 47).—Adv. *param*, beyond, after. With abl. *Param samuddato*, from over the sea; *Param maraṇā* or *param maraṇā*, after death (B. Lot. 866). *Param Jotiyagehamhā*, beyond Jotiyageha (Mah. 67). *Tato param*, next, afterwards (Mah. 169). Adv. *pare* (loc.), afterwards. With abl. *Tato pare*, thereafter (Mah. 8).

**PARO** (adv.), Beyond, more than [परस]. *Parosahassam*, more than 1000. *Parosahassam kho pan' assa puttā bhavanti*, he has more than a thousand sons (B. Lot. 581). *Parosahasso* (adj.), numbering more than a hundred (Sen. K. 218). *Parosato* (adj.), numbering more than a hundred.

**PARODATI**, To burst into tears [प्रवृद्ध]. Dh. 156.

**PAROKKHO** (adj.), Invisible, imperceptible [परौच]. Fem. *parokkhā*, in gram. the perfect tense (Sen. K. 430).

**PARŪLHO** (p.p.), Grown up, increased [प्रवृद्ध]. *Parūlhakesanako*, with hair and nails grown long (Dh. 403).

**PARŪPAGHĀTĪ** (adj.), Injuring others, cruel [पर + उपघातिन्]. Dh. 34.

**PARŪPAGHĀTO**, Injuring others, cruelty [पर + उपघात]. Pāt. 116; Alw. I. cxxiv.

**PĀRUPANAM**, and **PĀPURANAM**, Dressing, putting on a garment; a covering, mantle, cloak, upper robe [प्रावरण]. *Pārupanam chaḍḍetvā*, throwing off his upper robe (Das. 38; Dh. 303). *Imam pitupārupanam kambalam*, this blanket which your father wore as a cloak (Dh. 157, 154). *Nivāsanapārupana-attharānavasena*, as inner and outer garments and coverlets (Dh. 115, comp. 302). The two forms are about equally common: *pāpuraṇa* occurs at Pāt. 103, and at Dh. 290, where Fausbøll has wrongly altered it to *pārupaṇa*. The *p* of *pāpuraṇa* is due to the greater proximity of the *r*. A Tīkā says *sarīram veṭhetvā pārupiyanti pāpuraṇā*. In bad Burmese MSS. we sometimes find *pārupana* and *pārupati*. See next.

**PĀRUPATI**, and **PĀPURATI**, To dress, put on an outer garment [प्रावृ]. *Saṅghāṭim p.*, to put on the upper robe (Dh. 204). *Sūṭakam p.*, to put on a cloak (Dh. 290). *Sasīsam pārupitvā*, having wrapped himself in his upper robe, head and all (Dh. 268). *Evam nivāsetabbam evam pārupitabbam*, the inner garment is to be worn in this fashion, the outer in this fashion (Dh. 376). *Gadrahham sīhacammēna pārupitvā*, dressing up the ass in a lion's skin (F. Jāt. 14). Fut. *pārupissati* (Pāt. 20). Ger. *pārupitvā* (Mah. 7). Pass. *pārupiyati*. P.p.p. *pāruto*, covered, dressed; put on, worn (of clothes); shut. *Pārutapaṇam vāto ukkhipi*, the wind blew up the robe she wore as an upper garment (Dh. 341). *Pāruto sīhacammēna*, dressed in a lion's skin (F. Jāt. 15). *Apārutadāro*, one for whom the gates of hell are not shut, i.e. a sinner. *Duppāruto*, badly dressed (Dh. 156). *Pārupati* is only a metathesis of *pāpurati*, which represents the Sansk. *prāvarati* from प्रावृ: I have met with *pāpurati* in Sutta Nipāta: a curiously similar metathesis occurs in Sinhalese, where the Sansk. *vijapūra*, "citron," has become *bijurupu* instead of *bijupuru*. For the change of *v* to *p*, comp. *chāpa* = चाप, *lāpa* = लाप, *palāpa* = पलाप, *kipati* from कीप or कु, *lāpayati* = लापयति, comp. also *avāparati*, "to open," corresponding to a form अवावरति. The *v* is either a softening down of the *a*, or is due to a recollection of the *pi* of the root, or is due to the analogy of the *v* in *pāruta*: for the latter form comp. *rukka* = वृक्ष.

**PARŪPAVĀDO**, Reproaching others [पर + उपवाद].

**PĀRUTO**, see *Pārupati*.

**PASĀDAKO** (*adj.*), Causing serenity or happiness, converting to the Buddhist faith [प्रसादक]. Mahinda is frequently in Mahāvamsa called *dīpappasāddako therō*, the priest who converted the island of Ceylon (Mah. 37, 121, 122, 161, 239).

**PASĀDANAM**, Gratification, favour [प्रसादन]. At Dh. 44 the first vowel is lengthened (to avoid the concurrence of four iambs).

**PASĀDANIYO** (*adj.*), Causing happiness [प्रसादनीय]. Alw. I. 93; B. Int. 198.

**PASĀDĀPETI** (*caus. pasidati*), To cause to be gratified. Mah. 139.

**PASĀDAVĀ** (*adj.*), Delighted, pleased, having faith in [प्रसादवत्]. Mah. 24, 217.

**PASĀDETI**, see *Pasidati*.

**PASĀDHANAM**, Decoration; ornament, parure; wearing ornaments [प्रसाधन]. Ab. 282, 888; Dh. 178, 234. At Dh. 237 there is a description of a magnificent set of jewels, constituting a dress of honour, given by the wealthy Dhanajjara to his daughter Visākhā on her marriage; it is called *mahālatāpasāddhanam*, and is said to have cost ninety millions of kaṭṭapaṇas (see Man. B. 223). *Sabbiriyāpathesu pasāddhanayoggaṃ pasāddhanam*, a parure or dress of honour fit to be worn on all occasions (Dh. 245).

**PASĀDHETI** (*caus.*), To put on or wear ornaments [प्रसाध]. *Etisā hi gariyaṃ pasāddhanam nicca-kālaṃ pasāddhetuṃ na sakkā*, for this lady cannot be always wearing a very heavy dress of honour (Dh. 245). P.p.p. *pasāddhito*, dressed up, wearing fine clothes or jewels (Mah. 170; Dh. 247).

**PĀSĀDIKO** (*adj.*), Pleasing, engaging, amiable, gracious [प्रसादिक]. B. Lot. 407; Ten J. 46; Dh. 314; Alw. I. 93; Ras. 36. *Pāsādikā ratti*, a delightful evening (Sām. S.).

**PASADO**, The spotted antelope, the porcine deer [पुषत]. Ab. 619.

**PASĀDO**, Brightness, clearness; favour, grace; refreshing, joy, serenity of mind; faith [प्रसाद]. Ab. 54. *Pasādajanako*, causing joy (Mah. 1). *Taṃ sutvā Abhaya therō taṃ dānadvayam eva so rañño cittapasādattham samvappesi anekedhā*, hearing this, the thera Abhaya, in order to rejoice the soul of the (dying) king, extolled these two gifts in many ways (Mah. 197). The words *pasādo*, *cittapasādo*, and *manopasādo* are constantly used in the sense of faith in Buddha, lit. "re-

joicing," because of the joy or peace of mind which belief in Buddha brings with it. Burnouf wrongly throws doubt on this use of the word, observing that "in connexion with Buddha *pasāda* is the favour with which He receives those who come to him" (Int. 198, comp. 383). The syntactical use of *pasāda* in this sense refutes this view; the following are instances, where it will be seen that the word for Buddha or his religion is in the locative case: *Evam Tathāgate yeve pasādo hi mahapphalo*, thus faith in Buddha has a great reward (Mah. 178); *Cittapasādamattena Sugate gati uttamā labbhati*, by a mere act of faith in Buddha is the happiest future state attained (Mah. 177); *Pabbajimse pasādena Sammasambuddhasāne*, took orders out of faith in the religion of the Supreme Buddha (Mah. 74); *Saṭṭhari pasādena Tāvatinisābhavane nibbatti*, through his faith in the Teacher was re-born in the T. heaven (Dh. 109); *Mayi citta pasādena*, through faith in me (Dh. 94, Gotama Buddha speaks). See also the examples under *Pasidati*. *Pariplavapāsādo*, a man of wavering faith (Dh. 7, the comment says *saddhā*). *Attano duppaṭipattiyā tesam manussānam pasādam vindseti*, by his own immorality destroys the peace of mind of these men (Pāt. 74). *Te labhanti aññatitthiyesu paribbājakeṇ pasādam*, these men take pleasure in the heretical devotees (Pāt. iii, or put faith in them).

**PĀSĀDO**, A building erected on high foundations, and approached by means of steps, a terrace, tower, palace, mansion [प्रसाद]. Ab. 208. It is four-sided (Ab. 210). *Paññāpasādam āruya*, climbing the terraced heights of wisdom (Dh. 6). A king's palace is generally called a *pasāda*, it may have several stories (B. Lot. 627; Alw. I. 76). *Pāsāda otarimse*, they left the palace, lit. descended from it (Das. 2, 40). Dh. 117. The famous *Lohapāsāda* or Brazen Palace, built by Duṭṭhagāmaṇi as an Uposatha hall for the priests at Anurādhapura, contained nine stories and nine hundred rooms (Mah. 161, and foll.). *Pāsādātaleṇ*, an upper floor or terrace of a *pasāda*.

**PASAHATI**, To use force, overcome, subdue, oppress [प्रसह]. *Na taṃ pasahate dukkhaṃ*, grief does not overwhelm you (Das. 5). Dh. 2, 23. Ger. *pasayha*, using force, forcibly, violently (Ab. 1149). Sen. K. 472.

**PASAKHĀ** (*f.*), A branch or twig [प्रशाखा].

**PASĀKHO**, The abdomen and thighs [प्रसाख].  
Pât. 108, 117.

**PĀSAKO**, A die [प्रासक]. Ab. 532; Dh. 237.

**PASAMATI**, To allay [प्रशम]. *Pasamimsu repunh*,  
laid the dust (Att. 211).

**PASĀMSĀ** (f.), Praise [प्रशंसा]. Dh. 15.

**PASĀMSANAM**, Praising, commendation [प्रशंसन].

**PASĀMSATI**, To praise; to declare [प्रशंस].  
Kh. 14; Dh. 6. *Na pasamsati*, to disapprove,  
blame (Dh. 32). P.p.p. *pasattho, pasamsito* (Dh. 41).  
*Pasamsiyo*, laudable (Dh. 190).

**PASĀMSI** (adj.), Praising [प्रशंसिन्]. Sen. K. 472.

**PĀSAṆDIKO** (adj.), Heretical [पाषण्डिक].  
Mah. 23.

**PĀSAṆḌO**, Heretical [पाषण्ड]. The Buddhists  
called all non-Buddhists *pāsaṇḍas*. *Pāsaṇḍā*  
*dhammā*, heretical doctrines (Sen. K. 322). *Pā-*  
*saṇḍadhammasāṇā*, heathen observances (Man.  
B. 494). Ninety-six different sorts of non-Buddhist  
religionists (*channavuti pāsaṇḍā*) are enumerated,  
consisting of the holders of the sixty-two heretical  
doctrines (see *Diṭṭhi*), and of thirty-four sects of  
which the Kuṭṭisakas are the first (Ab. 441).

**PASĀṆḌO**, Attachment, being addicted to [प्रसङ्ग].  
*Kāmappasāṇḍo*, attachment to lust (Mah. 215).

**PĀSAṆI**, see *Paṇhi*.

**PASANNATĀ** (f.), Clearness, serenity [प्रसन्नता].  
Ab. 54.

**PASANNO**, see *Pasīdati*.

**PĀSĀṆO**, A stone, a rock [पाषाण]. Ab. 605.  
*Pāsāṇamaccho*, a seal or dugong (Ab. 674). *Joti-*  
*pāsāṇo*, burning-glass made of crystal (Man. B.  
436). Mah. 169.

**PASARANAM**, Spreading, being stretched out  
[प्रसरण].

**PASĀRETI** (caus.), To stretch out, spread out,  
expand, exhibit, expose [प्रसारयति]. *Haṭṭhiṃ*  
*p.*, to hold out the hand (Dh. 134, 169). *Bāhaṃ p.*,  
to stretch out the arm (B. Lot. 306). *Suddha-*  
*vattham pasāresi*, held or spread out a white  
cloth (Dh. 309, comp. Mah. 3). *Āpanāni pasāriya*,  
having opened shops (Mah. 213). *Āsim pasāriya*,  
holding out his sword (Mah. 134). P.p.p. *pasārito*,  
(Mah. 90). *Pasāritāṅgo*, with outstretched limbs  
(Mah. 136). Also *pasārapeti* (Alw. I. 75).

**PASARO**, Spreading, extension [प्रसर]. Ab. 769.

**PASATO**, The palm stretched out and hollowed as  
if to hold liquids; a measure of capacity, the same

as a Kuṇḍuba [प्रसृत]. Ab. 267, 482. *Adḍhatera-*  
*sapasato* (adj.), containing thirteen and a half  
pasatas (Pât. 81). Mah. 37, 38.

**PASATTHO** (p.p.p. *pasāmsati*), Praised, esteemed,  
good, excellent [प्रशस्त]. Ab. 752; Kh. 7; Dh.  
194; Alw. I. 112.

**PASAVATI**, To beget, generate; to give birth to  
[प्रसु]. *Veraṃ p.*, to beget hatred (Dh. 36).  
*Apunṇaṃ p.*, to produce demerit (Ras. 84; Att.  
197). P.pr. fem. *pasavanti*, a woman in childbirth  
(Mah. 248). P.p.p. *pasūto*.

**PASAVO**, see *Passu*.

**PASAVO**, Bringing forth; generating, production;  
a flower, fruit [प्रसव]. Ab. 545, 761, 902.

**PASAYHO**, Force, violence [प्रसङ्ग]. Ab. 400.  
*Kāyajapasayham acintayitvā*, not thinking of the  
physical exertion (Mah. 168). For *pasayha* (ger.),  
see *Pasahati*.

**PASENADI** (m.), Name of a king of Kosala, a con-  
temporary of Buddha [प्रसेनजित्]. He is often  
called *Pasenadikosalo* (Dh. 231, 257, 291, 328,  
355, 401). Ger. *Pasenadissa* (Dh. 307). Instr.  
*Pasenadind*. *Pasenadirājā*, King Prasenajit (Ten.  
J. 19; Dh. 212, 232). *Pasenadikumāro*, Prince P.  
(his son, Dh. 211).

**PASIBBAKAM**, and -KO, A bag, sack [प्रसेवक],  
the Pali represents a form pra-sīvy-aka]. Dh. 268,  
351. Masc. at Dh. 162. *Cammapasibbakam* and  
-ko, a leathern sack (Dh. 161), a blacksmith's  
bellows (Ab. 526). *Pasibbakasādyi* (adj.), lying in  
a bag (Att. 202).

**PASĪDATI**, To be clear, serene, tranquil; to be  
content, satisfied, pleased, glad; to be favourable  
or gracious; to rejoice in, take pleasure in; to  
have faith in, to believe, be converted [प्रसद].  
*Kuppanti pasīdanti*, they are annoyed or pleased  
(Ras. 35). *Na ppasīdati*, to be displeased. *Pasīda*  
*deva*, be gracious, sire (Att. 206). With ger. *Tassa*  
*pasīditvā*, pleased with him (F. Jāt. 6); *Kamen'*  
*assa pasīdīmsu sabbe pi gharamānusa*, by degrees  
all the inmates of the house got to like him (Mah.  
31, comp. 221). With loc. *Santāya iriyāy' asmim*  
*pasīdiya*, pleased with him for the propriety of his  
deportment (Mah. 24); *Bhaddasālamhi there*  
*pasīditvā*, having conceived an affection for the  
thera Bhaddasāla (Mah. 127); *Pasīditvā gupē*  
*tassa* (*Mahindassa*) *āpappasāḍake*, rejoicing in  
his virtue which was the means of the conversion  
of the island (Mah. 239). *Cittam p.*, to have faith

(Mah. 5). *Taṃ sutvāna pasādimāsu nāgarā te samāgatā*, hearing this (a sermon of Buddha's) the assembled citizens became believers (Mah. 83). *Taṃ pāṭihāriyaṃ disvā pasādimāsu Jine jand*, beholding this miracle the people believed in Buddha (Mah. 108). *Tatthatatthadassitapāṭihāriyenāpi mahājāno pasādanti*, the people are converted by miracles exhibited in various places (B. Lot. 310). *Satthū . . dhammadesanāghosaṃ sutvā pasādanti*, hearing the sound of Buddha's preaching they are converted (Dh. 314). P.p.p. *pasanno*, and once (Sen. K. 351) *pasādito*. *Pasannodakam*, clear or pure water (Mah. 181; Ab. 670). *Pasannūdako*, having clear water (Dh. 283). *Manasā pasannena bhāsati*, speaks with a pure mind (Dh. 1). *Dinno pasannacittena*, given with a believing heart (Mah. 195; Dh. 97). *Pasannena manena katakammaṃ*, deeds done with a believing heart (Dh. 99). *Pasannamano kīlam katvā*, dying with a heart full of faith (Dh. 95). *Dassāmi aṅgam api jīvitaṃ ca pasannacitto*, I will cheerfully resign limb and life (Ras. 16; Dh. 81). With loc. *Pasanno Buddhassa*, rejoicing in the commandment of Buddha (Dh. 66; Mah. 25, 105). At Alw. I. 97, *tasmim yeva pasanno* means, I think, "believing in him" (Buddha), as the result shows, for the king becomes a Buddhist monk. *Pasannā pāṭihāriye*, rejoicing in, or converted by the miracle (Mah. 118). *Rohaṇe khattiyā santi pasannā rājanattaye*, in R. there are princes who have faith in the Three Gems (Mah. 138, comp 108). *Assaddho appasanno*, without faith and unbelieving (Sig. S. A. and Par. A.). Caus. *pasādeti*. *Sahasena pasādettha imaṃ*, reward, lit. gratify, this man with a thousand kahāpapas (Mah. 139). *Rājā cittaṃ pasādayi*, the king received consolation, recovered his serenity of mind (Mah. 197). *Nigrodhasāmaṇeraṃ so disvā cittaṃ pasādayi*, beholding the novice Nigrodha he was filled with pleasure (Mah. 23). *Mayi manasā pasādetvā sagge nibbattānaṃ gaṇaṃ n'atthi*, the number of those who through faith in me are reborn in heaven is beyond computation (Dh. 98, Buddha speaks). *Kiñci puññaṃ akatvā Satthari manasā pasādetvā evarūpasampattiṃ paṭilabhi*, having done no good work, but only believed in the Teacher, has become a partaker of so great glory (Dh. 99). *Vissuṃ te pañca raṭṭhāni pañca therā pasādayuṃ*, these five apostles respectively converted or evangelised these five countries (Mah. 74).

PASIDDHI (f.), Fame [प्रसिद्धि]. Alw. I. xcvi.

PASIDDHO (p.p.p.), Public, notorious, celebrated [प्रसिद्ध]. Ab. 724.

PĀSIKO (adj.), Connected with snares, using snares, caught in a snare [पाशिक].

PASITI (f.), A fetter [पसिति]. Ab. 764.

PĀSO, A noose, string, snare, fetter [पाश]. Ab. 904. *Pāse oḍḍeti*, to lay snares. *Gabbhapāso*, the snares of the womb, i.e. the fetters of existence (Dh. 402). In *kesapāso*, "bunch or mass of hair" it means abundance (Ab. 257). Comp. *Haṭṭhapāso*, *Pakkhapāso*.

PASSADDHI (f.), Calming down, calmness, repose, tranquillity [प्रशम्य]. *Kāyapassaddhi citta-passaddhi*, quiet of the body, repose of the mind (Man. B. 416). *Yāva pīṭivegapassaddhiyā nīdītā*, sitting down till the excitement caused by joy had calmed down (Alw. I. 80). Man. B. 496; B. Lot. 798; Att. 58.

PASSAMBHATI, To calm down, be quiet [प्र + शम्भ]. P.p.p. *passaddho*.

PASSANAM, Seeing (from *passati*). Dh. 95, 163.

PASSASATI, To expel the breath, exhale [प्र + श्वा + सत्]. Dh. 401. See *Assasati*.

PASSĀSO, Exhaled breath [प्र + श्वा + श्वास]. Ab. 39; B. Lot. 614; Man. B. 400; E. Mon. 266, 269.

PASSATI, To see, look, look at, behold, observe; to see with the mind, learn, know, understand; to discover, find, meet with [पश्य]. As there is no present from the root पश्य I have been obliged, in carrying out my system of giving verbs in the 3rd pers. sing. of the present, to bring the tense-forms of पश्य under *Passati*, thereby reversing the usual process. I do not on that account deserve Dr. Weber's reproach of having "made *dassati* the causative of *passati*"! Imperat. 2nd pers. *passa* (Dh. 27), pl. *passatha* (Dh. 61). Fut. 2nd pers. sing. *dakkhisi* (F. Jāt. 23), 3rd sing. *dakkhati* (Sen. K. 448), 3rd pl. *dakkhanti* (Gog. Ev. 6; Mah. 83). At Alw. I. 93 occurs a curious double fut. *dakkhissati* (*drakshyishyati*, comp. *sakkhissati* and *hokissati*, which in Sanskrit would be *çakshyishyati* and *bhavishyishyati*). A fut. *passissati* from the root पश्य is very common, it will be found at Dh. 88, 98, 153, 192. Opt. *passa*, *passessa*, *dakkhetha* (Dh. 51; F. Jāt. 57; Sen. K. 465). Aor. *addasa* (Dh. 135; Alw. I. 80; Mah. 17, 24; Jāt. 55, 69; F. Jāt. 3; pl. *addasum*),

*addasā* (frequent in old texts), *adakkhi* (Muni Sutta), *addakkhi* (Ras. 20; Mah. 28, 33, 205; Dh. 97; Sandhi K. 27; pl. *addakkhum*), *dakkhi* (Jāt. 20), *passi*, *apassi* (Mah. 17, 35; Ten J. 112; F. J. 46). Inf. *daṭṭhum* (Dh. 84, 105, 107, 320; Ten. J. 54; Mah. 41; Alw. I. 80), *passitum* (Dh. 375; Mah. 16, 139), *dakkhitum* (Sam. S. A.). Ger. *disvā* (very common), *passiya* (Mah. 177; Sen. K. 504), *passitvā* (Mah. 29, 56, 165, 262; Alw. I. 73; Dh. 223). P.pr. *passam* (Dh. 21, abl. and instr. *passatā*, dat. and gen. *passato*), *passanto* (F. Jāt. 4; Mah. 89). *Passam* is sometimes used absolutely in the sense of seeing or understanding aright, discerning, wise (Dh. 44). Pass. *dissati*, *dissate* (Sen. K. 439, 448). Pass. aor. *adassi* (Mah. 142), *adassatha* (Mah. 199), *dassittha* (Mah. 114, 119). Pass. p.pr. *dissamāno*. P.f.p. *daṭṭhabbo*. P.p.p. *diṭṭho*. Caus. *dasseti*. *Passitvāna silyāpam*, noticing the stone pillar (Mah. 165). *Supinam passi*, dreamt a dream (Ten J. 112). *Passe ce vipulam sukham*, if a man sees the prospect of a great advantage (Dh. 51). *Vicintiya Pāṭheyyakā dhammavādā itī passi*, reflecting whether the P. were orthodox, came to the conclusion that they were (Mah. 17). *Cattāri ariyasaccāni passati*, clearly understands the four great truths (Dh. 35; Kh. 8). *Gantvā mama saḍḍyaṃ passissāmi*, I'll go and see my friend (Dh. 153). *Passi Laṅkissarāṃ*, presented herself before the King of Ceylon (Mah. lxxvii). *Taṃ ahaṃ daṭṭhum gacchāmi*, I go to visit him (Ten J. 54). *Revataththeram addasum*, called on the thera Revata (Mah. 17). *Sattthāraṃ daṭṭhum na labhimha*, we could not find the Teacher, lit. could not get to see him (Dh. 105; Alw. I. 80). *Pariveṇe na passissu*, found him not in his cell (Mah. 255). *Paṭhamapadam uddharitvā anantaram na passi*, having repeated the first hemistich could not recollect the next (F. Jāt. 46). *Muttāhāraṃ nāddasa*, could not find his necklace (Ras. 32). *Yo muttāhāraṃ passati*, whoever finds the necklace (Ditto). Pass. *dissati*, to be seen, to be known, to appear, to exist, to be found, to occur. *Dibbadeho adassatha*, appeared in his celestial form (Mah. 199). *Saṃantato dissamāno*, conspicuous from every side (Mah. 162). *Adissamāno*, invisible (Mah. 50, 108). *Adissamānasandhi* (f.), having invisible joints, i.e. so graceful and well-built that she appeared to have no joints (Mah. 25). *Dissanti appāyukā*, there are

some whose term of life is short, lit. some are seen whose . . . *Tumhākaṃ janapade tīpi ratanāni dissanti*, are the Three Jewels known in your country? (Alw. I. 76). *Dissanti upajjhāyā bālā*, we sometimes meet with foolish pastors (Pāt. xiv). *Na dissati*, not to be seen, to disappear, to be absent (Dh. 53). *Sāyam eke na dissanti pāto diṭṭhā bahujjānā*, many are not seen in the evening who were seen in the morning, i.e. they are dead (Das. 6). *Kin nu kho upāsaka imāni divasāni na dissasi*, how is it, devotee, that you have not been seen these last days? (Das. 7). *Kaḥaṃ tumhe ime divase na dissatha*, where have you been away all this time? (Alw. I. 74; comp. Dh. 226). For *dasseti* see sep. article.

PASSĀVĪ (*adj.*), Seeing. Sen. K. 531. Comp. *Dassvā*.

PASSĀVO, Urine [प्रासव]. Ab. 275. *Passāva-maggo*, urethra (Ab. 848).

PASSAYO, The compound *bhikkhunipassayo*, "nunnery," occurs several times in Mah. (see pp. 110, 120, 210). It either represents a possible Sansk. form प्रासय, or is a sandhi for *bhikkhuni-upassayo*, the *u* being first elided and then the *i* shortened. At Mah. 132 we have *silāpassayo*, "rock-cell."

PASSO, and PASSAM, Side, flank [पार्श्व]. Ab. 264. *Taṃ passena nipajjāpetvā*, making him lie down on his side (F. Jāt. 12, comp. B. Lot. 342). *Dakkhiṇapasse nisinnam aggasāvakaṃ Nisabhattheraṃ dmantesi*, spoke to the chief disciple N. who sat at his right hand (Dh. 135). *Uttara-passam*, north side (Jāt. 72). *Vebhāraselassa passe*, on the slope of the V. mountain (Mah. 12). *Maggassa ubhosu passesu aṭṭhamu*, they stood on both sides of the road (Dh. 266). *Ubhatopasse*, on both sides (Mah. 213). *Purassa ekapassamhi*, on one side of the city (Mah. 120). *Purapassamhi dakkhiṇe*, on the south side of the city (Mah. 216). The loc. *passe*, *passamhi* is sometimes used prepositionally, "near," "close to," "by the side of," "at." *Sayanassa siropasse*, at the head of the bed (Mah. 128). *Dvārakoṭṭhakapassamhi*, near the porch (Mah. 5). *Piṭṭhipasse*, at the back of, behind. *Ekena passena gantum*, to go on one side, to slink away (Ten J. 13).

PASU (*m.*), Cattle; an animal, beast; a goat [पशु]. Ab. 1111; Dh. 51. Pl. *pasavo* (Ab. 620). *Parupālanam*, tending cattle, cattle farming (Ab. 446). *Parupati*, Civa (Ab. 16).



PASŪTI (f.), Birth, bringing forth; childbirth, delivery [प्रसूति]. Ab. 76; Mah. 58, 136.

PASŪTIKĀ (f.), That has brought forth, that has had a child [प्रसूतिका]. Of a woman (Ab. 235). Of a cow that has calved (Ab. 498).

PASUTO (p.p.p.), Intent upon, devoted to, seeking [प्रसित = सि]. *Sadattthapasuto*, devoted to his own spiritual welfare (Dh. 30). *Jhānapasuto*, given up to meditation (Dh. 33). *Kīḷāpasuto* (Jāt. 58). *Gocarapasuto*, seeking food (F. Jāt. 12; Ten. J. 36). *Sāsana-kiccappasuto*, devoted to religious duties. *Yam paññam pasutaṃ mayā*, If any good works have been diligently sought after by me (Ras. 28). *Pasuto* by itself may mean addicted to pleasure (*sayam na seve pasutaṃ pamattaṃ*). With affix -त्ता, *khiḷāpasutatā* (f.), devotion to amusement (Dh. 326).

PASUTO (p.p.p. *pasavati*), Engendered, born; delivered [प्रसूत]. *Sakyakulapasūto*, born of the Śākya race (Br.J.S.A.). Fem. *pasūtā* = *pasūti* (Ab. 235).

PASUTTO (p.p.p.), Sleeping [प्रसूत]. Alw. I. xcvi.

PĀTABBO (p.f.p. *pivati*), Drinkable [पातब्ब]. Sen. K. 477.

PATAḢGI (m.), Fire in return [प्रति + अपि]. *Paṭaggi dātabbo*, fire must be given in return (Sen. K. 223).

PATAHO, A kettledrum [पटह]. Ab. 144.

PATĀKĀ (f.), A flag, banner [पताका]. Ab. 397; Dh. 78; Alw. I. 79.

PATAKO, Cotton cloth? [पटक]. Pāt. 78.

PATĀLAM, A covering; coating, membrane, film; cataract of the eye; roof, thatch; a heap, multitude, quantity [पटल]. Ab. 218, 940. *Meghapatālam*, overclouding of the sky (Ab. 71). *Madhupatālam*, a honey comb (Dh. 106). *Udarapatālam*, mucous membrane of the stomach.

PĀTĀLAM, The Nāga world, the lower regions, infernal regions; submarine fire [पाताल]. Ab. 649, 889.

PĀTĀLĪ (f.), The trumpet flower, Bignonia Suaveolens [पाटलि]. Ab. 559; Dh. 194.

PATĀLIKĀ (f.), A woollen coverlet thickly woven with flowers [पटल + रका]. Ab. 313. Br.J.S.A. says *paṭalikā ti ghaṇapuppho uṇḍamayo attharako*, so *āmīḍkapaṭṭo ti pi vuccati*.

PĀTĀLIPUTTAM, and -TTAKAM, Name of a city in Magadha [पाटलिपुत्र]. Ab. 201; Ras.

36. Originally called *Pāṭaligāmo*, and named *Pāṭaliputtam* by Buddha shortly before his death (Par. S.). *Pāṭaliputtiko* (adj.), belonging to P. (Sen. K. 390).

PĀTALO (adj.), Light red, pink [पाटल]. Ab. 97; Dh. 100. Masc. *pātalo*, rose colour, pink.

PATANAM, Falling [पतन]. Jāt. 19.

PATAṆGO, A bird [पतङ्ग]. Ab. 624.

PATAṆGO, A flying insect, moth, beetle, grasshopper [पतङ्ग]. Ab. 645 (read *paṭ-*). At Dh. 412 the reading should be *paṭaṇgam*, not *pavaṇgam*, "kills and sucks the juices of a moth or fly that has tumbled into the outskirts of its web."

PATĀNĪ (adj.), Spreading, extending [प्रतापिन्]. Ab. 550.

PĀTĀNĢALI (adj.), Having the hands clasped [पातञ्जलि]. Mah. 250 (collated with two MSS.).

PATANTO, A bird [पतन्त]. Ab. 625.

PATAṆTO, The skirt or seam of a garment [पट + चन्त].

PATĀPANO, Name of one of the eight Hells [प्रतापन]. Ab. 657.

PATĀPAVĀ (adj.), Splendid, majestic [प्रतापवत्]. Ras. 28.

PATĀPI (adj.), Burning, scorching [प्रतापिन्]. Att. 209.

PATĀPO, Heat; splendour, majesty, dignity [प्रताप]. Ab. 351.

PATĀRANAM, Elevation, aggrandisement [प्रतारण]. Att. 199.

PĀTARĀSO, Morning meal, breakfast [प्रातराश]. *Pātardāsaṃ pacāpento*, having his breakfast cooked (F. Jāt. 15). *Bhuttapātardāso*, having breakfasted (Ten J. 1; Dh. 401; Alw. I. 73; Mah. 117).

PATĀRETI (caus.), To mislead, deceive [प्रतारयति]. Att. 199.

PATATI, To fall, alight [पत]. With loc. *Catus apāyesu patitvā*, having fallen into the four states of punishment (B. Lot. 310). *Pādesu patitvā*, falling at their feet (Dh. 132). *Bhāsiyāṃ pati*, fell to the ground (Mah. 152). *Angāragabbhe patissāmi*, I will throw myself into the midst of the embers (F. Jāt. 56). *Jannukehi* (instr.) p., to fall on one's knees (Dh. 114). *Raṇe pati*, fell in battle (Mah. 220). Imperat. *patatu* (Ras. 23). P.pr. *patamāno* (Mah. 156; Jāt. 23). P.p.p. *patito*. Caus. *pāteti*, to cause to fall, throw down, throw, let fall, drop; to lay low, ruin, destroy.

*Tumhākaṃ pādesu pātesāmi*, I will make him throw himself at your feet (Ten J. 20). *Kuldvakā* (abl.) *pātesi*, threw him out of the nest (F. Jāt. 49). *Pātesi bhūmiyaṃ* (loc.) *lekhaṃ*, dropped the letter on the ground (Mah. 131). *Sīse pātesi*, let it fall on his head (F. Jāt. 4). *Acchā kūtāni pātayāṃ*, bears worked the hammers, caused them to fall on the anvils (Mah. 22). *Andaṃ p.*, to lay an egg (Ten J. 111). *Rukkhaṃ p.*, to throw down a tree (Dh. 331; Mah. 141). *Dakkhiṇodakāṃ pātetvā*, having poured out the water of donation (Mah. 160). *Garaḥaṃ p.*, to cause blame to fall on a person (Dh. 220). Ger. *pātetvā* (F. Jāt. 12), *pātayitvā* (Mah. 244), *pātiya* (Mah. 217). P.p.p. *pātito*, thrown down, cast off (Dh. 72, 266).

**PATATTAM**, A wing [पतव]. Ab. 627.

**PĀTAVAM**, Skill [पाटव]. Alw. I. vii, 112.

**PĀTAVYATĀ** (f.), Injuring, destroying [पात + a termination -आ seen in *sahavyatā*, *dāsavya*, + ता]. Pāt. 12, 85.

**PATAYO**, see *Pati* (1).

**PĀṬEKKAM** (adv.), Singly, severally [प्रत्येक + च]. Pāt. 82, 84.

**PĀTETI**, see *Patati*.

**PĀṬHĀ** (f.), The plant *Clypea Hernandifolia* [पाठा]. Ab. 582.

**PATHADDHI** (f.), A thoroughfare, street. Ab. 202. I cannot explain this curious form, it is not a misprint.

**PĀṬHA KO**, One who reads or recites or studies [पाठक]. *Thutipāṭhako*, a panegyrist (Ab. 396). *Atigalakkhaṇapāṭhako*, one who reads or studies the lineaments of the body, a fortune-teller (Att. 190).

**PĀṬHAMAJJHĀNIKO** (adj.), Connected with the first Jhāna [प्रथम + ज्ञान + इक].

**PĀṬHAMAKAPPIKO** (adj.), Belonging to the commencement of a Kalpa [प्रथम + कल्प + इक]. I learn from Subhūti that by *pāṭhamakappikā manussā*, are meant those human beings who first make their appearance on the cakavāla when it is renovated (see *Kappa*).

**PĀṬHAMAKO** (adj.), First, previous [प्रथमक].

**PĀṬHAMO** (adj.), First, foremost, earliest, previous, principal, chief, best [प्रथम]. Ab. 715, 932. *Pāṭhamā bhūmi*, first floor (of a palace, Mah. 164). *Pāṭhamena vayasā*, in the prime of youth (B. Lot. 863, Siddhartha was then about eighteen). *Pāṭhamagāmi*, preceding (Dh. 90). In gram. *pāṭhamo puriso* is what we call the "3rd person"

(Cl. Gr. 100). Fem. *pāṭhamā*, the nominative case (*vibhatti* understood). Adv. *pāṭhamam*, first, previously (Kamm. 1). *Pāṭhamābhisambuddho*, when first I attained supreme Buddhahood, immediately after I became Buddha. *Sace mātu kathaṃ pāṭhamam suṇṇti*, if he hears his mother's speech first (Alw. I. cvii). *Pāṭhamam eva*, first of all (F. Jāt. 4). *Veraṃ pāṭhamam kataṃ*, the enmity originally felt (Mah. 153). With abl. *Saṅghasannipātato pāṭhamam*, previous to the assembling of the priests (Pāt. 1). *Ahaṃ pāṭhamam ahaṃ pūṭhamam*, I'll go first, I'll go first! *Pāṭhamaladdho*, first received (Ten J. 34). Comparative used adverbially, *pāṭhamataram*, first of all. Alw. I. 74; Dh. 142, 326.

**PATHATI**, To read, recite [पठ्].

**PATHAVI**, and **PATHAVI**, and **PUTHUVI**, and **PUTHAVI** (f.), The earth [पृथिवी, पृथ्वी]. Ab. 181, 182; Dh. 8, 9. *Pāṭhavitalaṃ*, the surface of the earth (Mah. 68). *Pāṭhavibhāgo*, region of the earth (Dh. 295). *Pāṭhavissaro*, *puthavissaro*, king (Att. 196; Mah. 98). *Puthuṭṭamā*, lord of the land, king (Mah. 235). *Puthavikampo*, *puthavikampanam*, earthquake (Mah. 173; Jāt. 26). *Mahāpāṭhavi*, the great earth, the world (Dh. 129). Gen. *pāṭhaviyā*, *puthuviyā* (Mah. 19), *pathaviyā* (Dh. 32). Loc. *pathaviyā* (Ten J. 118), *puthuviyā* (Att. 8), *pāṭhaviyā* (Gog. Ev. 8). *Pāṭhavi* is the usual form, but the others occur not unfrequently, e.g. *puthavi* at Mah. 86, 98, 173, Jāt. 25, 26, Sen. K. 232, and in *Suciloma Sutta*.

**PATHĀVĪ** (m.), A traveller [पथ + आविन्]. Ab. 347.

**PĀṬHETI** (caus. *pāṭhati*), To cause to read, to teach [पाठयति]. Sen. K. 335.

**PĀṬHEYAM**, Provisions for a journey [पाथेय]. Ab. 380; Dh. 42. Also *pāṭheyakam* (Pāt. 89).

**PATHIKO**, A traveller [पथिक]. Ab. 347.

**PĀṬHINO**, The fish *Silurus Boalis* [पाठीन]. Ab. 674.

**PATHO**, Path, road, way, course, reach [पथ]. Ab. 190. *Anicchaṃ taṃ patham*, disliking that path, unwilling to enter by that passage (Mah. 153). *Cakkhupatho*, path of the eyes, range of the vision. *Rāgapatho*, path of sensuality. *Kammapatho*, course of action, mode of merit. *Gaṇanapatho*, *saṅkhyāpatho*, range of calculation. *Manussapatho*, path or haunts of men. *Manussapathe vasati*, to dwell among men (Ten J. 112). *Kasmā abhiṇham*

*manussapatham gacchatha*, why are you constantly going to the haunts of men? (of a bird, Ten J. 54). *Gantvā jotipathena*, going through the air. *Devīyā hatthapatham upagacchi*, placed itself within reach of the queen's hand (Jāt. 52).

**PĀTHO**, Reading, recitation; text; passage of a text [पाठ]. *Khuddakapātho*, lesser reading or text, name of one of the books of Khuddakanikāya. *Saraṇattayapātho*, the text of the Three Saraṇas. *Pāṭhakkamo*, order of reading, style. *Ayam Mahāvaggapāṭhakkathāpātho uddharitabbo*, the following passage from the commentary on Mahāvagga may be instanced (Sandesa Kathā). *Ayam eva vā pātho*, this is optionally the reading (Ten J. 121). *Acetasā ti pi pātho*, the reading "acetasa" also occurs (Dh. 374).

**PATĪ (m.)**, Master, owner, lord, chief, ruler; husband [पति]. Ab. 240, 725. *Yakkhapati*, a yaksha chief (Mah. 50). *Laṅkāpati*, ruler of Laṅkā (Mah. 155). Pl. *patayo* (Mah. 253), *patino* (Mah. 155). Comp. *Patissuñṇā*, *Disampati*, etc.

**PATĪ**, and in composition generally **PATĪ (prep.)**, Towards; back, in return; against [प्रति]. *Saṅgamam pati pihā*, longing for union (Ab. 103). With abl. *Buddhamā pati Sāriputto*, S. takes the place of Buddha, viz. is nearly as great as he (Sen. K. 318). *Ghaṭam assa telasmā pati daddti*, he gives him ghee in return for oil (Ditto). Much used as the first part of a compound, when it generally takes the form *paṭi*, but there are many exceptions. Instances of the latter are *patirūpa*, *patikīṭṭha*, *patikuṭṭha*, *patikriyā*, *pātimokkha*, *patimāṇḍita*, *patimāneti*, *patimāneti*, *patissallāpa*, *patissibbati*, *patissata*, *patissaya*, *paṭiṭṭhā*, *patidissati*. We have *patiddānam* but *patidaddati*, and of the Pali derivatives of प्रतिग्रह those which have gg, as *paṭiggahetvā*, *paṭiggaha*, take ṭ, while those that have a single g, as *patiganheyya*, *patiganhissati*, take ṭ.

**PATĪ (f.)**, Coarse cloth, canvas [पट्टी].

**PĀTI**, To protect [पा]. Sen. K. 447, 466.

**PĀTĪ (f.)**, A vessel, bowl, dish [पाची]. Ab. 443; Mah. 41, 61, 175, 244.

**PAṬIBADDHO (p.p.)**, Bound, obstructed, dependent [प्रतिबद्ध]. *Mama pabbajjā tava paṭibaddhā*, my taking orders is dependent upon you; i.e. my taking orders is conditional on your taking them (Dh. 141). *Āvajjanapaṭibaddho*, dependent on meditation (Gog. Ev. 2). *Paṭibaddhacitto*,

*paṭibaddhamano*, whose heart is bound or obstructed by passion or attachment (Dh. 50; Pāt. 69). *Kāme (loc.) appaṭibaddhacitto*, whose heart is not in bondage to lust (Dh. 89). See Jāt. 8. *Siddhatthakumāro mayi paṭibaddhacitto*, Prince S. is in love with me (Jāt. 61). *Parapaṭibaddhatā*, dependence upon others (Jāt. 8).

**PAṬIBĀHANAM**, and **PAṬIBĀHO**, Warding off, repulsion (from next). *Vajjīnam paṭibāhaya (dat.)*, to repel the Vajjian princes (Par. S.). Jāt. 80.

**PAṬIBĀHATI**, and **PAṬIBĀHETI**, To put away, reject, avert, repel [प्रति + बाह्]. *Tam rājā paṭibāhayi*, him the king rejected (Mah. 174). *Sabbam tam paṭibāhiya bhimsanam*, having averted all these terrors (Mah. 72). *Appaṭibāhitvā*, without contradicting (Pāt. xvi). Inf. *paṭibāhitum*. Pass. *paṭibāhīyati*. P.f.p. *paṭibāhiyo*. *Pāpakammasa appaṭibāhiyabhāvam ṇatvā*, knowing that the demerit could not be removed (Dh. 223). Mah. 233. *Paṭibāhati* (Dh. 290).

**PAṬIBALO (adj.)**, Able, adequate, competent [प्रतिबल]. Pāt. xiv.

**PATIBBATĀ (f.)**, A devoted or faithful wife [प्रतिव्रता]. Ab. 234.

**PAṬIBHĀGO**, One who belongs to the opposite side, an enemy [प्रतिभाज]. Ab. 1077.

**PAṬIBHĀGO (adj.)**, Equal to, similar, resembling [प्रतिभाज]. *Sā abhirūpā ahoṣi devaccharapaṭibhāgā*, she was lovely as a celestial nymph (Dh. 162; Ras. 36). *Sabbaseto Keldasakūṭapaṭibhāgo varavāraṇo*, a noble elephant entirely white, like the peak of Kailāsa (Dh. 158). Ab. 529, 1077; F. Jāt. 2; Dh. 284.

**PAṬIBHĀNAM**, Understanding, intelligence, wisdom; readiness or confidence of speech, promptitude, wit [प्रतिभाज]. Ab. 153, 971; B. Lot. 839; Man. B. 499; Pāt. 85. In its sense of "readiness of speech," "ready wit," it is sometimes wrongly spelt *paṭibhāna* as if from भण्. Both meanings are easily traced to प्रतिभाज. Ab. 971 says *paṭibhānam tu paññāyam upaṭṭhitagīrāya ca*, "paṭibhāna is used for wisdom and for ready speech." Clough has the following: "Paṭibhānam, s. wisdom; understanding, intellect; presence of mind, readiness in replying to what is advanced." At p. 134 of D'Alwis Catalogue, vol. i. occurs the adj. *paṭibhāpako*, rendered "of prompt speech." At Jāt. 60 we have *sabbatālvacaresu sakāni sa-kāni ca paṭibhānāni dassayanteru*, and while all

the musicians were exhibiting their respective skill. See *Paṭisambhiddā*.

**PATIBHĀNAVĀ** (*adj.*), Possessed of intelligence or ready wit [प्रतिभावत्].

**PATIBHĀSATI**, To address in return or in reply [प्रतिभाष]. Aor. *paccabhāsi*. For *paṭibhāsi* see next.

**PATIBHĀTI**, To appear, to be evident, to occur or present itself to the mind [प्रतिभा]. Aor. *paṭibhāsi*. With acc. *Bhagavantam imā gāthāyo paṭibhāsesu* (aor. 3rd pl.), these stanzas occurred to Buddha (Gog. Ev. 6).

**PATIBHAYO** (*adj.*), Terrible, fearful [प्रतिभय]. Neut. *paṭibhayaṃ*, fear (Ab. 167, 989).

**PATIBHĀYUTTO** (*adj.*), Bold, ready, confident [प्रतिभा + युत्त]. Ab. 731.

**PATIBHOGO**, A surety, sponsor [प्रतिभोज with lengthened a]. Ab. 532; Dh. 239.

**PATIBHŪ** (*m.*), A surety [प्रतिभू]. Ab. 532.

**PATIBIMBAṂ**, Reflection, counterpart, picture, image [प्रतिविम्ब]. Ab. 529. *Paṭibimbam su-vaṇṇassa*, an image of gold (Mah. 239). Also *paṭibimbakam* (Mah. 267).

**PATIBIMBITO** (*adj.*), Reflected, imaged [प्रतिविम्बित]. Alw. I. x.

**PATIBODHO**, Awaking [प्रतिबोध]. Att. 218.

**PATIBUJJHATI**, To awake [प्रतिबुध्].

**PATICCA** (*ger.*), Following from anything as a necessary result; by means of, on account of, by reason of, through, by [ger. प्रती]. *Anuddayaṃ p.*, out of compassion (Dh. 178). *Nibbānaṃ p.*, on account of, for the sake of Nirvāṇa (Dh. 278). *Tam p. putto vā dhītā vā na uppajjissa*, to him, lit. by means of him, no son or daughter would have been born (Dh. 325). *Sā tam p. rājānaṃ maheśi dhītaraṃ labhi*, that queen had a daughter by the king (Mah. lxxviii). *Viḍḍadabho pi Khattiyarājānam eva p. jāto*, V. is sprung from a Kshatriya king (Dh. 218, the phrase is used only of the father, see the distinction drawn at Dh. 207, *tumhākaṃ kira kaccheyyaṃ dve puttā nibbatā dve tumhe p. jātā*, two sons were born from your womb, two you were the father of). *Āyu kim p. tiṭṭhati? dyu usmaṃ p. tiṭṭhati*, what does life depend upon? life is maintained by heat (Vij.). *Cīvarādilakkhaṇaṃ p. paṭidanti*, they are converted in consequence of . . (Dh. 314). *Dvīnaṃ kulānaṃ guṇamahantataṃ p.*, on account of the greatness of the virtue of the two families (Dh. 78).

*Etam (saraṇaṃ) p.*, by means of this refuge (Dh. 346). *Vedanam p. taṇhā*, from sensation results desire, or through sensation there is desire, or desire is the consequence of sensation. *Mahāmahindattheraṃ p. Sīhaladīpe, sāsanaṃ suppatitṭhitam*, by the thera Mahinda religion was firmly established in Ceylon (Sandesa Kathā). *Añña-maññaṃ p. sahite dhamme uppādeti*, produces conditions connected in the way of mutual dependence (B. Lot. 532, lit. connected as a consequence one of the other). A *ṭikā* in the Ind. Off. Library explains *paccaya* thus, *paṭicca etasmi etīti paccayo*, "a suffix is that which proceeds from a word following from it." *Paṭiccasammasaṃ n'atthīti kiliṭṭham cetanaṃ vinā*, without an evil intention there is no resulting karma or demerit (Mah. 41). *Paṭiccasamuppanno*, arisen as a result, having its origin in a preceding cause.

**PATICCASAMUPPĀDO**, Origination as a necessary result from an antecedent cause, chain of causation [last + *samuppāda*]. *Paṭiccasamuppādo*, or Chain of Causation, is the name given to a well-known formula which sums up the principal causes of existence (Nidānas, twelve in number), in their order of succession. This formula embodies Gautama's solution of the great problem of the Origin of Evil, and is one of the most fundamental and characteristic doctrines of his teaching. The Pali text is as follows: *avijjā-paccayā saṅkhārā* (pl.), *saṅkhārappaccayā viññāṇaṃ*, *viññāṇappaccayā nāmarūpaṃ*, *nāmarūpappaccayā saḍḍāyatanam*, *saḍḍāyatanappaccayā phasso*, *phassappaccayā vedanā*, *vedanappaccayā taṇhā*, *taṇhappaccayā upādānaṃ*, *upādānappaccayā bhavo*, *bhavappaccayā jātī*, *jātipaccayā jarāmaraṇaṃ* *sokaparidevaduḥkhadomanassupāyāsā sambhavanti*, "from Error springs Karma, from Karma springs Consciousness, from Consciousness springs the Organized being, from the Organized being spring the six Organs of sense, from the six Organs of sense springs Contact, from Contact springs Sensation, from Sensation springs Desire, from Desire springs Attachment, from Attachment springs Continued existence, from Existence springs Birth, from Birth spring Decay and death, sorrow, lamentation, pain, grief, and despair." The origin of evil is thus traced back to Ignorance or Error, and the ignorance meant is the ignorance of the Truth, and especially of the Four Great

Truths of Buddhism. The *Paṭiccasamuppāda* forms a chain of causal sequences, the first link of which is Error, and the last Suffering. I have endeavoured to show elsewhere that the sequence is occasionally somewhat arbitrary,<sup>1</sup> but on the whole this formula is characterized by much philosophic insight. Beside the chain of causation there is also a circle of causation (*paṭiccasamuppādadakkam*), in which five of the *Nidānas* are made mutually dependent on each other, so as to form an endless chain. The text is as follows: *viññāpaccayā phasso, phassapaccayā vedanā, vedanapaccayā taṇhā, taṇhapaccayā saṅkhārā, saṅkhārappaccayā viññānaṃ, viññānappaccayā phasso*, and so over again ad infinitum; "Contact is caused by Consciousness, Sensation is caused by Contact, Desire is caused by Sensation, Karma is caused by Desire, Consciousness is caused by Karma, Contact is caused by Consciousness, etc.;" and thus existence rolls on in a vicious circle of cause and effect, till cut short by entrance into the Paths. *Paṭiccasamuppādo* strictly speaking means "causal origination" generally, but is used also as the name of the formula embodying the twelve *Nidānas*. At Alw. N. 108 we have *paṭiccasamuppādadaso*, "knowing the causes of existence." *Paṭicca* in this compound is a gerund (comp. *nisammakāri*, etc.), and certainly neither a noun nor p.f.p., though it is not surprising that the northern Buddhists should so have misunderstood it (see B. Lot. 531). Gog. Ev. 66; Man. B. 391, 432; B. Int. 623; B. Lot. 530. See *Paṭicca*, and *Paccayākāro*.

**PATICHĀDAKO** (*adj.*), Covering, concealing [प्रतिच्छद् + कृ]. Pāt. 95.

**PATICHĀDANAM**, Concealment [प्रतिच्छद् + कृ]. Dh. 376.

**PATICHĀDANIYAM**, The flavour of meat (from next). Ab. 468; Dh. 248.

**PATICHĀDETI**, To cover, conceal, keep secret, deny; to clothe oneself [प्रतिच्छद्]. Dh. 187, 376, 396. *Paṭicchāddāpeti*, to cause to be covered (Dh. 299). P.p. *paṭicchanno*. *Paṭicchannaṭṭhānam*, a secret place, retreat (F. Jāt. 4). *Paṭicchanno ṭhatvā*, standing in concealment, out of sight (Ten J. 115). *Appaṭicchanno*, unclothed (Dh. 398).

<sup>1</sup> Life and Essays of Colebrooke, London, 1873, vol. ii. p. 463.

**PATICHĀDĪ** (*adj.*), Covering, protecting [प्रतिच्छद् + कृ].

**PATICHĀDO**, Covering, shelter [प्रतिच्छद् + कृ]. Ab. 853.

**PATICHĀNNO**, see *Paṭicchādeti*.

**PATICHĀPETI** (*caus.* next), To cause to receive, deliver to, entrust to. *Viṣṭhāṃ pakkāpetvā tam adhikaraṇaṃ paṭicchāpesi*, sending for V. entrusted her with the matter (Dh. 328). With two acc. *Amacce rājāṃ paṭicchāpetvā*, having handed over his kingdom to his ministers, lit. having caused his ministers to receive the kingdom (Ten J. 3).

**PATICHĀTI**, To receive, take [प्रतीच]. Ten J. 48; Dh. 151; Alw. I. 79.

**PATĪCĪ** (*f.*), The west [प्रतीची]. Ab. 29.

**PATĪCĪKKHĀTI**, To resolve [प्रतीचिक्क]. Dh. 406. Comp. *Paṭisaṅcikkhāti*.

**PATICODETI** (*caus.*), To blame, reprove [प्रतिचुद्]. Pāt. 94.

**PATĪDADĀTI**, **PATĪDETI**, To give in return; to restore [प्रतिदा]. Dh. 243.

**PATĪDĀNAM**, Restitution, restoration [प्रतिदा]. Ab. 472.

**PATĪDANḌO**, Retribution [प्रतिदण्ड]. Ab. 24.

**PATĪDASSETI** (*caus.*), To cause to see again [प्रतिदर्शयति]. Mh. 6 (and err.).

**PATĪDESETI** (*caus.*), To confess [प्रतिदेसयति]. P.f.p. *paṭidesetabbo* (Pāt. 90, 120), *paṭidesanāya*, that ought to be confessed. The *paṭidesanāyā dhammā* are a class of four priestly sins requiring confession (B. Int. 302; E. Mon. 9; Pāt. 90).

**PATĪDEVATĀ** (*f.*), A devoted wife [प्रतिदेवता]. Dh. 205.

**PATĪDISSATI**, To be seen with, visit [pass. प्रतिदृश्य]. With loc. *Ñāṭṭanam dāressu p.*, holds illicit intercourse with (Alw. N. 120).

**PATĪDIVASAM** (*adv.*), Daily [प्रति + दिवस]. Att. 212.

**PĀṬIEKKO**, and **PĀṬIYEKKO** (*adj.*), Individual, separate [पथेक + कृ]. Jāt. 92.

**PATIGANḌĀTI**, To take, receive, accept; to welcome, recognize, assent [प्रतिगृह्]. Opt. *paṭigāṇheyya*. Imper. *paṭigāṇhātu* (Jāt. 80). Ger. *paṭiggāhetvā* (Dh. 120, 122). Dh. 39, 311; Mh. 135, 160. *Lakkhaṇāni p.*, to recognize in a person the signs of future greatness. *Rajasaṃ p.*, to take the dye (said of cloth). P.p. *paṭiggāhita*. Caus. *paṭiggāhāpeti*.

**PATIGGĀHA KO** (*adj.*), Receiving, a recipient [प्रतिग्राहक]. Dh. 103; Ten J. 23. The priest who receives the confession of another priest is called p. (Pât. 27). The brahmins who recognized in young Siddhattha the signs of future Buddhahood are called *lakkhaṇapaṭiggāhaka*.

**PATIGGAHANAM**, Acceptance, receiving [प्रतिग्रहण]. *Mama ovdāssa apaṭiggahaṇena*, from their refusing to receive my admonition (Dh. 110). Mah. 85.

**PATIGGAHETVĀ**, see *Patigraṇhāti*.

**PATIGGAHĪTĀ** (*m.*), One who receives [प्रतिग्रहीतृ].

**PATIGGAHĪTO** (*p.p.p. patigraṇhāti*), Received; assented to, admitted, approved [प्रतिगृहीत]. Dh. 132; Jât. 33.

**PATIGGAHO**, Acceptance, receipt; one who receives; a sort of jar (a spittoon?) [प्रतिग्रह]. Ab. 908; Jât. 17.

**PATIGHĀTO**, Concussion; warding off, repulsion [प्रतिघात]. *Rathassa ummāre p.* (Dh. 219). *Sitūshapaṭighāto*, warding off cold and heat (Jât. 10).

**PATIGHO**, and **-GHAM**, Anger, hatred [प्रतिघ]. Ab. 164, 1109; Att. 208; Kh. 16; Dh. 273.

**PATIGHOSO**, Echo [प्रति + घोष]. Ab. 118.

**PATIGIṆĀTI**, To agree, permit, approve [प्रतिगृ].

**PATIHANTI**, To strike, wound; ward off [प्रतिहन्]. Dh. 91. *Sītam p.*, to ward off cold (Jât. 93). Pass. *paṭihaṇṇāti* (Sen. K. 212). P.p.p. *paṭihato*, beaten back; resisted, obstructed. Dh. 201; B. Lot. 344. *Appaṭihatabhāvo*, freedom from obstacles or restraint (Jât. 7).

**PATIHARANAM**, Striking in return [प्रतिहरण]. Dh. 388, 426.

**PATIHARATI**, To strike in return [प्रतिहृ]. Dh. 102.

**PĀTIHĀRIYAM**, **PĀTIHERAM**, and **PĀTIHĪRAM**, A miracle, portent [प्रतिहार्य]. Ab. 772; B. Lot. 310; Mah. 87, 107. *Pāṭihīraṇ* (Mah. 35, 41, 113; Dh. 266). *Pāṭiheraṇ* (Sen. K. 536; Dh. 371).

**PATIHĀRO**, Carrying back; a door; a doorkeeper [प्रतिहार]. Ab. 219, 341, 1018; Alw. I. 97 (doorkeeper).

**PATIHATO**, see *Paṭihanti*.

**PĀTIHERAM**, see *Pāṭihāriyam*.

**PATIJAGGANAM**, Watching over (from next). Dh. 94.

**PATIJAGGATI**, To watch over, guard, look after, tend, take care of [प्रतिजगृ]. Dh. 29, 81, 84; Ten J. 84; F. Jât. 6, 49; Jât. 2. Caus. *paṭijaggāpeti* (F. Jât. 8).

**PATIJĀNĀTI**, To acknowledge, confess, recognize; to approve, consent, promise; to profess, assent, maintain; to discern, perceive [प्रतिज्ञा]. *Amataṇ adhigatan ti paṭijānitvā*, admitting that he had attained Arhatship (Dh. 123). *Etassa dāsi bhavissan ti paṭijānām*, I promised I would be his slave (Dh. 89). *Nisajjam paṭijānamāno*, admitting or confessing to having sat (Pât. 7). *Kassako paṭijāndsi*, you profess to be a husbandman. *Arahaṇ paṭijāndsi*, pretends to be an Arhat (Alw. N. 121). Aor. *paccaṇṇāsi*, *paṭijāni* (Jât. 57). P.p.p. *paṭijānāto*. Caus. *paṭijānāpeti* (Dh. 164).

**PĀTIKĀ** (*f.*), White woollen cloth [पटिका]. Ab. 313.

**PĀTIKĀ** (*f.*), A stone step at the entrance of a house. Ab. 220.

**PĀTIKAMMAM**, Treatment, cure; repairs; redress, atonement [प्रतिकर्मण]. Mah. 228, 258; Dh. 279; Pât. 26.

**PĀTIKĀṆKHATI**, To expect, await, desire [प्रतिक्षा]. F. Jât. 17.

**PĀTIKĀṆKHI** (*adj.*), Expecting, hoping for, desiring [प्रतिक्षा + इन्].

**PĀTIKĀṆKHO** (*p.f.p.*), To be expected [fr. प्रतिक्षा, comp. *Pātimokkham*]. *N'atthi tuyham sugati duggati yeva tuyham pāṭikāṅkhā*, there is no salvation for you, nothing but hell can be expected for you (Dh. 170; Pât. 83, 84). *Vuddhi yeva bhikkhūnaṃ pāṭikāṅkhā no parihaṇi*, the priests' welfare, and not their decline may be hoped for (Dh. 348).

**PĀTIKĀRAKO** (*adj.*), Requiting [प्रति + कारक]. F. Jât. 13.

**PĀTIKĀRO**, Repair, amends, atonement, remedy [प्रतिकार]. Pât. 95.

**PĀTIKAROTI**, To repair; to make amends for [प्रतिहृ]. Fut. *paṭikarissati* (Pât. 28; Dh. 108). Ger. *paṭikaritvā* (Dh. 265). *Āpattim p.*, to atone for a fault.

**PĀTIKASSANAM**, Drawing back [प्रति + कर्षण]. *Mūlāya* (dat.) *paṭikassanam*, "throwing back to the beginning, causing to begin over again," is a Vinaya term of which Vj. sends me the following explanation. "A priest who falls under an ecclesiastical censure (such as *pabbājanīyakamma*) has



to undergo penal discipline (*parivāsa*) for a certain number of days (five or ten). If while undergoing this discipline he should commit a fresh offence, he is thrown back to the beginning of his disciplinary term, i.e. he has to recommence the *parivāsa* anew, and this is called *mūḍya paṭi-kassanāṃ*." In inflicting this punishment the chapter of priests is said *mūḍya* or *mūḍam paṭi-kassati* (Sen. K. 329; Pāt. 61, 68, 69).

**PATIKHAMĀPITO** (*p.p.p.*), Forgiven in return [*khamāpito* with प्रति]. Dh. 265.

**PATIKITTHO** (*p.p.p.*), Inferior, low, vile [प्रति-कुट्ट]. Ab. 699.

**PATIKKAMANAM**, Stepping backwards, retreat; a hall with seats of distinction [प्रतिक्कमण]. Ab. 210.

**PATIKKAMATI**, To step backwards, retreat, depart; to return [प्रतिक्कम]. Dh. 91, 115, 157, 187. P.f.p. *paṭikkamitabbo* (Dh. 318). P.p.p. *paṭikkanto* (Jāt. 17).

**PATIKKAMO**, Going back, reverse order [प्रतिक्कम]. Dh. 318.

**PATIKKHEPO**, Opposing, refusing [प्रतिक्षेप]. Ab. 1005. *Bhaddapaṭikkhepo*, rejecting food (Dh. 305).

**PATIKKHIPATI**, To oppose, to refuse, to reject [प्रतिक्षिप]. *Rañño nivedanam paṭikkhipi*, opposed the king's being told (Mah. 37). Dh. 263, 303; Mah. 16. *Tam paṭikkhipi*, refused him, rejected his offer (Dh. 118, 274). P.p.p. *paṭikkhitto* (Dh. 109, 300).

**PATIKKOSANAM**, Reviling, scorn (from next). Pāt. 102; Dh. 332.

**PATIKKOSATI**, To blame, revile, scorn [प्रति + कुञ्ज]. Dh. 30, 332.

**PATIKKŪLO** (*adj.*), Contrary; disagreeable [प्रति-कुल]. *Passatha bho imam sariram . . . duggandham paṭikkūlam*, just look at this corpse, offensive and loathsome (Dh. 127). *Asuciye-gucchapaṭikkūlo*, impure, disgusting and loathsome (Dh. 256). Neut. *paṭikkūlam*, loathsomeness, impurity. One of the *kasīpas* is *dhāre paṭikkūlasaññā*, the consciousness or perception of the impurity of material food (Man. B. 96). *Paṭikkūlam manasikārento*, fixing the mind on the impurity of the body (Dh. 111). *Paṭikkūlabhāvand*, meditation on the corruption of the body (Man. B. 30). The doubling of the *k* is interesting, comp. *abbhikkanta* = *abhikkanta*, *jūṭassara*, *anuddayā*, *upakkilesa*, *sakkuṇeyya*, *sasirika*, etc.

**PATIKRIYĀ** (*f.*), Giving medicine; counteracting, remedying [प्रतिक्रिया]. Ab. 330; Att. 22, 194.

**PATIKULAM**, Husband's family or house [पति + कुल]. Dh. 239.

**PATIKUTTHO** (*p.p.p.*), Miserable, vile [प्रतिकुट्ट]. *Hino p. caṇḍḍasaddo*.

**PATILABHATI**, To obtain, receive; to regain [प्रतिजम्]. *Puttam p.*, to beget a son (Alw. I. xlv). *Sampattim p.*, to obtain glory (Dh. 99). *Jhānam p.*, to succeed in exercising ecstatic meditation (Dh. 182). *Pītim p.*, to receive joy, to become joyful (Dh. 126, so *samvegam*, Ten J. 121). *Saññam p.*, to recover consciousness (Jāt. 67). *Andhā cakkhāni paṭilabbhīsu*, the blind regained their sight (Jāt. 51). P.p.p. *paṭiladdho*. *Sammādiṭṭhiyā paṭiladdhakkaṇo*, right moment at which true views are obtained (Dh. 397). Dh. 134. Caus. *paṭilabbheti*, to cause to be obtained (Dh. 95).

**PATILĀBHO**, Obtaining, attainment, acquisition [प्रतिजाम]. *Manussapaṭilābho* (Dh. 33), or *manussattapaṭilābho* (B. Lot. 305), obtaining birth as a human being, and *purisattapaṭilābho*, obtaining birth as a man; this is a great object, as only men become Buddhas, not women, or devas. *Putta-paṭilābho*, getting sons. *Paññāya p.*, attainment of wisdom (Dh. 59).

**PATILADDHO**, see *Paṭilabbhati*.

**PATILEKHANAM**, A letter sent in reply [प्रति + लेखन].

**PATILOMO** (*adj.*), Contrary, reverse, in reverse order [प्रतिषोम]. Ab. 1164; E. Mon. 261. Adv. *paṭilomaṃ*, backwards.

**PATIMĀ** (*f.*), Counterpart, representation, figure, image, picture [प्रतिमा]. Ab. 539. *Paṭimāgharam*, the hall in a Buddhist temple which contains the colossal statue of Buddha (Att. 132). *Indapaṭimā*, a statue of Indra (Dh. 194). Mah. 221. *Appatimo*, matchless (Att. 192). *Suvassapaṭimā*, a golden image (Jāt. 9).

**PATIMAGGO**, "A confronting road" [प्रति + मार्ग]. Ab. 192. Comp. *Paṭipatha*.

**PATIMANDITO** (*p.p.p.*), Adorned, decorated [प्रतिमण्डित]. Dh. 94, 311, 391; Alw. I. v; Jāt. 8, 57.

**PATIMĀNETI** (*caus.*), To revere [प्रतिमानयति]. Jāt. 1.

**PATIMANTETI**, To discuss in argument, to reply to, refute [प्रतिमन्त]. Alw. I. lxix.

**PATIMĀSETI** (*caus.*), To explore, search [caus.

प्रति + मुख]. Imperat. *paṭimāse*, an abbreviation of *paṭimāsayā* (Dh. 68).

PAṬIMOCEṬI, see *Paṭimuñcati*.

PAṬIMOKKHAM, This is the name given to a collection of the various sikkhāpadas or precepts contained in the Vinaya, beginning with the four Pārājikas and ending with the seventy-five Sekhiyadhammas. These precepts are solemnly read twice a month in every monastery (see *Upasāṅga*), and individual priests are invited to make confession, if they have broken any of the precepts read out. Pātimokkha may be described as the criminal code of the priests. The origin of the term is exceedingly obscure. The usual Sanskrit equivalent is प्रतिमोक्ष, a word which defies analysis; but as it was obviously invented après-coup by the Northern Buddhists as a slavish rendering into Sanskrit of the original Pali pātimokkha, we may very safely disregard it. Spiegel quotes the following gloss from Samantapāsādikā, *pātimokkhan ti atimokkham paṭippamokkham atiseṭṭham atī-uttaman* (Ras. 86). Here the word is wrongly referred to प्रति+मुख, on the analogy of *mokkha*, "principal" = मोक्ष, and *pāmomkha*, "eminent" = प्रमुख + च. Minayeff in his preface to his edition of P. quotes this etymology without correcting it or offering any suggestions of his own. Subhūti quotes the foll. from a Tīkā, *yo taṃ pāti (!) rakkhati taṃ mokkheti moceti apāyikā-didukkhehi tasmā pātimokkhan ti vuccati*. Here, in spite of the ludicrous travesty of its first half, the word is, I think rightly, referred to the root मोक्ष. I am inclined to look on *pātimokkham* as equivalent to a possible p.f.p. pratimokshya, from मोक्ष with प्रति, and meaning "that which should be binding." This is quite an appropriate name for a collection of precepts, or criminal code, whereas the title "tending to bliss," appears to me singularly unsuited to such a code. For the lengthened s comp. *pātibhoga, pākaṭa, pātikāṅkha, pāvācana*. There can be no doubt that this name was given to the precepts by Gautama himself, though of course he did not designate by it the book as we have it at the present day. The Sinhalese MSS. always write *pāti*, and the Burmese always *pāti*- (see e.g. B. Lot. 437, 434; Pāt. I, etc.), and Minayeff using Burmese MSS. has adopted the latter reading, which however is unquestionably a Burmese error. *Pātimokkha-*

*samvarasīlāṃ* (Pāt. 65) means "moral practice according to the precepts," i.e. keeping the whole pātimokkha or canonical law (see *Catuvassavarasīlāṃ*). It is also called *pātimokkhe samvaro*, restraint according to the precepts (Dh. 67, here *pātimokkhe* is the loc. of the noun, comp. v. 185, and Max Müller's note). E. Mon. 8, 31. Yātr. quotes Vis. M. as saying *pātimokkhan ti sikkhāpadasīlāṃ*, P. is the moral law contained in the precepts. The Pātimokkha has two divisions, *bhikkhupātimokkham* and *bhikkhunīpātimokkham* criminal code for the monks and criminal code for the nuns.

PAṬIMOKKHO, A sort of remedy, explained as *khārādini datvā tadanurūpe khaṇe gate tesam apanayanam*.

PAṬIMUKHO (adj.), Opposite, at hand, present [प्रतिमुख]. Dh. 134.

PAṬIMUKKO (p.p.p. next), Fastened, tied; clothed, accoutred [प्रतिमुक्त]. Ab. 378. *Paṭḍhanam sīce paṭimukkam*, a parure worn upon the head, lit. fastened on the head (Dh. 237, 247). *Suvaṇṇakhille paṭimukko*, fixed in a golden pillar (Mah. 172).

PAṬIMUÑCATI, To put on, fasten, bind [प्रतिमुख]. With two acc. *Sisacelaṃ balatthassa sasīsam paṭimuñciya*, have tied the turban of the peon round his own head (Mah. 219). *Gaṇḍhikaṃ p.*, to tie a knot (Dh. 372). Caus. *paṭimoceti. Cetiye paṭimocetvā nānāratānakaṇḍukam*, having caused a jewelled covering to be fastened upon the cetiya (Mah. 213).

PATIMVARĀ (f.), A woman who chooses her husband [पतिवर]. Ab. 235.

PAṬINANDATI, To express gratification, to welcome [प्रतिनन्द].

PAṬINIDHI (m.), Image, likeness [प्रतिनिधि]. Ab. 529.

PAṬINISSAGGO, Forsaking, getting rid of [प्रति + निस् + गर्ज]. Alw. I. 107; Dh. 16, 278, 311; Pāt. 5, 28, 95.

PAṬINISSAJJETI (caus.), To forsake, renounce [प्रति + निस् + सर्वयति]. Pāt. 5, 17, 95.

PAṬINISSATTHO (p.p.p.), Forsaken; (active) having forsaken [प्रति + निस् + सुट्]. Pāt. 17.

PAṬINIVATTATI, To turn back again, to return [प्रतिनिवृत्त]. Dh. 122, 172.

PAṬINIVEDEṬI (caus.), To bring back news, announce [caus. प्रति + नि + विद्]. With gen. of the person informed (Mah. 84).

**PAṬIÑÑĀ** (f.), Agreement, promise, vow [प्रतिज्ञा].

Ab. 171. *Paṭiññam karoti*, to make a vow (Dh. 118). *Paṭiññam daddāti* or *deti*, to give a promise, to promise (Mah. 58, 206). *Paṭiññam moceti*, to redeem one's promise (Dh. 119). *Paṭiññam gaphāti* to obtain a person's consent, to make him promise (Dh. 81, 141, 164; Das. 3; Alw. I. 97).

**PAṬIÑÑĀTO** (p.p. *paṭiññāti*), Asserted; admitted, acknowledged; promised [प्रतिज्ञात]. At Mah. 32 it is used actively, *jānāmi paṭiññāte there*, the therā having asserted "I do know." Vij. writes that *paṭiññātakarapaṃ* (see *Adhikarapaṃsamatho*) is "that method of procedure by which the offender is made to admit his offence, and upon such admission duly punished."

**PAṬIPĀBHATAM**, A present or gift in return [प्रति + प्राप्नुत]. Mah. 69.

**PAṬIPADĀ** (f.), Ingress, access, way, step, course, progress, practice, conduct; the first day of a lunar fortnight, especially that of the moon's increase [प्रतिपद्, प्रतिपद्]. *Dukkhanirodhagāmini paṭipadā*, the steps or way or practice leading to the cessation of suffering, i.e. *ariyo aṭṭhaṅgikamaggo* (B. Lot. 480, see *Ariyasaccaṃ*). *Taṃ dhammaṃ sutvā tadanucchavikaṃ paṭipadaṃ pūretvā*, having heard this doctrine and fulfilled the duties or course of action consonant therewith (Dh. 277, comp. 427). *Appamādapāṭipadam paṭipajji*, walked in the path of diligence (Dh. 194). *Candopamapaṭipadāya paṇisito*, "I was commended for my progress (in grace) like the progress of the moon" (Br. J. S. A.). *Paṭipadāññāṇam*, "knowledge of what is necessary to be done in order to attain felicity" (E. Mon. 193). The four *paṭipadās*, or modes of conduct when an exertion has to be made, are *akkhamā paṭipadā*, *khamā p. damā p. samā p.*, want of endurance, endurance, self-control, equanimity. Here the forms *damā*, *samā*, are by attraction for *damo*, *samo*. Subh. quotes the foll. gloss, *padhānakarapaṃkāle siddhāni na khamati na sahatīti akkhamā, khamati sahatīti khamā*, *indriyānaṃ damanaṃ damā*, *uppannaṃ kāmavitakkaṃ nādhivāsetīti ādinaṃ nayena vitakkasamaṇaṃ upasamaṇaṃ samā*. There are also four other *paṭipadās*, *dukkhā paṭipadā dandābhīññā*, *dukkhā p. khippābhīññā*, *sukhā p. dandābhīññā*, *sukhā p. khippābhīññā*, which seems to mean "painful practice resulting in knowledge slowly acquired, painful practice resulting in know-

ledge quickly acquired, pleasant practice resulting in knowledge slowly acquired, pleasant practice resulting in knowledge quickly acquired. Subh. quotes, *hetubhūta paṭipadā dukkhā phalabhūta abhīññā pi dandhavasena pamādavasena mūhavasena sijjhati sād dukkhā paṭipadā dandābhīññā. Tathā hetubhūta p. dukkhā phalabhūta abhīññā sghavasena sundaravasena sijjhati sād dukkhā p. khippābhīññā*, and so on. Other four *paṭipadās* are the four methods adopted for the attainment of the paths *sotāpanna* and *sakadāgāmi*; they are *chandāhipateyyaṃ*, *viriyāhipateyyaṃ*, *cittāhipateyyaṃ*, and *vīmaṇāhipateyyaṃ* (see *Pug-galo*).

**PAṬIPADAM** (adv.), Step by step, in due order [प्रतिपद्म]. Mah. 259.

**PAṬIPĀDANAM**, Imparting, giving, informing, declaring [प्रतिपादन]. Ab. 964.

**PAṬIPĀDETI**, see *Paṭipajjati*.

**PAṬIPĀDO**, "That which supports the bedstead" [प्रति + पाद]. Ab. 309.

**PĀṬIPADO** (adj.), Belonging to the first day of the lunar fortnight [प्रतिपद् + च]. Alw. I. xcv. *Kattike sukkapakkhassa dīne pāṭipade*, in the month K. on the first day of the moon-lit fortnight (Mah. 214). *Maggasirasukkapakkhe dīne pāṭipade*, in the moonlit fortnight of the month M., on the first day of the fortnight (Mah. 116). *Pāṭipadadivase*, on the first day of the fortnight (Pāt. 91).

**PAṬIPAJJATI**, To enter upon, walk upon; to follow, embrace; regulate one's life, live, act, practise; enter upon, obtain [प्रतिपद्]. *Etan hi (maggam) tumhe paṭipajjatha*, walk ye in this way (Dh. 48). *Yathāvinayaṃ paṭipajjati*, walks according to the Vinaya or Discipline. *Tath' eva paṭipajjisum*, regulated their lives accordingly (Mah. 73). *Kalahānaṃ vūpasamāya paṭipajjanti*, act or take steps for the cessation of strifes (Dh. 110). *Katham Maghamaṇavo paṭipajji*, how did the youth Magha act? (Dh. 186). *Kentāradhānamaggaṃ paṭipajjeyya*, should be walking on a long and difficult road (Sām. Satta). *Brahmayu brāhmaṇo paccapādi dhammasānu-dhammaṃ*, the brahmin Brahmayu practised the lesser duties for the attainment of the higher state (Brahmayu S.). *Pitū accayena kulasantakam mahādhanaṃ paṭipajjitvā*, having at his father's death come in for a large family property (Dh.

131). *Paṭipajjāhi nam*, take possession of it (Dh. 80). *Bhikkhūnd bhikkhūnattāya paṭipajjitabbam*, the priest should be subjected to penance (Pāt. 6). *Sabba-issariyam paṭipajji*, attained every prosperity (Das. 24). P.p.p. *paṭipanno*. *Etam hi (maggam) tumhe paṭipannā*, for if ye walk in this path (Dh. 49). *Addhānamaggapaṭipanno*, walking on the high road. *Ujupaṭipanno*, walking uprightly (Alw. I. 77). *Sambādhaṭipanno*, fallen into distress (Gog. Ev. 28). *Parahitāya paṭipanno*, acting for the good of others. *Supaṭipanno*, well conducted, walking righteously, pious (Alw. I. 77). Caus. *paṭipādeti*, to impart, give to. *Tam ev' attham paṭipādetento*, "conveying the same sense" (Att. cxxx). *Puttadārake hātinaṃ paṭipādetvā*, having committed my wife and children to the care of my kinsmen (Ras. 31). Ras. 38; Dh. 88.

**PATIPĀKATIKO** (*adj.*), Restored or set right again [प्रति + प्राकृतिक]. Ten J. 111.

**PATIPAKKHATTAM**, Opposition [next + ख].

**PATIPAKKHO**, An opponent, enemy; hostility [प्रतिपक्ष]. Ab. 345; Dh. 277. *Paṭipakkhabhūto*, hostile (Dh. 122).

**PATIPANĀMETI**, To bend down again [caus. प्रति + प्र + नम]. Dh. 246.

**PATIPANNO**, see *Paṭipajjati*.

**PATIPATHO**, "A confronting road" [प्रति + पथ]. Ab. 192. *Paṭipathe āgacchanta*, coming along the road from the opposite direction (Jāt. 70). *Gantvā paṭipatham*, going to meet them (Mah. 82).

**PATIPĀTĪ** (*f.*), Order, succession [प्रति + पाटी]. Ab. 429. Abl. *paṭipāṭiyā*, in order, in succession, successively. *Paṭipāṭiyā paṇṇasāla katvā*, having built huts in a row (F. Jāt. 2). *Paṭipāṭiyā pitu dassetvā*, having shown them to his father one after the other (F. Jāt. 9). *Katipayānaṃ therānaṃ paṭipāṭiyā acchindī asinā ssaṃ*, with his sword decapitated several theras in succession (Mah. 39). *Aṭṭhamasu paṭipāṭiyā*, stood in a row (Mah. 103). *Vilekiya thiṭṭa sammā dhītaro paṭipāṭiyā*, gazing on his daughters as they stood duly ranged (viz. according to their seniority) in a row (Mah. lxxxviii). Dh. 308, 420. The Sanskrit is परिपाटी (F. Jāt. 22).

**PATIPATTI** (*f.*), Conduct, practice, performance, occupation; religious duties or practice, moral conduct; attainment, acquisition; knowledge, ascertainment [प्रतिपत्ति]. Ab. 944. *Nesam taya*

*paṭipattiyā*, by this conduct of theirs (Dh. 110). *Mātari sammāpaṭipatti*, dutiful conduct towards a mother (Dh. 408). *Samaṇapaṭipattim pūressāmi*, I will fulfil the duties of a Ṭramaṇa (Dh. 80). *Paṭipattiparāyano*, devoted to religious duties (Alw. I. xiii). *Imaṃ paṭipattim pūrento*, fulfilling these religious duties (Alw. I. 73). *Pariyattipaṭipatti*, the code of moral practice contained in the entire scriptures (Mah. 124).

**PATIPĪLANAM**, Pressing, pinching [प्रतिपीडन]. Pāt. 94.

**PATIPASSADDHI** (*f.*), Subsidence, calming, quieting down [प्रति + प्रस्रब्धि]. Dh. 151; Ten J. 48; Ras. 85. See *Samucchedo*.

**PATIPASSAMBHANAM**, Subsidence (from next).

**PATIPASSAMBHATI**, To be calmed, quieted, to subside, come to an end [प्रति + प्र + श्रब्ध]. *Ābādho paṭippassambhi*, the disease abated or passed away (Dh. 434). *Verāni paṭippassambhanti*, strifes are hushed (Dh. 102). *Abhiṇikkhāro paṭippassambhi*, the desire subsided (Alw. I. 92). P.p.p. *paṭippassaddho*.

**PATIPUCCHĀ** (*f.*), Question in return [प्रति + पृच्छा]. Man. B. 473.

**PATIPUCCHANAM**, Questioning in return [प्रति-प्रश्न + चन]. Pāt. 69.

**PATIPUCCHATI**, To inquire, to question; to put a question in turn [प्रतिप्रश्न]. *Satthāraṃ paṭipucchimsu*, asked the Teacher (Dh. 177).

**PATIPUCCHITĀ** (*m.*), One who inquires [प्रति-प्रश्न + तृ]. Dh. 246.

**PATIPUGGALO**, A person equal to another, a rival [प्रति + पुद्गल]. *Appaṭipuggalo*, without a rival (Dh. 314).

**PATIPUJETI**, To honour in return [प्रति + पूज]. Alw. N. 120.

**PATIRĀJĀ** (*m.*), Hostile king, royal adversary [प्रतिराज]. Dh. 159.

**PATIRAM**, A shore, bank [प्रतीर]. Ab. 684.

**PATIRAVO**, Echo [प्रतिरव]. Ab. 118.

**PATIRŪPAKO** (*adj.*), Resembling, counterfeiting [प्रतिरूपक]. *Mātu patirūpako*, resembling his mother (Ten J. 54). *Mittapatirūpako*, bearing the semblance of a friend, a false friend. *Paṇḍita-patirūpako*, a sham scholar. *Sakkapatirūpako*, some one who looked like Indra (Dh. 185). *Putta-patirūpakaṃ disvā*, seeing a counterfeit son, i.e. seeing one who though really his son he did not know to be his son (Dh. 95).

PATIRŪPAṂ, A counterfeit [प्रतिरूप]. Alw. I. 63.

PATIRŪPO (*adj.*), Suitable, fit, proper, right, good [प्रतिरूप]. Ab. 715. *Patirūpadesavāso*, living in a suitable or favoured land, viz. a land that possesses spiritual advantages (Kh. 5). *Patirūpo saḥāyo*, a desirable companion (Dh. 407). *Patirūpaṁ*, what is proper or right (Dh. 29).

PATISALLĀṆAṂ, Solitude, retirement for the purpose of meditation, seclusion, privacy [प्रति-संसृज्ज]. Sen. K. 518. *Patissallāṇāmo*, delighting in solitude (Dh. 366; Alw. I. 93). Comp. next.

PATISALLĪNO (*p.p.p.*), Secluded, retired, abstracted, plunged in meditation [प्रति + सम् + लीन]. Ten J. 112; Alw. I. 92, 93; Gog. Ev. 6. Of the *ṣ* in *patissallāpa* there can be no doubt, and I find *patissallīpa* in my excellent MS. of Visuddhi Magga. It would almost seem to be a compensation for the dental *t* of the preposition.

PATISĀMANAṂ, Putting away (from *paṭisaṁmeti*). *Bhaṇḍapaṭisaṁmanatṭhānaṁ*, place to lock things up in.

PATISAMBHIDĀ (*f.*), Discrimination, analysis. After much study I have come to the conclusion that this compound is, as at first sight it would naturally appear to be, a derivative of the root *भिद्* with *प्रतिसम्*, the whole containing the idea of "breaking up in detail, distinction, discrimination, analysis;" comp. *भिद्वा* "separation, distinction," *प्रभिन्न* "distinct," etc. There are four *Paṭisambhidās* or analytical sciences, being four divisions of the supernatural knowledge of the Arhat, viz. *atthapaṭisambhiddā*, *dharmapaṭisambhiddā*, *niruttapaṭisambhiddā*, *paṭibhāṇapaṭisambhiddā*. Sāṅkhyārtha Prakāśa (a modern Sinhalese work) explains these to mean respectively "knowledge of the meaning, knowledge of the text (*pāṭi*), knowledge of the origin of the words, and fourthly certain or determinate knowledge, together with the accurate discrimination of the first three, artha, dharma, and nirukti." At Lot. 839 Burnouf translates from Jinālaṅkāra (a modern Pali work) a fuller account, which probably gives to the four terms a more comprehensive signification than they originally possessed. It includes under *attha* everything sprung from a cause, Kamma and its consequence, Nirvāṇa, and the sense or true meaning of the word of Buddha as opposed to its form. Under *dhamma* it includes "the cause which destroys the results of Kamma, the Ariya-

magga, the word of Buddha, virtue and vice, and the five elements." *Nirutti* is described as the explanation of what is obscure in *attha* and *dhamma*, and as resulting from the perfection of interpretation. The explanation of *paṭibhāṇa*, as translated by Burnouf, is somewhat obscure, "knowledge of the three sciences possessed by one who, making science the object of his mind, has in view the triple science (*tivijjā*, see Lot. 372):" the omission by Burnouf of the Pali text is much to be regretted, but the passage appears somewhat to bear out the statement of Sāṅkhyārtha P. that *Paṭibhāṇa* includes the discrimination of the other three *paṭisambhidās*. See also the comment at Dh. 414, which speaks of a wisdom which includes the three first *paṭisambhidās* and the *śīlakhandhas*, etc. (*atthadhammaniruttapaṭisambhiddānaṁ śīlakkhandaḍḍānaṁ ca pariggāhikā paññā*), referring probably to *paṭibhāṇa*. Clough in his Sinh. Dict. has the foll. article, "*Paṭisambhidāya* (*paṭi before sambhidāya discrimination*), universal knowledge, ability to explain terms respecting all subjects of art or science:" and under "*Sivupillisiṁbiyā*," (the Sinhalese equivalent of *catupaṭisambhiddā*), he says, "the four attainments peculiar to the highest order of Rahats, viz. a knowledge of ethics, of *dharma* or religious doctrines, of the grammatical comments and expositions of the *dharma*, and a supernatural discrimination." At Mah. xxvii Turnour renders the word "the four gifts of sanctification," at Mah. 32 "sacerdotal sanctity," and at Mah. 42 "the four sacerdotal qualifications." Hardy has the foll., "*Caturvidha-pratisambhiddā*; or four Modes of Perfect Understanding: the wisdom that enables the priest to understand aright the four following sections of knowledge: 1. Artha, the meaning of any matter in its separate divisions: 2. Dharma, the doctrines of Buddha: 3. Nirutti, the power of the Buddhas to perceive all truth intuitively, without study, and without the teaching of another: 4. *Paṭibhāṇa*, the power of the Rahats to know the roots and properties of things" (he adds some curious details, which see).—The North Buddhist equivalent of *paṭisambhiddā* is *pratisamvid* (*f.*), which fact is duly adverted to by Burnouf, but no explanation of it suggested; I venture therefore to offer an explanation of my own. The roots *pratisamVID* and *pratisamBHID* do not

occur at all in classical Sanskrit. In Pali we have from pratisamBHID the isolated derivative *paṭisambhiddā*, but from pratisamVID the foll. important derivatives of frequent occurrence in the oldest texts, *paṭisamvidito* "having informed," *paṭisamvedeti* "to feel, experience," *paṭisamvedin* "feeling, enjoying." In North Buddhist Sanskrit we have from pratisamVID the fem. noun pratisamvid (used as the equivalent of *paṭisambhiddā*), and the adjectives pratisamvedaka "informing," and pratisamvedin "enjoying." Now my own view, is that the North Buddhist Sanskrit texts are founded on *older Pali texts* (the texts in fact of Southern Buddhism), of which they are in some cases in great part *literal translations*.<sup>1</sup> I suppose then that the North Buddhist translators, being fully familiar with the derivatives of pratisamVID in the Pali texts before them, and meeting with the isolated form *paṭisambhiddā* used in a sense which implied discriminate knowledge, jumped to the conclusion that it was also traceable to pratisamVID, and coined, to represent it, a fem. noun pratisamvid, correctly formed according to well-known analogy. I have elsewhere pointed out several other of these North Buddhist adaptations, some of which are very curious and interesting (see art. *Opaḍḍiko*, *Pātimokkhaṃ* and Notes on Dhammapada in Journ. Roy. As. Soc. 1871). The question may possibly be raised as to whether *paṭisambhiddā* can be a dialectic variety of pratisamvid. The existence of forms like *paṭisamvedeti* and *paṭisamvidito* is perhaps not of itself necessarily fatal to such a theory; but I may observe that there is in Pali, I think, only one instance of a Sanskrit inv passing into (not mbh but) mb, viz. *sambāhana* = *saṃvāhana*. In one case a Pali *ā* represents a Sanskrit *ā*, *niṭṭhubhati* being the equivalent of *niśṭhiv*, but the example in no way affects the present argument, onomatopoeic roots like *śṭhiv* being very unstable in their form, comp. Pali *papphāsa* with *pupphusa*, and the Pali *KHIP*, "to sneeze," with *KSHU*, *KSHIV*, *KSHIB*, *KSHEV*. Lastly, the regular Pali expression for

having attained the four *paṭisambhiddās* is *paḍhinnaṃ paṭisambhiddo* (Alw. I. xxix; Mah. xxvi, 32, 42), where the root *भिह्* is repeated (I think *paḍhinna* is here used participially, and not adjectively, the compound meaning "one by whom the analytical knowledges are discriminated," as in such compounds as *parivutthaparivāso*).—I have met once with an adj. *paṭisambhiddo* "having the *paṭisambhiddās*." At Alw. I. cvii we have *paṭisambhiddappatto*, having attained the *paṭisambhiddās* (quoted from an aṭṭh.).

**PAṬISĀMETI** (caus.), To set in order, put away [caus. प्रति + श्म]. Alw. I. 73. *Suce kiñci pamuṭṭhaṃ hoti taṃ Ānandathero paṭisāmeti*, if anything is left behind Ananda puts it away safe (Dh. 247). *Imaṃ kuhiṃ paṭisāmesuṃmi*, where can I put this necklace away? (Ras. 32). *Katabhatta-hicced pattaṭṭavaraṃ paṭisāmenti*, having ended their meal, they put away their bowls and robes.

**PAṬISĀMHARATI**, To draw back; to fold; to change [प्रतिसंह]. Dh. 143 (line 13).

**PAṬISAMMAJJATI**, To sweep over again [प्रति + सम्मज्ज].

**PAṬISAMMODANĀM**, Friendly greeting in return [प्रति + sammodana]. Dh. 318.

**PAṬISAMO** (adj.), Equal to [प्रतिसम]. Jāt. 93.

**PAṬISAMVEDETI**, and **-VEDIYATI** (caus.), To feel, experience, enjoy, perceive [caus. प्रति + सम् + विद्]. *Sukhaṃ p.*, to feel bliss or comfort (Jāt. 79). *Añño karoti añño paṭisamvediyati*, one does the action and another experiences (the result, Gog. Ev. 38). P.pr. *paṭisamvediyamāno* (Jāt. 80).

**PAṬISAMVEDI** (adj.), Experiencing, feeling, enjoying [प्रतिसंवेदिन्]. *Rasaṃ paṭisamvedi*, enjoying the taste (Brahmayu S.).

**PAṬISAMVIDITO** (p.p.), Having informed [प्रति + सम् + विदित]. *Pubbe appaṭisamvidito* appears to mean "without first giving warning" (Pāt. 18, 20); comp. *na kko me taṃ patirūpaṃ so 'haṃ pubbe appaṭisamvidito samapassa Gotamassa dasandya upasaṅkameyyaṃ*, where I think *appa* means "without a previous warning or invitation."

**PAṬISAMYUTTO**, and **-SAÑÑUTTO** (p.p.), Connected with [प्रति + सम् + युत्त]. *Catusaccaṃ paṭisamyuttā dhammakathā*, a sermon about the four Truths (Ras. 26, comp. Alw. N. 23). *Khandhā-dipaṭisamyuttaṃ pañhaṃ*, questions about the khandhas, etc. (Dh. 259). B. Lot. 332; Dh. 285. *Paṭisaññutto* at F. Jāt. 19.

<sup>1</sup> Burnouf in his *Lotus* has given numerous instances of parallel passages (see pp. 860 and foll.) from North and South Buddhist texts. No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit.



**PAṬISAÑCIKKHATI**, To agree with oneself, to consider, revolve a matter in the mind [प्रति + सम् + चक्ष्]. Gog. Ev. 6. *Iti paṭisañcikkhati sambādho gharavāso* (Sām. S. A.).

**PAṬISANDAHATI**, To be re-born, to renew one's existence in another world, to transmigrate [प्रति-संघा]. Gog. Ev. 42, 44.

**PAṬISANDHI** (m.), Entering the womb in a new existence, conception, re-birth, transmigration [प्रतिसंधि]. *Paṭisandhikkhaṇe*, at the moment of conception (Jāt. 54). *Tusitabhavanato cavitvā mātukucchismiṃ paṭisandhiṃ gaṇhi*, vanishing from the Tusita heaven he received a new existence in the womb of an earthly mother (Alw. I. 77, of the Bodhisattva). *Sattānaṃ cutipaṭisandhi*, death and re-birth of beings (Dh. 433). *Paṭisandhivīññāṇaṃ*, consciousness which leads to re-birth (Man. B. 432, see *Paṭiccasamuppādo*).

**PAṬISANDHIKO** (adj.), At the end of a compound as a substitute for last: *appaṭisandiko* (adj.), that cannot be reunited (Ten J. 87, of a cleft rock); *gaṇhitapaṭisandhiko* (adj.), having obtained conception (Jāt. 51).

**PAṬISAÑKHĀNĀM**, Reflection, contemplation [प्रतिसङ्क्षा + ण]. B. Lot. 649.

**PAṬISAÑKHARAṆĀM**, Restoration, repairs (from *paṭisañkharoti*). Mah. 12, 207; Dh. 370.

**PAṬISAÑKHĀRAṆĀM**, Causing to be repaired (from *paṭisañkhāreti*). Dh. 333.

**PAṬISAÑKHĀRO**, Restoration, repair (from last). Mah. 12, 225.

**PAṬISAÑKHAROTI**, To restore, repair, mend [प्रतिसंस्कु]. Aor. *paṭisañkhari* (Mah. 221, 232). Ger. *paṭisañkhariya* (Mah. 228). Caus. *paṭisañkhāreti* (Mah. 232), *paṭisañkhārāpeti*.

**PAṬISAÑKHĀTI**, To reflect, meditate [प्रतिसं-क्षा]. Gerund *paṭisañkhāya* (Cl. Gr. 16, the final *ya* elided for euphony: *paṭisañkhāyāti paoca-vekkhitvā*, Subh.).

**PAṬISAÑKHATO** (p.p.p. *paṭisañkharoti*), Restored, repaired [प्रति + सम् + कृत].

**PAṬISAÑÑUTTO**, see *Paṭisañnyutto*.

**PAṬISANTHARATI**, To be favourably disposed to, to be interested in [प्रति + सम् + क्षु].

**PAṬISANTHĀRO**, Friendly greeting, welcome, kindness, affection, friendliness [प्रति + संसार]. *Paṭisanthāravutti* (adj.), affectionate, friendly, kind (Dh. 67). *Tumhākaṃ paṭisanthāravasen' omhehi kārite vihare dema tumhākaṃ*, in return

for your kindness we give you the monasteries built by us (Mah. 207). *Paṭisanthāraṇaṃ karoti*, to receive or treat with kindness, to give a kind greeting to a friend on meeting him (Ras. 32). *Sattāraṇaṃ n' eva abhivādetvā na paṭisanthāraṇaṃ katvā*, neither saluting the Teacher nor expressing any pleasure at seeing him (Dh. 98). *Therena saddhiṃ madhurapaṭisanthāraṇaṃ katvā*, having held sweet converse with the therā (Dh. 122). *Katapaṭisanthāro*, having received kindly (Dh. 85; Ten J. 108). *Raññā katapaṭisanthārena .. paṭṭho*, being asked by the king after the usual greeting .. (Dh. 231).

**PAṬISARANĀM**, Refuge, help, defence, protector [प्रति + शरण]. Dh. 172, 308; Gog. Ev. 32.

**PAṬISĀRĀṆIYO**, I believe this to be a p.f.p. from the caus. of प्रतिस्मृ, comp. *sārāṇiya*, at Dh. 263 we have *paṭisārāṇiya*. *Paṭisārāṇiyakammaṃ*, or *paṭisārāṇiyaṃ kammaṃ*, is the name of one of the priestly punishments (Dh. 263, and Mah. 16). Vj. says, "It is the fourth of the Saṅghakammās, and is an act of censure whereby a priest who has offended a layman without cause is compelled to ask and obtain his forgiveness."

**PAṬISĀRI** (adj.), Trusting in, leaning on [प्रति-सारिन्]. *Khattiyo seṭṭho jane tasmīṃ ye gottapaṭisārino*, the Kshatriya is best in the estimation of those people who attach importance to lineage (Alw. I. xxxiii). The change of construction is curious, but is not without analogies. Subh. quotes the aṭṭhakathā on the passage thus, *ye gottapaṭisārino ti ye jaṇā tasmīṃ gottāṃ paṭisaranti ahaṃ Gotamo ahaṃ Kassapo ti*.

**PAṬISĀSANĀM**, A message in return or reply [प्रतिशासन]. Dh. 235.

**PAṬISATTU** (m.), An enemy [प्रतिशत्रु]. Ten J. 29.

**PAṬISĀYANIYO** (p.f.p.), To be tasted or partaken of or enjoyed [प्रति + स्वादनीय]. *Gildānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni*, "medicaments fit for the use of sick priests" (Gog. Pāt. 10). Pāt. 81 says, *paṭisāyaniyāni paṭisāyitabbāni pari-bhūñjitabbāni*. For the form comp. *āyati*, *āyita*.

**PAṬISEDHANĀM**, Preventing, stopping [प्रति-वेषन].

**PAṬISEDHETI** (caus.), To keep or ward off; to prohibit, prevent, restrain [प्रतिवेषयति]. Mah. 17.

**PAṬISEDHO**, Prohibition [प्रतिवेष].

**PAṬISEVANĀM**, Practising (from next). Pāt. 95.

**PATISEVATI**, To receive; to practise [प्रति + सेव्].

Dh. 12. *Methunam dhammam p.*, to practise fornication (Kamm. 9, 10).

**PATISIBBATI**, To sew, embroider [प्रति + सिब्]. Ab. 315.

**PATISIDDHO** (*p.p.p.*), Forbidden [प्रतिषिद्ध]. Pât. 85.

**PATISOTAM** (*adv.*), Against the stream [प्रति-स्रोतस्]. *Paṭisotagāmi* (*adj.*), going against the stream, uphill work, difficult (Gog. Ev. 6).

**PATISSĀ** (*f.*), Amenability, assent, obedience (?). A form *patissa* appears necessary to account for the compound *sappatissa* and *appatissa*. From this foll. passage sent to me by Subhūti, it appears that it is a feminine: *garuṭṭhānīyesu gāravaṣṣa-rajjādivasena patissanā patissā sappatissavapaṭi-patti, saha patissadyūti sappatisso*. He refers it to root स्त्री, and says it is equivalent to *pratiçraya*. I feel entirely in doubt about the word.

**PATISSATO** (*p.p.p.*), Recollecting, thoughtful [प्रति + स्मृत्]. Dh. 26. Also occurs in *Dhammacariya S.*

**PATISSĀVI** (*adj.*), Assenting, ready, willing [प्रति + आविन्]. In *Sām. P.S.* the good servant is said to be *kiṅkārappaṭissāvi*, which the comment explains as follows, *kiṁ karomi kiṁ karomīti evaṁ kiṅkāram eva paṭissuṇanto vicarāṭṭi kiṅkārappaṭissāvi*.

**PATISSAVO**, Assent, promise [प्रतिश्रव्]. Ab. 171.

**PATISSAYO**, A house, dwelling, asylum [प्रतिश्रय्]. Ab. 206.

**PATISUNĀTI**, To assent, promise [प्रतिश्रु]. *Sādhātī paṭisunipitā*, consenting with the words "it is well" (Dh. 231, 324; Pât. 107; Ten J. 43; Alw. I. 73). Vij. quotes, *yathā saoco hoti evaṁ na karoti vassāvāsam paṭisunipitā na gacchati*, "... having consented to take up his residence in the rainy season he does not go." Aor. *paccassosi* (B. Lot. 351), *paṭisunī* (Dh. 324). Ger. *paṭissutvā*, *paṭisunipitvā*.

**PATISUNĀ** (*f.*), A widow [प्रति + श्रुन्]. Ab. 235.

**PATITITTHO**, A landing place on the opposite bank of a river [प्रति + तीर्थ]. Jât. 17.

**PATITO** (*p.p.p. patati*), Fallen; fallen in battle, slain; gone, got rid of [प्रति + त]. *Dehapatitatṭhāne*, in the spot where his body fell (in battle, Mah. 155). *Rukkhaggaṭito*, fallen from the top of a tree. *Cāpato patito saro*, an arrow shot from a bow (Dh. 57).

**PATITO**, **PATITO**, and **PATITO** (*p.p.p. pacceti*), Known, established, true; famous; pleased, delighted [प्रतीत्]. Ab. 724, 935; Dh. 13; Mah. 6. *Appatito*, displeased (Pât. 4, 5). *Suppatito*, overjoyed (Mah. 173). *Patitā assa kammunā*, pleased with his exploit (Mah. 45). *Patitarūpo*, delighted. The form *patito* is also given in Clough's Dict.

**PĀTITO**, see *Pāteti*.

**PATITṬHĀ** (*f.*), Fixity, strength, resting place, stay, help, home, asylum [प्रतिष्ठ]. Ab. 1130. *Patitṭham labhati*, to get footing, gain terra firma. *Alabbhaneyyapatitṭho* (*adj.*), in which a firm footing cannot be obtained. *Tvaṁ me mahatī patitṭhā ahoṣi*, thou hast been to me a mighty refuge (Ten J. 120). *Attano kusalam patitṭham karohi*, make thine own merit thy salvation (Dh. 368). Arhatship is called the *patitṭhā*, "refuge, terra firma, haven" in the ocean of Samsāra or continued existence (Dh. 182). *Paramapatitṭhābhāvo*, highest state of security, i.e. Arhatship (E. Mon. 263).

**PATITṬHAHATI**, see *Patitṭhāti*.

**PATITṬHĀNAM**, Fixing, establishment [प्रतिष्ठान्]. *Sāsanaṣa p. paccantere*, establishment of religion in foreign countries (Mah. 71). *Dhātup.*, enshrinement of a relic (Mah. 107). *Mahāvihārap.*, the setting up or building of the M. (Mah. 206, comp. 170).

**PATITṬHĀPAKO**, One who establishes (from *patitṭhāpeti*).

**PATITṬHĀPANAM**, Fixing, setting up [प्रतिष्ठापन्]. *Mahābodhip.*, the planting of the great Bo tree (Mah. 123).

**PATITṬHĀPITĀTĀ** (*f.*), Fact of having been established [प्रतिष्ठापित + ता]. Mah. 65.

**PATITṬHĀTI**, and **PATITṬHAHATI**, To stand fast or firmly, to be established, to fix oneself, to be set up, to stay, to be [प्रतिष्ठा]. *Nabhasi ṭṭhitā patitṭhantu*, poised in the air may they remain steady (Mah. 108). With loc. *Sirasim me patitṭhātu*, may it settle or fix itself on my head (Mah. 106). *Rajje p.*, to succeed to the kingdom, lit. to be established in the sovereignty (Ten J. 54). *Vihārānaṁ pañcasatam tasmim dese patitṭhahi*, five hundred monasteries were set up in that land (Mah. 74). *Bhāriyāya kucchiyaṁ gabbho patitṭhāsi*, a child was conceived in the womb of his wife (Dh. 78). *Arahatte p.*, to be established in Arhatship, viz. attain Arhatship (Mah. 173, comp. Dh. 99, 231). *Sarapeṣu ca sileṣu ca patitṭhāsi*,

stood fast in the three refuges and the duties of the moral law (B. Lot. 436). *Sīle patipphāya dinnadānam mahapphalam hoti*, when a man stands fast in moral practice almsgiving has a great reward, lit. having stood fast (F. Jāt. 53). *Hemamālikacetiye patipphahantiyo* (p. pr. pl. fem.) *dhātā*, the relics which are being enshrined in the H. dagoba (Mah. 108). *Patipphissati sāsanaṃ*, religion will be established (Mah. 98). Aor. *patipphāsi* (Ten J. 54), *patipphāsi* (Mah. 80, 81, 173, Dh. 123, pl. *patipphāsum*). Fut. *patipphissati* (Mah. 47, 86, 98). Inf. *patipphātum* (Dh. 160). Ger. *patipphāya* (Dh. 435), *patipphāhitvā* (Dh. 123). P.p.p. *patipphāto*. *Saddhā patipphāto*, firmly grounded faith (Dh. 59). *Mahāpaṭhavi udake patipphāto*, the great earth rests on water (Gog. Ev. 20). *Kuṭumbikassa pitusoko apagato puttasoko patipphāto*, the landholder's grief for his father ceased, while grief for his son set in (Das. 31). *Mahiyasiganathāpo 'yam eso evam patipphāto*, thus this M. dagoba was completed (Mah. 4). *Patipphāto tassa dhātuyā cetiye*, when this relic was enshrined in the dagoba (Mah. 108). *Indanille patipphāto*, set in a sapphire (Mah. 179). *Sā gabbhassa patipphāto bhāvaṃ natvā*, she finding she was with child (Das. 23, here *gabbha* means "foetus"). Comp. *Pañcapatipphāto*.—Caus. *patipphāpeti*, to establish, set up, re-establish, fix, plant. *Sarapeṣu ca sīleṣu patipphāpesi*, establish them in the three refuges and the duties of the moral law (Mah. 6). *Parihīnaṃ kulam patipphāpessāmi*, I will set up again my fallen family (F. Jāt. 9). *Rajje patipphāpetum*, to re-establish him in his kingdom, restore him to his throne (Ras. 19, 25). *Pabbajjam nāsetvā gihibhāve patipphāpetum*, having cancelled his ordination to restore him to the lay state (Subh.). *Ath' assā thero parisamajje parisuddhabhāvaṃ patipphāpesi*, then the thera in the midst of the congregation established her innocence (Dh. 328). *Soyam Tathāgatassa patte patipphāpesi*, himself put them into Buddha's bowl (Dh. 132). P.pr. ātm. *patipphāpayamāno* (Dh. 78). P.p.p. *patipphāpito*. *Pitarā oparajje patipphāpito*, appointed by his father to the viceroyalty (Dh. 416). *Patipphāpitamattikaṃ sasanam*, a sealed letter, lit. one to which the clay has been affixed (Dh. 89, 99).

**PATIPPHITATTAM**, Fact of being established [पतिष्ठित + लृ]. Mah. 86.

**PAṬIVACANAM**, Answer, rejoinder [प्रतिवच]. Dh. 232, 243.

**PAṬIVADATI**, To answer, retort [प्रतिवद्]. Dh. 24; Das. 31.

**PAṬIVĀDO**, Retort, recrimination [प्रतिवाद]. Dh. 100, 398.

**PAṬIVĀKYAM**, Reply [प्रतिवाक्य]. Ab. 114.

**PAṬIVĀṆAM**, Opposition, resistance [प्रति + वाच].

**PAṬIVĀṆI** (*adj.*), Resisting [next + वृत्].

**PAṬIVASATI**, To live, dwell [प्रतिवस]. With loc. *Rājagahe p.*, is living at R. (Dh. 121; Alw. I. lxix).

**PAṬIVĀTAM** (*adv.*), Against the wind [प्रतिवातम्]. Dh. 10, 23.

**PAṬIVATTĀ** (*m.*), One who answers or contradicts [प्रति + वृत्]. B. Lot. 396.

**PAṬIVATTAM**, see *Vattam*.

**PAṬIVATTETI**, To roll something against, knock, strike [caus. प्रतिवृत्].

**PATIVATTIYO** (*p.f.p.*), That can be subverted (from प्रतिवृत्).

**PAṬIVEDETI** (*caus.*), To make known, announce, assist [प्रतिवेदयति]. *Upekkhattam paṭivedesi*, announced that he would be a lay disciple of Buddha (Dh. 435).

**PAṬIVEDHO**, Penetration, comprehension, attainment [प्रति + वेध]. Ab. 778. *Maggaṭṭavedho*, attainment of or entrance into the Paths (Dh. 123; E. Mon. 427; comp. Mah. 124). Dh. 134; Ten J. 119.

**PAṬIVIBHATTO**, Distributed with partiality or favour [p.p.p. प्रतिविभञ्ज].

**PAṬIVIDDHO** (*p.p.p. paṭivijjhati*), Penetrated, acquired [प्रति + विज्]. Dh. 281; Ten J. 120.

**PAṬIVIDITO** (*p.p.p.*), Known, ascertained [प्रति + विदित].

**PAṬIVIJJHANAM**, Penetration, comprehension (from next). Dh. 127.

**PAṬIVIJJHATI**, To cleave, split; to penetrate, comprehend, acquire, master, learn [प्रतिवृत्]. *Sabbāññātānaṃ p.*, to attain omniscience (Dh. 118, 320; Alw. I. 77). *Saccāni p.*, to penetrate or realize the Four Truths (Dh. 383). *Sīlāni paṭivijjhi*, split open a rock (Dh. 279). Fut. *paṭivijjhissati* (Dh. 123). P.f.p. *paṭivijjhitabbo* (Dh. 259).

**PATIVILAGGITO** (*p.p.p.*), Stuck, entangled [p.p.p. लङ् with प्रतिवि]. Jāt. 20.

**PATVIMSO**, Portion. Ab. 485; Mah. 62. प्रत्थम  
(= प्रति + चञ्च), *paṭiyamsa*, *paṭivaṃsa*, and by  
attraction *paṭivimsa*; ocomp. *divaḍḍha tivaṅgika*.  
**PATVINETI**, To repress, subdue [प्रति + वि +  
नी]. Dh. 186.  
**PATVINODANAM**, Removal (from next).  
**PATVINODETI** (*caus.*), To remove, dismiss, dispel  
[प्रति + वि + नुह]. Mah. 199.  
**PATVIRATI** (*f.*), Abstinence from [प्रतिविरति].  
**PATVIRATO** (*p.p.p.*), Abstaining from [प्रति +  
वि + रत].  
**PATVIRUDDHO** (*p.p.p.*), Opposed, hostile [प्रति +  
वि + रुध].  
**PATVISSAKO** (*adj.*), Neighbouring [प्रतिवेश, or  
प्रतिवेरमन्, or प्रतिवेश + क]. Dh. 242, 268.  
**PATYĀDETI**, To prepare, make ready, provide  
[प्रतिधातयति]. *Uṣhodakam paṭiyādeti*, gets  
hot water ready (Dh. 106). Of preparing a road  
for the passage of an embassy by clearing jungle,  
etc. (Alw. I. 79). Mah. 16. P.p.p. *paṭiyāddito*.  
*Paṭiyādditam vaṭṭam*, arranged, prescribed or cus-  
tomary ceremonies (Mah. 198). *Sabbhe sakkāro*  
*paṭiyāddito*, every due attention has been prepared  
(Dh. 244, 263). *Caus. paṭiyāddāpeti*, to cause to  
be made ready or prepared (Dh. 98, Mah. 26).  
**PATYATTO** (*p.p.p.*), Prepared, made ready;  
dressed [प्रति + यत्त]. *Attanā paṭiyattena*  
*khajjabhojjena*, with food prepared by himself  
(Mah. 25). *Alaṅkatapaṭiyattasakro mātugāmo*,  
a woman with her person adorned and dressed  
up (Ten J. 46, comp. Dh. 79, 309, 352). *Alaṅka-*  
*tapatiyatto*, in glorious array (Jāt. 12). Mah.  
170; Pāt. 89.  
**PĀṬIYEKKO**, see *Pāṭiekkho*.  
**PĀṬO**, and **PĀṬAM**, Cloth; a cloth or garment  
[पट]. Ab. 290; Alw. I. xxi.  
**PĀTO**, Falling, fall; a cast, throw; discharge [पात].  
*Majjhimaṃsa purisassa leḍḍupāto*, distance a clod  
can be thrown by an ordinary man (Pāt. 66).  
*Aśanipāto*, thunderbolt. *Vāripāto*, inpour or out-  
pour of water, body of water introduced into a  
reservoir or lake.  
**PĀTO**, and before a vowel sometimes **PĀTAR**  
(*adv.*), At dawn, early, to-morrow morning [प्रा-  
तर]. Ab. 1152; Das. 6. *Pāto 'va*, or *pāto yeva*,  
just at dawn, in the early morning (Alw. I. 76;  
Ten J. 51, 118; Mah. 138). *Pāto 'va gantvā*  
*passisāma*, we'll go and see him the first thing  
to-morrow morning (Dh. 88).

**PATODAKAM**, Poking or tickling [from *caus.*  
प्रतुह]. Pāt. 15, 90.  
**PATODO**, A goad [प्रतोद]. Ab. 448; Mah. 167;  
Dh. 199. *Rathapatodo*, a chariot goad, viz. a  
goad such as a charioteer uses (Mah. 68).  
**PATOLO**, A species of cucumber, *Trichosanthes*  
*Dioca* [पटोल]. Ab. 595.  
**PATTABBO**, and **-BBAKO** (*p.f.p. pāpupātti*), At-  
tainable [प्राप्तव्य]. Mah. 20.  
**PATTACĪVARAM**, Bowland robe [पाच + चीवर].  
Mah. 4; Dh. 105, 237.  
**PATTADHAMMO** (*adj.*), One who has obtained  
or mastered the Truth [प्राप्त + धर्म].  
**PATTAGĀHO** (*adj.*), Holding a bowl [पाच +  
चाह]. Sen. K. 468.  
**PATTAKALLAM**, Timeliness, seasonableness [प्रा-  
प्तकाल + य]. *Yadi saṅghassa pattakallam*, if  
the Assembly or Chapter is ready, lit. "if there  
is seasonableness to the Assembly" (Kamm. 29;  
Pāt. 1, 2).  
**PATTAKĀLO**, Right moment, seasonable time  
[प्राप्तकाल]. Att. 207.  
**PATTAKO**, A cloth [पटुक]. Mah. 22.  
**PATTAM**, A wing; a leaf or petal [पत्र]. Ab.  
543, 627, 936; Dh. 71, 191. *Pattapakkadharo*,  
bearing leaves and fruit (Mah. 204). *Phala-*  
*pattāni*, fruit and leaves (Mah. 108). *Macchika-*  
*pattam*, a fish's scale (see *Sakadūgāma*).  
**PATTANAM**, A port, seaport [पट्टन]. *Paṭṭana-*  
*gāmo*, a seaport town or village (F. Jāt. 3, *paṭṭa-*  
*naggāmo* at Mah. 51). Mah. 46, 55, 110, 123.  
**PATTANĠAM**, Red sandal [पत्ताङ्ग]. Ab. 301.  
**PATTĀNĪKAM**, Infantry [पत्ति + चणीक]. Ab.  
383.  
**PATTAPINḌIKANĠAM**, This is the sixth Dhu-  
taṅga precept, and enjoins "eating from one  
vessel only" (E. Mon. 99). Clough says in his  
Sinh. Dict., "an ordinance of the Buddhist priest-  
hood which enjoins the eating out of one dish only."  
See B. Int. 308. Sansk. पाच + पिण्ड + चङ्क.  
**PATTAPŪRO**, A bowlful [पाच + पूर]. Pāt. 14.  
**PATTAPUṬAM**, A small basket made of leaves  
[पत्र + पुट]. Dh. 268.  
**PATTAYĀNO**, A bird [पत्र + यान]. Ab. 625;  
Alw. N. 105.  
**PATTEYYO** (*adj.*), Obtainable [प्राप्त + एय]. Sen.  
K. 476.  
**PATTHANĀ** (*f.*), Desire, request, prayer, aspiration,

hope, resolve [प्रार्थना]. Ab. 426. *Patthanam pattheti*, to put up a prayer (Dh. 252). *Patthanam labhati*, to obtain one's desire (Ten J. 113). *Patthanam karoti*, to pray. With dat. *Aggasuvakabhāvāya patthanam karissu*, prayed for the post of chief disciple (Dh. 130). With *iti* (Dh. 78, 134).

**PATTHĀNĀM**, Setting out, departure, march of an army or assailant; origin, cause [प्रस्ताव]. Ab. 395, 1122. *Paṭṭhānappakarāṇam*, "Book of Causes," name of the last book of the Abhidhamma. This work I have examined; it is of great extent and consists of a string of metaphysical sentences or propositions, of which the following is an average specimen, *nahetudhammaṃ paṭicca hetudhammo uppajjati nahetupaccayā vicikicchāsahagato uddhaccasahagato khandhe paṭicca vicikicchāsahagato uddhaccasahagato moho*, which I venture to translate as follows, "from a thing which is not a cause a thing which is a cause takes its rise, springing from a non-cause: out of the Skandhas which are based on doubt and pride arises Ignorance based on doubt and pride."

**PATTHAPETI** (*caus.*), To set going, set on foot, establish, furnish, provide [प्रस्थापयति]. *Tassa Dhammiko ti vohāram paṭṭhapesi*, provided for him the appellation Dhammika (Att. 195, comp. 200). *Bhikkhūnam bhattaṃ paṭṭhapesi*, provided food (maintenance) for the priests (B. Lot. 436). *Arakkham paṭṭhāpetvāna*, having provided defence (Mah. 241). *Sālaṃ paṭṭhapesuṃ*, provided or instituted the hall (Dh. 188). *Vipassanaṃ p.*, to enter on or acquire, lit. to set going, supernatural insight (Dh. 255). Aor. 3rd pl. *paṭṭhapayissu*.

**PATTHARATI**, To spread, strew; to overspread, pervade [प्र + स्तृ]. *Jālaṃ p.*, to spread a net (Dh. 94). *Celaṃ p.*, to lay a cloth down (Dh. 324). *Ayam pi kathā sakalajambudīpaṃ patthari*, and this report spread over the whole of India (Dh. 299, comp. 353).

**PATTHARO**, A flat surface [प्रस्तर], *Silāpattharo*, a slab rock (Att. 210).

**PATTHATO** (*p.p. pattharati*), Spread, stretched [प्रस्तृ]. *Upari lohajālaṃ patthaṇaṃ*, above was spread an iron network (Dh. 219). Dh. 338.

**PATTHĀVANĀ** (*f.*), A dramatic prologue [प्रस्तावना]. Att. 198.

**PATTHĀYA** (*ger.*), Setting out from, beginning from, since, after, from [ger. प्रस्था]. This is a

gerund used adverbially like *āgamma ārabhā, nissāya*, etc. With abl. *Tato paṭṭhāya*, from that time, thenceforward (Das. 3; Ten J. 37; F. Jāt. 3, 6, 19; Dh. 157). *Ito p.*, from this time forth, henceforth (Ras. 30). *Pavīṭṭhakālato p.*, from the time of entering (Alw. I. 74). *Ādito p. vācetaṃ*, to read it from the beginning (Alw. I. 80). *Pādantarato p. oloketi*, looking out from between their feet (Dh. 314). As the second part of a comp. *Ajjapaṭṭhāya*, from this day forth (Alw. I. 74). *Kaddapaṭṭhāya*, since when?

**PATTHETI**, To wish for, aspire to, pray for [प्रार्थ]. *Sampattim patthayamānaṃ mayā saddhim āgacchantaṃ*, let those who want to get on in the world come with me (Dh. 157). *Patthesi mokkhaṃ*, prayed for salvation (Mah. 25). *Patthehi mama puttattaṃ*, pray to become my son (Mah. 132). Dh. 131, 278, 343, 411. P.f.p. *patthiyo*, that ought to be desired or prayed for (Dh. 96). P.p.p. *patthito*. *Patthitapatthanaṃ*, a prayer offered (Dh. 251). *Patthitapatthano* (*adj.*), one by whom a prayer is put up (Dh. 236). Ten J. 50.

**PATTHIVO**, A king [पार्थिव]. Ab. 333.

**PATTHO**, A weight and measure of capacity = four Kuḍubas; a table-land on the top of a mountain [प्रस्थ]. Ab. 482, 607, 1044. *Patthodanaṃ*, a praśtha of rice (Dh. 165).

**PATTHO** (*adj.*), Secluded, solitary [प्रास्थ]. Dh. 34, 80, 346.

**PATTI** (*m.*), A foot soldier; going, walking [पत्ति]. Ab. 359, 377, 1012. *Pattihī anāmaḥ*, not deficient in infantry (Mah. 155).

**PATTI** (*f.*), Obtaining, acquisition, attainment, gain, advantage [प्राप्ति]. Ab. 1012. *Rajjapatti*, accession to the throne (Mah. 127). *Arahattappatti*, attainment of Arhatship (Mah. 13; Dh. 278). *Yogakkhemassa pattiyaṃ*, for the attainment of the highest bliss (Ten J. 30). Patti in the sense of "the highest gain" is used to designate Arhatship (Kh. 8), and perhaps also Nirvāṇa, e.g. see Mah. 20, *pattapattabbakā*, which I think means "to whom Nirvāṇa was attainable." Patti is sometimes used for the merit, gain, advantage or prospective reward of a good action, and this merit may be transferred by supererogation to another by an exercise of the will. The foll. are instances of this use of the word: *Ahaṃ te ito pattiṃ dammi*, I make over to you the merit obtained by this action (of obtaining food for the Paccekabuddha, Dh.

161). *Imasmim me piṇḍapāte sāmānā patti dinnā*, the reward of (lit. in) this almsgiving has been made over by me to my master (Ditto). *Mayham mātupitunnam imasmim bhaṇṇe pattiṃ daṇṇi*, I transfer to my parents the merit contained in this act of preaching (Dh. 402). *Sāmaṇerena dinnapattiṃ anumodāmi tūta*, my son, I am thankfully enjoying the reward of the merit made over to me by you when a novice (Dh. 402). *Iti tesam petānaṃ dībbannapānaṃ sampajjātūti pattiṃ adāsi*, he made over to them his own merit, saying, from this good work of mine (viz. the *mahādāna*) may celestial food and drink fall to the lot of these pretas (Dh. 130). Subh. informs me that *patti-anuppadānaṃ* (see *Puñño*) means this gift or transference of merit to another. He says it is also called *pattiddānaṃ*; and quotes from a comment, *attanā katvā iminā dānādinnā mayā upacitam puññaṃ ahaṃ tumhākaṃ dammi tumhe anumodantu itī matassa vā jīvanassa vā yassaci puñṇadānaṃ*, it is the transference to any one, living or dead, of merit wrought by oneself, saying, "I give to you the merit laid up or acquired by me by this act of almsgiving, etc., may you reap the benefit of it."

**PATTI** (*m.*), An arrow [पत्तिन्]. Ab. 388.

**PATTIKĀ** (*f.*), A slip, tablet; a bandage, ribbon [पट्टिका]. Of a strip of palm leaf (Alw. I. 103). Kh. 26; Pāt. 91. *Paṭṭikamañcako*, evidently means a mattress to sleep on, as opposed to a couch with legs (Jāt. 91).

**PATTIKO** (*adj.*), Going on foot [पत्तिक]. Dh. 231.

**PATTIPATTO** (*adj.*), Having obtained the highest gain [प्राप्ति + प्राप्त]. Kh. 8. See *Patti*.

**PATTO** (*p.p. pāpupāti*), Obtained, reached; having reached [प्राप्त]. Ab. 753, 936. *Pattabalo*, having obtained an army, lit. by whom a force has been obtained (Mah. 210). *Patto sambodhiṃ*, having attained Buddhahood (Mah. 2). *Patto 'emi rājattam*, I have obtained sovereignty (Ras. 16). *Arahattam Mahindo so patto*, this M. attained Arhatship (Mah. 37). *Tattha patto*, arrived there (Mah. 24). *Mukhappattam eva bhāṣati*, he says whatever comes into his head. *Jīvitakkhayaṃ patto*, has met with his death (F. Jāt. 18). *Ratikkhaye patte*, when dawn has come (Jāt. 19). *Sukhappatto*, happy, lit. having come to happiness (Dh. 402). *Somanassapatto*, joyful (Ras. 24). *Thāmapatto*, strengthened, established (Jāt. 7).

**PATTO**, A bowl, especially a Buddhist monk's

begging-bowl or alms-bowl [पाच]. Ab. 439, 443, 457, 936. *Pattacivaram*, bowl and robe (Dh. 82).

**PATTO**, A strip, slip, riband, tablet, plate, slab; a cloth, bandage, turban [पट्ट]. *Suvarṇapatto*, a gold plate or tablet to write upon (Das. 24; Jāt. 9; Ten J. 51; Mah. 162; Alw. I. 76; Dh. 417<sup>1</sup>). *Lohapatto* or *lohamayo patto*, a brass plate (Mah. 143, 169). *Silāpatto*, a stone slab used as a garden seat (F. Jāt. 48, it is probably in this connexion that *paṭṭa* is said in the Sansk. dictionaries to mean "chair"). *Sisam dukūlapattēna vethayitvā*, having wrapped his head with a turban of fine cloth (Mah. 139). *Uphāsapatto*, turban cloth (Att. 198).

**PATTODAKAM**, Water to wash a bowl with [पाच + उदक]. Pātrasodhanajala (Subh.).

**PATTUM**, see *Pāpupāti*.

**PATTUNNAM**, Wove silk cloth [पत्तुनी]. Ab. 291; Jāt. 43.

**PAṬU** (*adj.*), Sharp; skilful; sensible, wise; healthy [पटु]. Ab. 721, 926. *Apaṭu*, unskilful (Ab. 892). With loc. *Paṭu hoti mahāmuniṇo vacane*, is versed in the word of the great sage (Alw. I. ix).

**PĀTU**, and before a vowel **PĀTUR** (*adv.*), Evidently, manifestly [प्रादुस्]. Ab. 1200. For its use in composition with भू and क्ख, see next articles.

**PĀTUBHAVATI**, To become visible or manifest, to appear, to arise, to spring into existence [प्रादुर्भा]. *Gihilingam antaradhāyi pabbajitaliṅgam pātura-hosi*, the characteristics of a layman (e.g. long hair, white robes) disappeared, and the characteristics of a monk (e.g. shaven head, yellow robes, the begging bowl) manifested themselves in their stead (Ten J. 120). Fut. *pātubhavissati* (Jāt. 63). *Avaggaho pātura-hosi*, a drought arose (Att. 209). Imperat. *pātubhavatu* (Ten J. 19). Aor. *pātura-hosi* (Dh. 204, Gog. Ev. 8), pl. *pāturaheṣum*. Also aor. *pātubhavi* (Dh. 206, 207). Ger. *pātubhavitvā* (Att. 204). P.p.p. *pātubhūto*, manifested, sprung into existence, arisen (Dh. 207).

**PĀTUBHĀVO**, Skill [पटु + भाव].

**PĀTUBHĀVO**, Appearance, manifestation, apparition, arising [प्रादुर्भाव]. Gog. Ev. 15, 20.

**PATUJJA** (*ger.*), Having struck off [ger. प्रतुद्ध]. Ras. 7.

**PĀTUKARANAM**, Production, manifestation [प्रादुष्करण]. Dh. 307.

<sup>1</sup> One of these is in the India Office, a long strip or ribbon of solid gold, written upon, and rolled up like a Jewish scroll.





PAVASSATI, To rain [प्रवृष्ट]. Aor. *pāvassi* (Dh. 233; Mah. 68, 230), *pavassittha* (Mah. 119, 254).

*Pavassa deva*, rain on, oh cloud (Dhaniya S.).

PAVĀTI, To diffuse a scent [प्रवा]. *Sabbā diśa sapparisa pavāti*, the righteous man breathes fragrance on every side (Dh. 10).

PAVĀTAM, A draught of air, breeze [प्रवात].

PAVATTĀ (m.), One who informs, points out [प्रवक्तु]. Dh. 14.

PAVATTANAKO (adj.), Bringing about, producing, promoting [प्रवर्तय + क्त]. Dh. 208.

PAVATTANAM, Behaviour, conduct, procedure [प्रवर्तय]. Att. 194.

PAVATTATI, To arise, begin, take place; to start, set out; to roll or flow onwards; to become, be, exist; to go on, to proceed, to be kept up [प्रवृत्त]. *Mahānādī pavatti*, a great river arose, or was set going (F. Jāt. 5). *Mayi asante 'jīa lohitanādī pavattissatha*, but for my presence this day a river of blood would have been set flowing (Dh. 352). *Akkhīhi assāni pavattissu*, the tears began to flow from her eyes (Dh. 329). *Khīradhārā pavattissu*, streams of milk began to flow (Jāt. 68). *Jayanādo pavattatha*, a shout of victory arose, or was set up (Mah. 156). *Unname udakam vattam yathā ninnam pavattati*, as water rained on a height flows down to the valley (Kh. 12). *Celukkhepasahassāni pavattissu samantato*, thousands of wavings of cloths went on on all sides (Mah. 113). *Sattāham pavattati tam chanaṃ*, that festival is kept up, or goes on, for a week (Mah. 49). *Dvādasā vassāni pavattissanti*, twelve years will pass (Das. 2). *Devatāhi anekāhi pūjā nekā pavatti*, "innumerable offerings were kept up by innumerable devas" (Mah. 116). *Sīhalatthakathā* . . *Sīhaleṣu pavattati*, the Sinhalese commentary is extant among the Sinhalese (Mah. 251). *Kasikammaṃ na ppavattati*, the ploughing does not get on, or no ploughing goes on (F. Jāt. 9). *Avicchinno pavattatu*, let it continue unimpaired (Att. 216). *Bhūṣā vedanā pavattissu*, severe pains set in (Dh. 279). *Idāni pavattamānam kammaṃ*, merit now going on, viz. now being accumulated (Kh. 28). *Sādhukārasahassāni pavattissu*, thousands of cheers arose, or went on (Dh. 266). *Dibbāni saṅgītāni pavattanti*, celestial hymns arise. P.p.p. *pavatto*.

PAVAṬṬATI, To revolve, whirl round [प्रवृत्त]. Jāt. 26.

PAVATTETI (caus. last), To cause to arise, or to flow onwards, or to proceed, to set going, set on foot, establish, produce, make, originate, begin [प्रवर्तयति]. *Mahogham pavattetvā*, producing a great flood (F. Jāt. 3). *Lohitanadīm p.*, set flowing a river of blood (Dh. 224, 361). *Mahā-dānaṃ p.*, to set abundant almsgiving going, to carry on almsgiving on a great scale, to keep open house for the priesthood (Mah. 133, 214; Dh. 136). *Pātārasam pavattesi janassa*, provided breakfast for the people (Mah. 117). *Vinicchayaṃ pavattesi*, "re-established the administration of justice" (Mah. lxxxvii). *Mettam p.*, to keep up friendly feelings (Dh. 172). *Devamānusa sādhu-kāram pavattessu*, angels and men raised a shout of sādhu (Mah. 100). *Dhammacakkam p.*, to set on foot the supremacy of the Truth, to inaugurate the reign of Law (Dh. 119). *Dibbasaṅgītāni pavattayissu*, set up celestial chants (Jāt. 70). *Tattha pavattayi nijakāyakammaṃ*, thereby he regulated, lit. kept going his actions (Att. 192). *Gambhīram mātikam pavattesi*, made or ran a deep channel (L. de Zoysa). *Mahānādaṃ p.*, set up a great shout (Jāt. 17). *Celukkhepādāni pavattenti*, keeping up wavings of cloth and other manifestations of delight (Jāt. 54).

PAVAṬṬETI (caus. *pavaṭṭati*), To throw back, to turn aside, to set rolling, to roll [प्रवर्तयति]. *Tesaṃ pādamūle pavaṭṭento roḍitvā*, throwing himself at their feet and weeping (Dh. 85, 88, 142; one would expect the ātmane, and in one instance I have met with *pavaṭṭayamāno* in this phrase: it is possible that I ought to render it "rolling himself"). *Dabbasambhāram patantaṃ hatthipiṭṭhiyaṃ bhāhi paharivāna Nandamitto pavaṭṭayi*, N. pushing with his arms the mass of masonry which was tottering over the elephant's back turned it aside, or as Turnour says "hurled it inwards" (Mah. 153). *Aparāparam pavaṭṭentassa*, though I wander up and down, lit. turn backwards and forwards (Dh. 86).

PAVATTI (f.), Flow onwards; goings on, affairs, occurrence, incident, proceeding; news, tidings; practice, conduct; beginning, setting on foot, establishment; being, existence [प्रवृत्ति]. Ab. 113, 768, 1053. *Nagarassa pavattim pucchitvā* having questioned them on the affairs of the city (Alw. I. 73). *Tam pavattim nivedayam*, related the matter (Mah. 41, 205). *Rājā tam pavattim sutvā*, the

king having heard of this incident (Dh. 187). *Tam pavattim disvā*, having witnessed this incident (Jāt. 66). *Yāva tassā pavattim na sūndā*, as long as we hear no news of her (Dh. 157). *Anurādhapure kā pavatti*, what's going on at A. ? or what's the news at A. ? (Att. 214). *Sāsanasu pavattim karoti*, to effect the establishment of his religion (Mah. 88). Sām. S.A. explains *vijita* as *āpavattideso*, regions in which the royal authority exists. *Appavatti*, not going on, cessation, non-existence, annihilation (this is one of the epithets of Nirvāṇa). *Taṇhārajjū sutthukatā chinna appavattikatā*, the thread of Desire is thoroughly destroyed, cut off, reduced to nothing (Par. A.).

**PAVATTITO** (p.p. *pavatteti*), Set going, established, made [प्रवर्तित]. *Pavattitāni assūni*, tears set flowing (Dh. 336). *Mayā pavattitaṃ dhammacakkaṃ anupavattento*, establishing after my example (or under me, as my vicegerent) the Supremacy of the Faith first established by me (Dh. 134). *Tattha tattha Bhagavatā pavattitā pakāṣakadesanā*, miscellaneous discourses delivered here and there by Buddha (Vij.). *Aṭṭhānariyavohāravasena yā pavattitā vācā*, speech uttered in accordance with the eight unworthy practices (Ab. 122). *Mahārahaṃ mahāddānaṃ pavattitaṃ*, "a sumptuous alms-offering had been kept up" (Mah. 196).

**PAVATTO** (p.p. *pavattati*), Starting, proceeding, setting out, begun, set on foot; kept going, kept up, going on, being, existing; settled, fixed [प्रवृत्त]. *Pavattavaradhammacakko*, by whom the glorious Reign of Law was established or begun (Dh. 119). *Satataṃ pavattakāyikacetasikaviriyaṃ*, by whom bodily and mental vigour is constantly kept up (Dh. 180). *Evamāvidhe vasse pavatte pi*, even while such a torrent of rain was going on (Att. 211). *Parammukhā pavatto*, starting or proceeding in the opposite direction (Att. 194). *Evam assā puttānattasattānaṃ vasena pavattāni vāṣḍhikāni cattāri satāni aṭṭha ca pāpasahassāni ahesuṃ*, thus her family consisted of 8420 souls proceeding from her, or by descent from her, as sons and grandsons (Dh. 246). *Mahāsammatavaṃsamhi asambhinne pavattasaṃjāto*, born by descent in the unbroken line of M. (Mah. 9). *Evampavatto*, so being, of such a nature or description. *Idaṃ no viriyena pavattaṃ*, we owe this to our energy, lit. this exists or is done by our energy

(Sām. S.A.). *Pavattaphalabhojano*, "an inveterate vegetarian" (Vij. lit. one who keeps fruit-food going). With loc. *Cīvarādisu pavattasāneha*, affections set on dress and other vanities (Dh. 410).

**PAVĀYATI**, To be wafted abroad (of a perfume) [प्रवा]. Jāt. 18.

**PAVECCHATI**, To give (Subh.) *Chalabhīṇā p.*, gives them the six Abhijñās (Jāt. 28).

**PAVEDETI** (caus.), To make known, tell, utter [प्रवेदयति]. Dh. 28. *Tutthim p.*, to express one's joy (Dh. 99). P.p.p. *pavedito* (Dh. 15, 50).

**PAVEDHATI**, To tremble [प्रवेद्य]. Dh. 315; Att. 205, 219. P.pr. *pavedhamāno* (Jāt. 26, 59).

**PAVEKKHATI**, see *Pavisati*.

**PAVEṆI** (f.), A long braid of hair; a coloured woollen cloth used for a saddle or housings; series, succession line; tradition, custom, usage [प्रवेणि]. Ab. 258, 1053. *Paveṇirajjaṃ*, kingdom handed down from father to son, ancestral throne (Dh. 212; Ten J. 30). *Nijāsissappaveṇi*, "successive generations of his pupils." *Anukkamaḍgataṃ paveṇiṃ avindento*, without subverting customs handed down from generation to generation (Pāt. 30). *Aṃhākaṃ paveṇiyā* (Instr.), in accordance with our custom or tradition (Dh. 349). *Porāṇakapaveṇiyā*, according to ancient usage. *Paveṇipotthakaṃ*, "Book of Precedents" (Alw. I. 99, comp. 112). *Paveṇidhammo*, hereditary nature, constitutional qualities (Ten J. 39).

**PAVESANĀM**, Entrance [प्रवेशन]. Dh. 139; F. Jāt. 2.

**PAVESETI**, see *Pavisati*.

**PAVESO**, Entrance [प्रवेश]. Pāt. 66; Mah. 28, 153, 240.

**PĀVEYYAKO** (adj.), Belonging to Pāvā [पावा + एय + क]. B. Lot. 486.

**PAVIDHĀTUM** (inf.), To place, appoint [inf. प्रविधा]. Mah. lxxxix.

**PAVICAYO**, Investigation [प्रविचय].

**PAVIJJHATI**, To throw down [प्रवज्ज], P.p.p. *paviddho* (Dh. 144).

**PAVĪṆO** (adj.), Clever, skilful [प्रवीण]. Ab. 720.

**PAVĪRO**, Heroic; best [प्रवीर].

**PAVISANĀM**, Entrance (from next). Dh. 315.

**PAVISATI**, To enter (with acc.) [प्रविश]. Aor. *pāvisi* (Dh. 81, 84; Mah. 153, pl. *pāvisuṃ*, 151), *pāvisi* (Dh. 84, 324). Fut. *pavekkhati* (Mah. 153). Inf. *pāvisitvā* (F. Jāt. 12). Ger. *pāvissa* (Dh. 23), *pāvisitvā* (F. Jāt. 12; Mah. 135). P.p.p. *pāviṭṭho*,

having entered (with acc., Das. 45; Dh. 67; F. Jât. 57; Alw. I. 74). Caus. *paveseti*, *pavesdpeti*, to cause to enter, to introduce, insert (Dh. 359; Ten J. 114). *Satthāraṃ anto pavesetvā*, having brought the Teacher into the house (Dh. 324). *Udakaṃ pavesetvā*, having dragged him under the water (Dh. 304). *Ummaggena jalaṃ tattha pavesesi*, by means of an aqueduct admitted water into them (Mah. 222). *Mahābodhiṃ uttarena dōreṇa pavesiya*, having introduced the Bo tree into the city by the north gate (Mah. 118). With two acc. *Puraṃ therāṃ pavesayi*, introduced the thera into the city (Mah. 82).

PAVISSILESO, Separation [प्रविशेष]. Ab. 765. For the doubled *s* comp. *vissajjēti*, *okkassa*, *niggap-hāti*, *sakkhucyeyya*, *sassirika*, *upakkilesa*, etc.

PAVITTHO, see *Pavisati*.

PAVITTO (adj.), Pure [पवित्र]. Ab. 442, 698.

PAVIVEKO, Retirement, solitude, seclusion [from प्र + वि + विच्]. Das. 38; Dh. 37; Mah. 121; B. Lot. 461. *Pavivekakkhama assama*, a hermitage fitted for solitude (Jât. 8).

PAVIVITTO (p.p.), Separated, detached, retired, secluded [प्रविचिन्त]. Dh. 394.

PAVO, Purification, winnowing grain [पव]. Ab. 773.

PAVUCCATI (pass.), To be spoken of, to be called or termed [pass. प्रवच्]. Pres. 3rd pl. *pavuccare* (Mah. 120). *Muni tena pavuccati*, the muni is (so) named on that account (Dh. 47). With *iti*; *Navanītamattikā* *ē* *esā sukhumattā pavuccati*, it is called "Butter-clay" from its fineness (Mah. 169, comp. Dh. 46).

PAVUDDHO, see *Pavaḍḍhati*.

PĀVUSO, The rainy season; a sort of fish [प्रावृष]. Ab. 80, 671.

PĀVUSSAKO (adj.), Belonging to the rainy season [प्रावृष्य + क]. Jât. 96.

PAVUTTO (p.p.), Spoken to, told [प्र + उक्त]. Ras. 35.

PĀYAKO (adj.), One who drinks [पायक]. *Khīra-pāyako dārako*, a suckling (Dh. 224). Dh. 272.

PĀYAM, = *pi oyaṃ*.

PAYĀMO, Length [प्रयाम]. Att. 210.

PĀYĀSO, Rice boiled in milk, milk-rice, rice porridge [पायस]. Ab. 418; Dh. 178, 269; Mah. 135; Jât. 50, 68. The form *pāyasa* I have only met with at Mah. 196, 220, where we have *madhu-pāyasa*, metri causa.

PAYĀTI, To go, proceed, advance [प्रया]. Aor.

*pāyāsi* (Dh. 162, 194, 335), pl. *pāyimsu* (Ten J. 54; Dh. 352).

PAYATO (p.p.), Pure [प्रयत]. Ab. 442.

PAYĀTO (p.p. *payāti*), Gone, departed [प्रयात]. Mah. 126.

PĀYETI, see *Pivati*.

PĀYĪ (adj.), Drinking [पायिन्]. At the end of a compound, *majjapāyī*, one who drinks intoxicating liquor.

PAYIRUDĀHA (perf.), To utter [परि + उद् + आह = अह]. Pl. *Payiruddhamsu* (Jât. 27). Anomalous gerund *payiruddhitvā* (ditto).

PAYIRUPĀSATI, To sit beside, attend on, associate with, serve, honour [पर्युपास्]. Dh. 12, 101, 272; B. Lot. 717.

PAYO, and PAYAM, Water; milk [पायस्]. Ab. 500, 661, 1063.

PĀYO (adj.), Drinking [पाय]. Only at the end of a compound; *sindhupāyo*, drinking the river (Sen. K. 532).

PĀYO, Abundance [प्राय]. *Salilappāyo*, having abundance of water (Ab. 187).

PĀYO (adv.), Abundantly [प्रायस्]. Ab. 1153.

PAYODHARO, A cloud; a woman's breast [पयोधर]. Ab. 270, 1042.

PAYODO, A cloud [पयोद]. Att. 210.

PAYOGO, Practise, use, usage; means, instrumentality; motive, occasion, object [प्रयोजन]. Pat. 90. *Sabbappayogehi*, by every means, in every way (Mah. 242). *Payoge sati*, when there is use or occasion for it, when occasion requires (Sen. K. 202).

PAYOJANAM, Appointment, command, direction, advantage, use, need; object, aim [प्रयोजन]. Ab. 1037. *Kim payojanam*, what is the use or meaning of? (with instr. Sen. K. 478).

PAYOJETI (caus. *payujjati*), To perform, practise, conduct, carry on; to instigate, cause, direct, command; to employ, suborn, hire [प्रयोजयति]. *Kammaṃ* or *kammante* p., to carry on or conduct business. *Naccagītavadditāni payojayimsu*, performed dances, songs, music, etc. (Jât. 61). *Vaṇṇijjāṃ* p., to carry on trade (Alw. xlv). *Kāṇakupikhañjāḍḍhaṃ vajjāṃ payojetvā dassanakkāḍḍha*, a sport consisting in showing up the defects of the maimed by imitating them, lit. by practising the defects (Br. J. S. A.). *Mahābalehi saddhikā payojetvā*, dealing, viz. measuring himself with the strong (Ten J. 13). *Tathāgatassa vadhāya purise*

*payojetod*, having employed or hired men to slay the Buddha (Dh. 143, 299). *Karontāṃ payojayati*, instigates the doer, causes him to act (Sen. K. 433). *Hantūṃ dārake payojayam*, ordered to put the boys to death (Mah. 59). *Ubhosū passesu balakāyaṃ payojesi*, posted a force on each side (Dh. 158). P.p.p. *payojito*. *Payojitaṃ palobhanam*, allurements practised or employed (Dh. 164). **PĀYU** (*m.*), The anus [पायु]. Ab. 274. **PAYUÑJATI**, To yoke, harness; to employ, appoint; to practise, behave [प्रयुज्]. Kh. 14. P.p.p. *payutto*. *Ubhosū passesu payuttā*, posted on both sides (Dh. 158). *Payuttapurisā*, people employed or instigated, hired agents (Dh. 220; Ras. 39). Caus. *payojeti*. **PAYUTTAKO** (*adj.*), Employed, hired, suborned [प्रयुक्त + क]. Dh. 221. **PAYYAKO**, Paternal great-grandfather [प्र + आ-र्यक]. Ab. 248; Jāt. 2. **PAYYESANĀ** (*f.*), Search [पर्येषणा]. **PE**, see *Peyyāṇaṃ*. **PECCA** (*ger.*), Having departed, after death, in the next world or existence, hereafter [प्रेक्ष]. Ab. 1148; Dh. 24, 54. **PEKHĀ**, and **PEKKHĀ** (*f.*), Wish, desire, expectation [प्रेक्षा]. *Puññapekko*, wishing for merit, with a view to obtaining merit (Dh. 20). *Upasampadāpekko*, wishing for or expecting ordination (Kamm. 5). *Pekkhā* may mean a stage-play, theatricals (Br. J.S.). **PEKHĪ** (*adj.*), Desiring, looking for, awaiting [प्रेक्षिन्]. Fem. *Pabbajjāpekhiṇī*, awaiting ordination (Mah. 110). **PEKHUṆAM**, A wing. Ab. 627. I derive this form as follows, pakshman, pakshnam, pekhunam. For the *e* comp. Prakrit dekkh- with Pali dakkh-, the Pali seyyā with çayyā, etc. Comp. *pakhumam*. **PEKKHĀ**, see *Pekkhā*. **PEKKHATI**, To look at, behold, observe, watch with expectation; to look out for, expect [प्रेक्ष्]. *Pekkhantī* (fem.) *theriy' dgamam*, looking for the therī's arrival (Mah. 110). *Jayabhūmiṃ pekkanto*, seeking or trying to reach the field of victory (Mah. 156). P.pr. also *pekkhamāno* (Mah. 8). P.pr. gen. pl. masc. *pekkhataṃ* (Das. 35). Ger. *pekkhiya* (Mah. 36). Caus. *pekkhāpeti*, to cause to be looked for, to have a search made for (Mah. 161). **PEḶĀ** (*f.*), A basket [पेḶा]. Ab. 524; Alw. I. 79.

At Mah. 225 the Ind. Off. MS. has *mahāpeḷāṃ ca vassehi*, the meaning is not clear.

**PELAKO**, A hare. Ab. 617.

**PELAVO** (*adj.*), Delicate, tender [पेलव]. Ab. 707.

**PEMAṂ**, Love, affection, kindness; joy, pleasure [प्रेमण]. Ab. 173; Dh. 38; Mah. 24.

**PEMANIYO** (*adj.*), Affectionate [प्रेमण + iya]. *Pemanīyā vācā*, affectionate language.

**PESAKĀRO**, A weaver [पेशस् + कार]. Ab. 507; Mah. 115.

**PESALO** (*adj.*), Beautiful, delightful, amiable; skilful [पेशल]. Ab. 693, 721, 1070.

**PESANAM**, Sending, despatching; message, despatch [प्रेषण]. *Amhe parakulaṃ pesanattāya posenti*, they nurture us to send us into other families, viz. to get us married (Dh. 234). *Pesanakārikā* (*f.*), a slave-girl employed to carry messages or go on errands (Dh. 177, 178).

**PESETI** (*caus.*), To send [प्रेषयति]. Aor. *peseti*, (Alw. I. 74; F. Jāt. 6), *apesayi* (Mah. 17, 155), *pesayittha* (Mah. 260). Pass. *pesiyati*.

**PESI** (*f.*), A piece of flesh or meat [पेशी]. *Mam-sapesi* (Ten J. 37).

**PESIKĀ** (*f.*), Rind, shell [पेशिका]. *Velupesikā*, a bit of bamboo (Pāt. 80).

**PESSAM**, Servitude [प्रेष]. Alw. N. 105.

**PESSIKO**, A servant [प्रेष + इक]. Alw. N. 105.

**PESSO**, A messenger, servant, slave, hireling, menial [प्रेष]. Ab. 514. *Pessā*, a female slave. *Parapessabbdho*, condition of being a slave to others (of a slave girl, Dh. 178).

**PESUÑNĀM**, and **PESUÑEYYAM**, Backbiting, slander, evil-speaking [पेषुण and पेषुण + एव]. Pāt. 12; Dh. 186, 189.

**PETAKO**, A basket [पेटक]. Ab. 524.

**PETO** (*p.p.*), Dead, departed [प्रेत]. Ab. 405; Das. 37. Masc. *peto*, a Preta, the manes or spirit of a dead person, a departed relative (Ab. 935; Kh. 11). Fem. *petī*, a female peta (Pāt. 69). *Peto kḍlakato*, dead and gone (Dh. 96). Hardy says, "The Pretas inhabit the Lokāntarika Naraka. In appearance they are extremely attenuated, like a dry leaf. There are some Pretas that haunt the places near which they had formerly lived as men; they are also found in the suburbs of cities, and in places where four ways meet" (Man. B. 58). The realm of Petas (*pettivisayo*, *petaloko*, Dh. 129) is one of the apāyas or states of punishment, and a Peta is a being condemned to suffering for a

certain period as a punishment for sins committed when a man. Many deceased relatives are Petas, and it is a highly meritorious act to place food and drink outside the house for the Petas to partake of when they revisit their former homes (Kh. 11; Man. B. 59). There are four kinds of Petas, which according to Subhúti are *khuppiṇā*, *siṃhāmataphiko*, *utūpajivā*, *paṇsupisācako*. The two first wander about the world of men (Man. B. 58). Hardy mentions *Kālakāṣṭhaka* and *Vantā-sikas* (Man. B. 49, 458). *Petakkiccam karoti*, to perform the duties due to deceased kinsmen, such as setting food and drink for them (Dh. 206). *Petavatthu*, "Preta Stories," is the name of one of the books of the Khuddaka Nikāya (E. Mon. 169). It is to be observed that the Petas answer to both the पितृ's and प्रेत's of Hinduism. Compare *Pettivisayo*.

**PETTEYYATĀ** (f.), Paternity [next + तत्]. Dh. 59 (but the commentator says it means dutiful conduct to a father, p. 408).

**PETTEYYO** (adj.), Paternal [पितृ + एय]. Masc. *petteyyo*, a paternal uncle (*pitū bhātā*).

**PETTIKO**, and **PETTIYO** (adj.), Paternal, ancestral [पितृ, and पितृ]. Dh. 157. *Pettikam dhanam*, property inherited from the father.

**PETTIVISAYO**, The Preta realm or world. See *Gatī*. Dh. 129; Alw. I. cvii. The second part of the compound is विषय, the first is a derivative of पितृ, probably पितृ. See *Peto*.

**PEYYĀLAM**, This word answers to our Etcetera, or to the dotted line used when words are intentionally omitted. The etymology is exceedingly doubtful. Burnouf (Lot. 388) hesitatingly resolves it into *pe-alam*, *pe* being taken as an abbreviation of *pārve*; but this fails to account for the long ā. Subh. quotes from a grammatical work, *peyyam alam peyyālam*, *pāpam peyyam*, *alam ti yuttam*, which, though it guides us as to the meaning, fails to supply an etymology. D'Alwis says that *peyyālam* (not as he reads it *peyyāla*) means "Insert, in the sense of Fill up the gap" (Alw. I. 93). I am disposed to think that *peyyālam* means "to be supplied, or filled up, or read in full." Assuming the latter part of the word to be *alam*, the remainder *peyya* will probably have to be sought for among the derivatives of पूर, पु or प्रा, e.g. पूर्य, or we might perhaps suppose a p.f.p. प्रेय from प्रा. Another suggestion I venture to offer

is that the word represents प्रायस् or प्राय + षस् (for the *e* comp. *jeyyo* = *jyāyas*, *seyyā* = *ṣayyā*).<sup>1</sup> I have found in a MS. of *Sārattha Jālinī* in the Bodleian the following curious passage, in which *peyya* is referred to प "to preserve":

*Ādyantamattum dassetvā majjhe pana adīpanam Majjhepeyyālakam nāma, ito sesesv ayaṃ nayo.*

*Ādyantamajjhepeyyālam sabbapeyyālakam tathā Peyyālan tu catubbidham, tam viññūhi pakāsetam. Pātum alam ti peyyālam vitthāretum alam 'thavā Peyyālassa vacanatto veditabbo vibhāvind.*

Which I interpret thus, "Exhibiting the beginning and the end of the sentence while in the middle there is a suppression is called *majjhepeyyāla*, and the same principle applies in the other cases. *Peyyāla* is of four sorts, *ādipeyyāla*, *antapeyyāla*, *majjhepeyyāla* and *sabbapeyyāla* (omission respectively of the beginning, of the end, of the middle, and of the entire passage), this has been declared by the learned. *Peyyāla* means able to preserve, or able to give in full, thus is the meaning of the word *peyyāla* to be understood by the wise man." In a quotation at p. 388 of the Lotus *peyyāla* seems singularly enough to be used to designate the unabbreviated passage itself, so *yeva purimapeyyālena vitthāretabbo*, "this passage is to be expanded or supplied in full by the aid of the previous unabbreviated reading," but whether this is what is really meant cannot be determined without a knowledge of the context, the quotation being too brief.—As we shorten "etcetera" to "etc.," so *peyyālam* is usually shortened to *pe*, and in Burmese MSS. even to the letter *p* or *l* (Alw. I. 93), comp *Sārattha Jālinā*: *Tesu majjhamhi peyyāle po vā lo vā ṭhapīyati, Tam tam disvā 'va viññeyyam peyyālam pi sudhīmatā.*

"One of these, the middle *peyyāla* is represented by *p* or *l*, and a *peyyāla* is to be understood by the wise man when he meets with either of these symbols." The symbol *pe* is substituted in MSS. either for words which have occurred just before, or for words so well known that it is not thought necessary to give them in full. An instance occurs at Dh. 286, *attadantassa pe tathārūpassa jantuno*,

<sup>1</sup> Since writing the above, I find that Kern explains *peyyāla* by प्रायस् with a termination षस् (Jaartelling Zuid. Buddh.). I am pleased to meet with this confirmation of my suggestion.



where *pe* stands for the words *posassa niccaṃ saṅhātaccrino n' eva devo na gandhabbo na māro saha Brahmund jitaṃ apajitaṃ kayirā*, as will be seen by referring to the text (p. 19, vv. 104, 105).

PEYYAVAJJAM, Kind-wordedness, kindness of language (abstract noun formed from *piyavāda*).

PEYYO, see *Pivuti*.

PEYYO (*adj.*), Beloved, dear [प्रेयस्].

PHAGGAVO, A sort of pot herb (Ab. 598; F. Jāt. 6, 29). Evidently a derivative of फल्लु.

PHAGGUṆO, The month Phālguna [फाल्गुण]. Ab. 76. *Phagguṇī* (*f.*), name of two lunar mansions, distinguished as *pubbaphagguṇī* and *uttaraphagguṇī* (Ab. 59).

PHALAKAM, and -KO, A board, slab; a shield [फलक]. Ab. 392, 1107. *Phalake nīdī*, sat down on a bench (Ten J. 98, comp. 20). *Phalake nīpanno*, floating on a plank (of a shipwrecked sailor, F. Jāt. 4, comp. Dh. 325). *Pāḍṇaphalakaṃ*, a stone slab or seat (Db. 107, 189; Mah. 132). *Khaggaphalakaṃ*, sword and shield (Mah. 154). *Ālambanaphalakaṃ*, a bench to rest on (Jāt. 8). *Sopānaphalake*, staircase landing, "perron" (Ten J. 12).

PHALAM, A certain measure or weight [फल]. Ab. 480, 481, 823.

PHALAM, Fruit, a fruit, grain, crop, produce; result, consequence; reward, profit, advantage; a testicle [फल]. Ab. 273, 546, 951; F. Jāt. 6. *Sippaphalaṃ*, produce of industry. *Saddhammasavane phalaṃ*, my delight or reward is in listening to the Truth (Ras. 28). *Puñṇakamassa phalaṃ*, reward of good works (Mah. 199). *Phalaṃ sukatadukkatānaṃ*, the fruit or result of good and bad deeds (Ten J. 116). *Ñatvāna abhiseka-phalaṃ*, knowing that her coronation would be the result of the journey (Mah. 55). *Tassa sīlassa phalena*, as the reward of that devotion (Dh. 193, comp. 161). *Phala* is used as a technical religious term, each of the four paths (see *Maggo*) being subdivided into the path and its *phala* or fruition. Vjiesinha writes to me as follows, "Between the *maggaṭṭha* and the *phalaṭṭha* there is scarcely any difference but of priority. First the yogin practises the *anulomañña*, by which he attenuates and finally expels passion. Directly he has done this he is supposed to have a particular bent given to his mind called *gotrabhūñña*. As soon as he has attained this all his thoughts hang on Nirvāpa,

and he becomes a *Sotāpattimaggatṭha*, and instantly receives two or three *phalacittāni* (*dve tṭhi phalacittāni uppijanti*)." At Dh. 180 is the foll. passage bearing on this subject, *dve phusāṇā ṇāpa-phusāṇā vipāka-phusāṇā ca, tattha cattāro maggā ṇāpa-phusāṇā nāma cattāri phalāni vipāka-phusāṇā adhippetā*, "there are two attainments, the attainment of knowledge and the attainment of the result; by attainment of knowledge is meant the four Paths, by the attainment of the result is meant the four Fruitions." I think it worth noting that a Sinhalese gloss in my possession states that the difference between the *Magga* and *Phala* is that in the former the process of destruction of passion is going on, while in the latter it is consummated: thus the *Sotāpattimaggatṭha* is accomplishing the annihilation of *diṭṭhī*, *vicikicchā* and *slabbataparamāsa*, while the *Sotāpattiphalatṭha* has accomplished it. The *sotāpattiphalā* is sometimes called *paṭhamam phalaṃ* (Mah. 83), or *phalam dīkam* (Mah. 72). At Dh. 175 the *sakadāgāmiphala* is called *dutiyaphalaṃ*, and the *anāgāmiphala* is called *tutiyaphalaṃ*. *Arahattaphala* or *Arhatship* is called *ariyaphalaṃ* (Dh. 180), or *aggaphalaṃ* (Mah. 102). *Maggaphalāni* is a dvandva compound meaning "the paths and the fruitions" (Dh. 316; Ten J. 31; Das. 21). *Maggaphalaṃ* appears to be sometimes a dvandva (Db. 109; Mah. 74), and sometimes a tappurisa, "fruition of the Paths" (Dh. 198; Att. 195). *Āgataphalo*, one who has attained the fruition of the Paths (Mah. 80).

PHĀLANAM, Splitting, bursting (from *phāleti*). Ten J. 29.

PHĀLĀPETI (*caus. fr.* फल), To cause to be split or torn. Pāt. 108.

PHALĀPHALAM, and (*pl.*) -LĀNI, Wild fruits, berries [फल + फल with lengthened *a*]. *Phalā-phalatthāya gacchati*, to go in search of wild fruits (Dh. 132, 155). F. Jāt. 4; Dh. 215; Das. 3). It probably meant originally various kinds of fruits, but is used in the acquired sense of wild fruits, e.g. *ekaṃ rukkham dṛuyha phalāphalaṃ gaphāti*, climbing a tree he gathers the wild fruits or berries (Das. 26).

PHALĀRĀMO, Fruit garden, orchard [फल + आराम]. Pāt. 79.

PHALATI, To split asunder (*intrans.*), break open, burst; to bear fruit [फल]. *Sattadhā me phale*

*muddhá*, my head would split into seven pieces (Gog. Ev. 29; Ját. 54). Aor. *phali*, *apphali* (Ten J. 94). *Hadayaṃ phali*, his heart burst or broke (Ten J. 10, 11, 89). *Phalanti vind pupphaṃ*, bear fruit without having flowered (Ab. 540). *Devadundubhiyo ca phalinsu*, and the thunders of heaven broke forth (Par. S.). P.p.p. *phullo*.

**PHALAVĀ** (*adj.*), Bearing fruit [फलवत्]. Ab. 541.

**PHĀLETI** (*caus. phalati*), To split, cut, sever, break open [फालयति]. *Paṇṇaṃ p.*, to tear up a letter (Alw. I. 102). *Haṭṭhaṃ p.*, to cut the hand (Dh. 396). *Khureṇa p.*, divide with a razor. *Sāligabbhaṃ phāletvā*, having split open the germ of a grain of rice (Dh. 126). *Phālesi udaraṃ bhogino*, ripped open the belly of the snake (Mah. 243). *Phāletvā matthakaṃ*, having split open his head (Mah. 245). *Kaṭṭhāni ph.*, to cleave wood (for fuel). Also used transitively; *Hadayaṃ pi tevaṃ phāleyya*, and their hearts would break (Das. 4). *Muddhá me sattadhā phāleyya*, my head would split into seven pieces (Dh. 87, 140).

**PHALI** (*adj.*), Bearing fruit [फलिन]. Ab. 541.

**PHALIKO**, and -**KĀ** (*f.*), Crystal, quartz [फालिक]. Att. xix, 193; Mah. 182, 241. *Phalikā* occurs at Mah. 169, 175, where the context shows it to mean crystal. *Phalikamayo*, made of crystal (Alw. I. 78). *Phalikaguhā*, the 'Crystal Cave in Himavanta' (Ten J. 9).

**PHALINO** (*adj.*), Bearing fruit [फलिन]. Ab. 541.

**PHALITO** (*adj.*), Bearing fruit or crop, fruitful; broken; grey, grey-haired [फलित, and पलित]. *Phalitabhūmibhāgo*, fruitful piece of ground (Att. 210). *Phalitā rukkhā*, trees covered with fruit (Ját. 18). *Hadayena phalitena kōlaṃ katvā*, dying of a broken heart (Dh. 109, comp. Att. 218, Ját. 65). *Hadayaṃ phalitāṃ dvidhā*, his heart broke in two (Mah. 247). *Phalitāṃ siro*, a grey head (Dh. 46). *Phalitasiro*, grey-headed (Dh. 315). *Aphalitakesatī*, absence of grey hairs (B. Lot. 606). Neut. *phalitāṃ*, grey hair (Ab. 251). *Sīsekaṃ pi phalitāṃ nāma nāhosi*, there was not a single grey hair on her head (Dh. 246). In late texts sometimes written *palita* when meaning grey, e.g. Ját. 79, but this is merely a recurrence to the Sanskrit.

**PHALLATI**, To bear fruit [फल, comp. *pharati* = स्फुरति]. Dh. 30, 332; Sen K. 490.

**PHĀLO**, A ploughshare [फाल]. Ab. 448; Dh. 237.

**PHALU** (*m.*), A knot or joint in a reed [फल].

**PHANDANO** (*adj.*), Palpitating, trembling, agitated, unsteady [सन्दन]. Dh. 7; Sen. K. 525.

**PHANDATI**, To throb, palpitate, tremble, struggle [सन्द]. Das. 36; Ten J. 115. P.p.p. *phandito*.

**PHANĪ** (*m.*), A snake [फणि]. Ab. 653.

**PHANIJJAKO**, The plant Samīraṇa [फणिज्जक]. Ab. 579 (the same spelling in Br. J.S.A.).

**PHANINDO**, A hooded snake, cobra di capella [फणीन्द्र]. Mah. 243.

**PHĀNITAM**, The inspissated juice of the sugar cane, raw sugar, molasses [फानित]. Ab. 462.

Pát. 10, 81; Ten J. 110; Dh. 434; Mah. 197, 212.

**PHANO**, The hood of a snake, especially of a cobra [फण]. Dh. 224; Mah. 243, 255. *Phaṇaṃ katvā*, said of a peacock at Ten J. 114, appears to mean "spreading its tail."

**PHARANAM**, Pervading [स्फुरण, स्फुरण]. Man. B. 410. *Pharaṇapīti*, pervading or thrilling joy. For *pharaṇatā* see *Samāddhi*.

**PHARASU** (*m.*), A hatchet, axe [परशु]. Ab. 393; F. Ját. 2; Dh. 364.

**PHARATI**, To flash, shine forth; to thrill or dart through, to pervade; to diffuse, send forth, emit [स्फुर, see *Phallati*]. *Cakkavālasahasāsu appamāṇo obhāso phari*, in 1000 worlds illimitable splendour shone forth (Ját. 51). *Itthiśaddo . . puriśānam sakalasarīraṃ pharitvā*, woman's voice thrilling through men's whole frame (Dh. 85). *Assa sarīraṃ pharamāṇā pañcavaṇṇapīti*, a five-fold joy pervading his whole body (Dh. 290; Alw. I. 97). *Yathā pana agandhakapupphaṃ yo naṃ dhāreti tassa sarīre gandhaṃ na pharati*, as a scentless flower does not diffuse any odour upon the person of the wearer (Dh. 230). *Obhāsaṃ pharitvā*, sending forth a radiant image of himself (it is added, "so that he appeared to be sitting at Kassapa's side," Dh. 183, comp. 385). Of water taken as drink diffusing itself through the body (Ját. 24).

**PHĀRUSAKAM**, Name of one of Indra's groves [पारुषक, comp. पारुष]. Ab. 23.

**PHARUSO** (*adj.*), Harsh, unkind, fierce, savage; rough, rugged; severe, cruel [पारुष]. Ab. 961. *Asso pharuso*, a savage horse (Ten J. 43). Of a tyrannical king (Dh. 149). *Vedanā pharusā*, cruel suffering (Dh. 25). Neut. *pharusāṃ*, harsh, unkind language (Ab. 125). *Mā 'voca pharusāṃ kañci*, speak not harshly to any man (Dh. 24). Ten J. 41.

PHASSANAM, Contact [सर्षण]. Das. 34.

PHASSETI, see *Phusati*.

PHASSITO, This is I suppose a derivative of स्पर्श, perhaps स्पर्श + इत्, hardly I think the p.p.p. from स्पर्शयति. At Dh. 232, 340, we have *su-phassita*, as an epithet of the lips, apparently meaning "soft, delicate." Subh. tells me that *Sādhupassitaṃ* at Mah. 124 should be *sādhuphassitaṃ*, and quotes from the commentary *sādhuphassitaṃ ti suphassitaṃ, doṇiyā upari pidhānam suphassitākkarena ṭhapetvā*. Turnour translates it vaguely "superb," probably referring it to दृष्ट.

PHASSO, Touch, contact [सर्ष]. Ab. 149. *Phassa-sampanno*, (of a blanket) soft (Alw. I. 75). *Phasso* or Contact is one of the terms of the Buddhist philosophy (see *Āhāro*, B. Int. 500; Man. B. 409, 499). Gogerly says there are seven, "receiving impressions from external objects by the eye, ear, nose, tongue, body, mind, and lastly knowledge or mental consciousness (*manoviññāpādhātusam-phasso*). There are six Phassakāya's, *cakkhusamphasso*, *sotas*, *ghānas*, *jivhās*, *kōyas*, *manos*. (Sang. S.).

PHĀSU (*adj.*), Envable, agreeable, pleasant, easy, comfortable (Ab. 88, see note stating it to be an adjective). *Phārugamanas*, easy or pleasant journey (Mah. 16). *Phāsuviḥāro*, comfort, ease, well-being. *Dvinnas aggasāvakaṇas phāsuviḥāraṃ pucchito*, questioned as to the welfare of the two chief disciples (Dh. 114). *Bhikkhūnas phāsuviḥārāya*, for the comfort or pleasant living of the priests. *Saphāsuviḥaratthāya*, for his own comfort (Dh. 105). *Na me tayā saddhīm kathā vā nisajjā vā phāsu hoti*, talking or sitting with you is not pleasant to me (Pāt. 15). Neut. *phāsu*, comfort, ease, convenience (Ab. 88). *Bhikkhūni-phāsuḥāraṇas*, for the accommodation or comfort of the nuns (Mah. 123). Adv. *phāsu*, and *phāsum*, pleasantly, comfortably. *Phāsu viharati* and *phāsum viharati*, to live pleasantly or comfortably (Par. S. 6). The Northern Buddhists render *phāsuviḥāra* by *sukhasparcaviḥarātā* (B. Lot. 426). The fact is that meeting with the Pali word *phāsu*, and unable to make anything of it, they took as its equivalent what they conceived to be the word most nearly approaching it in form. That *phāsu* is not *sparça* is obvious, first because *phāsu* is an *adj.*, secondly because *sparça* does not mean "pleasure"

or "ease," thirdly because we already have in *phassa* the true equivalent of *sparça*. Any one of these three objections standing alone would be inconclusive, but taken together they are irresistible. I feel little doubt that *phāsu* is the Sanskrit स्पर्श (spārsha). Spā would become phā, and the r would be dropped: this would leave phāha, which being very difficult to pronounce, would easily glide into *phāsa*, the s being supplied from the recollection of the lost initial s. In one other instance, *golisa* = *goliha*, a Pali s corresponds to a Sansk. h. For the change of the final a to u we have a parallel in words like *sabbāññu* = *sarvajña*, and *vedagu* = *vedaga*. See also *Phāruko*.

PHĀSUKĀ (*f.*), A rib [पार्शुका or पशुका]. Ab. 278. Of the side rafters or ribs of a hut (Dh. 28).

PHĀSUKO (*adj.*), Pleasurable, agreeable, comfortable [*phāsu* + क]. *Phārukaṃ vassāvāsas vasi*, passed a pleasant season of retirement (Dh. 105). *Phārukaṃ ṭhānaṃ*, *phārukaṭṭhānaṃ*, a pleasant spot (Mah. 151; Ten J. 112; F. Jāt. 3; Dh. 232). *Nivāso phāruko*, pleasant residence (Mah. 84). *Uyyānaṃ phārukaṃ*, delightful garden (Mah. 85). *Nivāsaphāruko* (*adj.*), pleasant to live in (Nid. 9).

PHĀSULIKĀ (*f.*), A rib (Ab. 278). For *phārukikā*, = पार्शुका + इक with consonant dissimilation, as in *kipillaka*, *vinamsā*.

PHĀTI (*f.*), Increase, growth [स्फाति]. Ab. 760.

PHEGGU (*adj.*), Empty, vain, poor [फेज्ज]. Ab. 698.

Fem. *pheggu*, the opposite-leaved fig-tree (Ab. 572).

PHENILO, The soap plant, *Sapindus Detergens* [फेनिल]. Ab. 555.

PHENO, Foam, froth [फेन]. Dh. 9.

PHĪTO (*p.p.p.*), Prosperous [स्फीत]. Mah. 200; Att. 205.

PHOTO, A swelling, boil, tumour [स्फोट]. Ab. 324, 1048; Jāt. 7.

PHOTTHABBAṀ, see *Phusati*.

PHULINGAṀ, A spark [सुलिक]. Ab. 35.

PHULLITO (*p.p.p.*), Blossoming [पुल्ल]. Ras. 21, 32.

PHULLO (*p.p.p. phalati*), Expanded, blown (of a flower); split, broken [फुल्ल]. Ab. 542; Ras. 25; Ten J. 1. See *Khaṇḍaphullo*.

PHUSANĀ (*f.*), Touching, attaining [स्पर्श + ञ]. Dh. 180 (see *Phalaṃ*).

PHUSATI, To touch; to reach [स्पर्श]. Dh. 5, 48. *Kumbhī phusiya pāpina*, patting the elephant's temples with his hand (Mah. 152). *Paṭidaṇḍa*

*phuseyya' tam*, retribution would overtake thee (Dh. 24). *Phusanti nibbānaṃ*, attain Nirvāṇa (Dh. 5, comp. 254, 273). Ger. *phussa*, *phusiya*, *phusitvā* (Mah. 243; Dh. 254). P.f.p. neut. *phoṭṭhabbāṃ*, touch, contact (Ab. 149, see *Āyatanāṃ*, it is a synonym of *phasso*). P.p.p. *phuṭṭha*, touched, reached, affected. *Sukkena phuṭṭhā athavā dukkena*, touched (or reached) by joy or sorrow (Dh. 15, comp. Kh. 6). Caus. *phasseti*, to touch, attain (Dhammika S.).

PHUSITO, = पुषित (Fausböll).

PHUSSITO (*adj.*), Flowered, blossoming (Kh. 9).

Either represents पुषित (but see *pupphita*), or is formed from a possible pres. *phussati* = पुषति.

PHUSSO, Name of a Nakkhatta; name of a month; name of a Buddha [पुष]. Ab. 58, 76; Mah. 2. *Phussarāgo*, a topaz (Ab. 489). *Phussaratho*, a carriage (Ab. 372).

PHUṬANĀM, Tearing, bursting [सुटन]. Ab. 759.

PHUṬO (*adj.*), Thrilled, pervaded. *Sakalasatram piṭṭi phuṭam*, his whole frame was thrilled (pervaded) with joy (Jāt. 33). In meaning this word seems to be rather the equivalent of सुरित than सुट. It is used as the p.p.p. of *pharati*, which is certainly सुरु. Comp. *paripphuṭo*, *anuparipphuṭo*, *apphuṭo*.

PHUṬTHO, see *Phusati*.

PI, see *Api*.

PIBATI, see *Pivati*.

PICCHILĀ (*f.*), The silk-cotton tree, *Bombax Heptophyllum* [पिच्छिला]. Ab. 565.

PICU (*m.*), Cotton [पिचु]. Ab. 494.

PICULO, The Tamarisk tree [पिचुल]. Ab. 561.

PIDAHANĀM, and PIDHĀNĀM, Covering, closing, fencing; sheath; a lid, cover [पिधान]. Ab. 50, 811, 1170; Mah. 179; Dh. 345. *Dvārapidahanāṃ*, shutting the door, closing the gates (Dh. 279).

PIDAHATI, To cover; to shut, close; to guard [पिधा]. *Mukhaṃ p.*, to shut the mouth, close the jaws (F. Jāt. 12). *Mukhaṃ pidhāya khaggena*, guarding his face with his sword (Mah. 156).

*Dvāraṃ pidhāya*, having shut the door (of a room, Alw. I. 102, 76; of the gate of a cow-pen, Dh. 238). A form *pidaheti* also occurs, comp. *nidahetā*, *paridaheti*. *Indanlathūpena pidahesi*, enshrined them in a sapphire shrine (Mah. 4). P.p.p. *piḍḍeto* (Dh. 238). *Piḍḍa-apāyadāro*, for whom the gates of hell are closed, viz. who cannot again be born in one of the four states of punishment

(Dh. 342; Dh. 111). Caus. *pidahāpeti* (B. Lot. 657; Dh. 116, 238).

PIDHĀNĀM, see *Pidahanam*.

PIHĀ (*f.*), Desire, envy [सुहा]. Ab. 163.

PIHAKĀM, The spleen [सिहण + क]. Kh. 3.

PIHETI, To desire; to envy [सुह]. Dh. 38. With dat. *Aññesaṃ pihayaṃ*, envying others (Dh. 66, 17, 33, 343).

PIHITO, see *Pidahati*.

PIKO, The Indian cuckoo [पिक]. Ab. 633.

PILĀ (*f.*), Pain, suffering; wrong, injury [पीडा]. Ab. 1095; Dh. 308. *Nakkhattapīḍa*, occultation (Dh. 156).

PILĀKĀ (*f.*), A boil, pustule, pimple [पिडका]. Ab. 324; Pāt. 93.

PILAKKHO, The wave-leaved fig-tree, *Ficus Infectoria* [सख]. Ab. 559.

PILANĀM, Pressing or weighing on; oppression [पीडन]. Mah. 153.

PILANDHANĀM, Wearing or putting on an ornament; ornament, parure (from next). Ab. 283; Mah. 258. *Pilandhanamuddikā*, wearing-seal, viz. seal-ring (Dh. 157). Dh. 93. *Kaṭisuttan ti yaṃ kiñci kaṭipilandhanam*, k. means any sort of ornamental waistband.

PILANDHATI, To put on or wear (an ornament), to deck oneself [पिनड]. *Hantvā yakkhapatim rājā pilandh' assa pilandhanam*, having slain the yakkha chief, the monarch decked himself with his (the chief's) ornaments (Mah. 50). Of a gold necklace (Dh. 234). *Rājamuddikāṃ niharitvā attano mṅguliyaṃ pilandhi*, taking off the king's seal-ring put it on her own finger (Dh. 154). *Ābharāṇāni pilandhanto*, putting on his ornaments (Ras. 32). For the form comp. *onandhati*. Caus. *pilandhāpeti* (Jāt. 50; Att. 220).

PILAVO, A kind of duck [सख]. Ab. 626.

PILĒTI, To press, crush, weigh upon; to vex, to oppress, ravage, harass, hurt [पीर]. Dh. 204, 420. *Uḅho dante piḷayitvā*, pressing heavily on the elephant's two tusks (Mah. 151). *Pabbatam piḷetvā*, compressing or squeezing a mountain (F. Jāt. 58). *Apīḷento nare*, without oppression or tyranny (Mah. 174). *Sīho piḷeti te raṭṭhaṃ*, a lion is ravaging your kingdom (Mah. 45). P.p.p. *piḷito*. *Balipiḷito*, oppressed with taxes (Das. 21). *Tena dukkhena piḷito*, overwhelmed by this misfortune (Mah. 244, 248). Pass. p.pr. *piḷiyamāno* (Jāt. 25).

**PILLAKO**, A child, or the young of an animal.

Ab. 251. Comp. Hindi *pillā*.

**PILOTIKĀ** (*f.*), A cloth, bandage [लोत + रक्षा].

Dh. 158, 275, 339. *Telapilotikā*, oil-cloths, viz. cloths or rags dipped in oil (Dh. 175).

**PILU** (*m.*), The tree *Careya Arborea* [पीलु]. Ab. 564.

**PILUVATI**, To float [प्लु]. See *Plavati*.

**PIMSĀPETI** (*caus.*), To cause to be ground, or bruised, or crushed [*caus.* पिच्]. Mah. 175 (line 2).

**PINANAM**, Satisfaction (fr. *piṇeti*). Ab. 759.

**PINĀSO**, Cold in the head, catarrh [पीनस]. Ab. 324. The Pali form is an interesting confirmation of the conjectural etymology of the Sanskrit *pīnasa* as equivalent to *api-nāsā*.

**PINḌACĀRIKO** (*adj.*), Going about in search of alms [पिण्ड + चारिन् + क]. *Piṇḍacārikabhikkhu*, a Buddhist monk going his rounds for alms (Dh. 268; Jāt. 21). *Piṇḍacārikavattam*, duties of a monk while going about in search of alms (Dh. 335; Mah. 24).

**PINḌAKO**, Incense, myrrh [पिण्डक]. Ab. 302.

**PINḌANAM**, Rolling together, forming into a lump [पिण्डन]. Ab. 1017.

**PINḌAPĀTIKO**, One who keeps the *Piṇḍapātikaṅga* [पिण्डपातिका]. *Piṇḍapātikaṅgam* is one of the Dhutaṅga ordinances. The priest who undertakes to keep it must obtain food only by going in person to the houses of the faithful and receiving it by having it placed in his bowl. He may therefore not receive *salākabhatta*, *saṅghabhatta*, etc. (see E. Mon. 97). B. Int. 306.

**PINḌAPĀTO**, Food received in the alms-bowl of a Buddhist monk [पिण्डपात]. B. Int. 306; Dh. 274. I find in Vis. Magga: *bhikkhūsaṅkhattānaṃ pana āmisepiṇḍānaṃ pāto piṇḍapāto, parehi dānaṇaṃ piṇḍānaṃ patte nipatanti vuttam hoti*, from which it is clear that *piṇḍapāta* is a restrictive term specifying that particular sort of alms which consists in the food being placed or thrown into the bowl of a monk while on his rounds. Thus *salākabhatta* would be alms, but not *piṇḍapāta* alms. *Sayaṃ piṇḍapātānaṃ dāya*, having themselves gone and begged alms (Dh. 84). *Antamaso piṇḍapātāmatam pi*, even if it be merely food thrown into his alms-bowl (Pāt. 11). *Piṇḍapātapaṭikkanto*, having returned from seeking alms, viz. from the daily pilgrimage to beg food

in the village (Dh. 183, 222, 359). Vij. observes to me that *pacchābhattaṃ piṇḍapātapaṭikkanto* (see Dh. 175) is a *ὑστερον προτερον*, as it means "having returned from his rounds, and then made his meal (on the food obtained on his rounds)." The monks go on their rounds in the early morning, and must not eat after noon.

**PINḌETI**, To roll into a lump; to assemble [पिण्ड]. Mah. 232. P.p.p. *piṇḍito*, massive, thick; counted, added (Ab. 1073).

**PINḌĪ** (*f.*), A lump, mass [पिण्डी]. *Gomayapiṇḍī*, a lump of cowdung. *Ambapiṇḍī*, a bunch of mangoes (F. Jāt. 54; Alw. N. 51). *Nakhāyapiṇḍī*, a ball of fragrant soap used in bathing.

**PINḌIKĀ** (*f.*), The nave of a wheel [पिण्डिका]. Ab. 374.

**PINḌIYĀLOPO**, Morsels of food, broken meat [पिण्डी + आलोप]. Kamm. 8.

**PINḌO**, A lump, ball, mass; uniting, putting together; a lump of food, morsel; food; food given in alms; sustenance, livelihood; the body [पिण्ड]. Ab. 1017; Dh. 54. *Bhāttapiṇḍam*, lump or portion of boiled rice (Mah. 136). *Mattikapiṇḍo*, *paṇsupiṇḍo*, lump or heap of earth (Mah. 144, 176). *Sajjhupiṇḍo*, a lump or mass of silver (Mah. 167). *Akkharapiṇḍo*, massing or collocation of syllables (Dh. 414). *Piṇḍagapana*, addition. *Piṇḍadānaṃ*, alms offering (Mah. 203). A Buddhist monk going on his rounds is said *piṇḍāya carati*, to go about for alms (Ten J. 118). He is not allowed to ask, but must stand silent at the door of a house till food is offered him. *Sāvattis piṇḍāya pavisitvā*, having entered S. for alms (Dh. 94, 81). *Sāvattis piṇḍāya caritvā*, having gone his rounds in Sāvattis (Das. 1).

**PINḌETI** (*caus.*), To gratify, cheer, regale, please [प्रीणयति]. Att. 210. P.p.p. *piṇḍito*. *Piṇḍindriyo*, having his senses refreshed (Mah. 247). Mah. 112, 114; Att. 206.

**PINḌALO** (*adj.*), Reddish yellow, brown, tawny [पिण्डल]. Ab. 98, 361 (the brown elephant). *Piṇḍalamakkhikā*, a gadfly (Ab. 645).

**PINḌO** (*adj.*), Brown, tawny [पिण्ड]. Ab. 98.

**PINḌJAM**, A feather of a peacock's tail; a peacock's tail or train; a wing [पिण्डज]. Ab. 635, 1085; Dh. 237; Mah. 249.

**PINḌJARO** (*adj.*), Yellow, tawny [पिण्डजर]. Att. 191.

**PINO** (*p.p.p.*), Fat, bulky [पीन]. Ab. 701.

**PIPĀSĀ** (*f.*), Thirst [पिपासा]. Ab. 467.

PIPĀSITO (p.p.p. *piḍḍati*), Thirsty [पिपासित]. Dh. 202; Att. 8, 205; Ras. 29.

PIPPHALAM, Scissors, shears. Ab. 527, 909.

PIPPHALI (f.), The wave-leaved fig-tree; long pepper [पिप्पली]. Ab. 559, 583.

PIPPHALO, The Sacred fig-tree, *Ficus Religiosa* [पिप्पल]. Ab. 909.

PISĀCO, A class of demons, a goblin, sprite [पिशाच]. Ab. 13. Comp. *paṃsupiḍḍako*, "mud-sprite," a sort of peta.

PISANGO (adj.), Brown, tawny [पिशङ्ग]. Ab. 98.

PISITAM, Flesh [पिशित]. Ab. 290.

PISSA, *Pi'ssa = pi assa* (from *ayam*).

PISUNO (adj.), Backbiting, calumnious, malicious [पिषुण]. *Pisund vācā*, backbiting, slander. Anomalous adj. *pisundāvāco*, slanderous. *Pisuno*, a tale-bearer, informer, traitor (Ab. 737).

PITĀ (m.), A father; a name of the Hindu Brahma [पितृ]. Ab. 15, 243, 1118. Acc. *pitaram* (F. Jāt. 9; Dh. 52). Instr. *pitara* (F. Jāt. 10). Gen. and dat. *pitv* (F. Jāt. 9; Ten J. 54), *pitussa* (Cl. Gr. 143, *pitussa sadiṣo*). Loc. *pitari* (Kh. 13; Das. 1). Plur. *pitaro*, father and mother, parents (Ab. 249, that it is not the Sansk. dual पितरौ is seen from Dh. 153, where we have *pitunna* (gen. pl.) *accageṇa*, on the death of his parents). Gen. and dat. pl. *pitunnaṃ* (Mah. 51). Loc. *pitāru*, *pitusu*. The bases used in composition are *piti-* and *pitv-*. *Pitiputtamarāṇaṃ*, death of parents and children (Das. 10). *Pitigottam*, father's family (Dh. 218). *Pitipakkhato*, on the father's side (Dh. 78). *Pitugāḍo*, parricide (Kh. 27). *Pitugāḍe*, in place of a father (Das. 3). *Pitusoko*, grief for the loss of a father (Das. 1). *Pitusantakam*, father's property (Jāt. 2). *Pitupitāmaha*, parents and grandparents (Jāt. 2).

PITAKATTAYAM, The Three Baskets or Treasuries, a name of the Buddhist Scriptures [पिटक + त्रय]. *Piṭakattayadhāri*, versed in the Buddhist Scriptures (Mah. 19). *Piṭakattayapāli*, the text of the Scriptures as opposed to the commentaries (Mah. 207).

PITAKO, see *Tiṭṭakam*.

PITAKO (adj.), Yellow [पीतक]. Ab. 99.

PITĀMAHO, A grandfather; a name of the Hindu Brahma [पितामह]. Ab. 15, 247, 1118; Dh. 194; Das. 30.

PITANAKO, The hog-plum, *Spondias Mangifera* [पीतनक]. Ab. 554.

PĪTANAM, Yellow orpiment [पीतन]. Ab. 493.

PĪTARĀ, PITARO, see *Pitā*.

PĪTASĀLO, The tree *Terminalia Tomentosa* [पीतशाल]. Ab. 563.

PĪTHAKAM, A chair, stool [पीठक]. Mah. 82.

PĪTHAM, A chair, stool, bench; the counter of a shop [पीठ]. Ab. 311, 970; Mah. 82; Alw. I. cvii.

PĪTHARO, A pot or pan [पिठर]. Ab. 456.

PĪTHASAPPI (m.), A cripple [पीठसपिण]. Ab. 319; Dh. 159; Mah. 245.

PĪTHIKĀ (f.), A bench, stool; a platform, framework [पीठिका]. Ab. 311, 823, 970.

PĪTHIYATI, This word I have only met with at Dh. v. 173. I believe Fausbøll to be right in making it equivalent to ऋषि + कीर्यते. Subh. tells me it means "is covered," "is hindered."

PITI-, see *Pitā*.

PĪTI (f.), Drinking [पीति]. Ab. 1129. *Dhammapīti*, draught of the Truth (Dh. 37).

PĪTI (f.), Joy, delight [प्रीति]. Ab. 87, 1129. *Pītimayaṃ vacanam*, a joyous expression. *Pīti-janano*, causing joy, gladdening. *Pītibhakkho*, feasting on joy (Dh. 36). *Pītipāmojjaṃ*, joy and gladness (Dh. 67). There are five sorts of *pīti* (*pañcavidhā* or *pañcavaṇṇā pīti*), *khuddakā pīti*, *khaṇikā pīti*, *okkantikā pīti*, *ubbega pīti*, *pharasa pīti*, slight joy, momentary joy, joy that comes like a sudden shock (comment says "like a wave breaking upon the shore"), transporting joy (comment says "that will make you leap into the air"), and all-pervading joy (Vij.).

PĪTĪ (adj.), Drinking [पीतिन्]. *Dhammapīti*, one who drinks in the Truth (Dh. 15).

PITITO (adv.), On the father's side [पितृतस्]. *Pitito asuddho*, base-born on the father's side (Alw. I. xlv).

PĪTO (adj.), Yellow [पीत]. Ab. 97, 1008; Mah. 22.

PITO (p.p.p. *piṇati*), Drunk, swallowed [पीत]. Ab. 1008; Ras. 29.

PĪTO (p.p.p.), Delighted [प्रीत]. Ab. 752, 1008.

PITTAM, Bile, the bilious humour [पित्त]. Ab. 281; Kh. 18.

PITTHAKO, A cake made of flour, a meal [पिट्टक]. Ab. 463.

PITTHAM, see *Piṭṭho*.

PITTHAM, and PITTHĪ (f.), The back; the hinder part; the surface, top [पुष्ठ]. Ab. 270; Ten J. 112; Mah. 255. Loc. *piṭṭhe*, at the back of, behind, on the top of, upon. *Ekasmim gum-*



*bapiṭṭhe khipitvā*, throwing the body behind a bush (Dh. 299). *Vālukapiṭṭhe nipajji*, lay down on the sand (Dh. 192). *Kalalapiṭṭhe*, on the mud (Ten J. 36). *Piṭṭham* is little used, the fem. form *piṭṭhi* usually representing *prishṭha*. *Haṭṭhipiṭṭhi*, elephant's back (Dh. 157). *Assapiṭṭhi*, and *assapiṭṭham*, horseback (Jāt. 63). *Diṭṭhā piṭṭhi ti verino*, we have seen the enemy's back, viz. we have seen the last of the enemy (Mah. 260). *Bhikkhunnaṃ piṭṭhipasse*, behind the nuns (Dh. 315). *Piṭṭhimaṃsiko* (adj.), backbiting. *Vāripiṭṭhi*, surface of the water (Mah. 72). *Pādapiṭṭhi*, back or upper surface of the foot (Dh. 237, 340). *Piṭṭhiyaṃ* like *piṭṭhe* may be used prepositionally: *Therassa āsanapiṭṭhiyaṃ ṭhito*, standing behind the therā's chair (Pāt. xvi). *Piṭṭhi* appears to have the Vedic meaning of "the vault of heaven," for I find in Br. J. S. A. *akkharikā vuccati ākāśe vā piṭṭhiyaṃ vā akkharajānanakīḍā*, "akkharikā means the game of recognizing letters in the air or firmament."

**PITṬHIKĀ** (f.), Grits, porridge [पिट्टिका]. Dh. 122.

**PITṬHITO** (adv.), From the back; from behind, behind [*piṭṭhi* + तस्, Sansk. पृष्ठतस्]. With gen. *Gadabhaṃ piṭṭhito bhaṇḍakaṃ otāretvā*, having taken down the merchandise from the ass's back (F. Jāt. 14). *Piṭṭhito ento*, advancing from behind (Mah. 134). *Attano p.*, behind himself (Mah. 153). Sometimes repeated: *Bhagavato piṭṭhito piṭṭhito hoti*, is standing behind Buddha (Par. S.). *Yannānāhaṃ imaṃ bhikkhuṃ p. p. anubandheyyaṃ*, let me now follow this priest, in his footsteps (Dh. 122; B. Lot. 324).

**PITṬHO** (p.p.), Ground, crushed [पिट्ट]. Ab. 1075. Neut. *piṭṭham*, flour, meal.

**PITTIKO** (adj.), Bilious [पित्तिक]. Sen. K. 391.

**PITU**, **PITUNNAṃ**, see *Pitā*.

**PITUCCHĀ** (f.), Father's sister, aunt [पितृचचु]. Ab. 248. *Pitucchādhītā* (f.), cousin (Dh. 118; Mah. 45).

**PITVĀ**, see *Pivatī*.

**PĪVARO** (adj.), Fat, bulky [पीवर]. Ab. 701.

**PIVĀSATI**, To be thirsty [पिपासति]. Sen. K. 434, 436. See *Pipāsito*.

**PIVATI**, and **PIBATI**, To drink, imbibe, swallow, drink in, enjoy, feast upon [पि]. Pres. *pivati* (Dh. 159). Imperat. 2nd pers. *piva* (Mah. 48). Opt. *piveyya* (Att. 202). Aor. *pivi*, *apivi* (F. Jāt.

46; Mah. 45). Fut. *pivissati* (Mah. 246). P.pr. *pivam* (Dh. 37), *pivanto* (Dh. 272; Ten J. 112; Mah. 244). Ger. *pivā* (Dh. 37), *pivitvā* (Dh. 367; Mah. 41, 261; Ras. 22). Inf. *pātum* (Sen. K. 434; Mah. 133). *Pātukāmo*, desirous of drinking (Dh. 219). Pass. *piyati* (Sen. K. 459). P.p.p. *pīto*. P.f.p. *peyyo*, drinkable (Sen. K. 477). Caus. *pāyati*, to cause to drink, to give to drink, to suckle. With two acc. *Pāyevā 'matapānāṃ sa sahasapuriṣe*, having given to drink to a thousand persons a draught of ambrosia (viz. of doctrine or Truth, there is a play on the word *amata*, which also means Nirvāṇa, Mah. 98, comp. 74, 100). There is another form of the caus. *pāyati* which appears to be peculiar to Pali. I have met with it four times, *aṭṭhārasabrahmakopiyo amatam pāyanto* (Dh. 119); *pāyanti* (f.), a nursing mother (Pāt. 109); *dārake pāyanti*, they suckle children; and *puttadhītaro pāyamānā*, suckling sons and daughters. P.p.p. caus. *pāyito* (Dh. 1008). *Kaccāyana* gives also the forms *pibati*, *pibatā*, etc. (Sen. K. 447).

**PIYADASSI** (m.), Name of one of the twenty-four Buddhas [पियदस्सिन्].

**PIYAKO**, A kind of spotted deer; *Nauclea Cadamba*; *Terminalia Tomentosa* [पियक]. Ab. 561, 563, 620.

**PIYĀLO**, The Piyal tree, *Buchanania Latifolia* [पियाल]. Ab. 556.

**PIYĀMVADO** (adj.), Speaking kindly [पियंवद]. Jāt. 51.

**PIYĀNGU** (f.), Panick seed; a medicinal plant, *Priyangu* [पियङ्गु]. Ab. 452, 571, 1055.

**PIYATI**, see *Pivatī*.

**PIYAVĀDI**, (adj.), Speaking kindly, affable [पियवादिन्].

**PIYĀYATI**, To be fond of, to be devoted to, honour [formed from पिय]. Dh. 249; Mah. 200; Ten J. 37.

**PIYO**, An oar. Ab. 668; Mah. 120.

**PIYO** (adj.), Dear, beloved; agreeable, pleasant; kind, loving [पिय]. Ab. 697; Dh. 24; Kh. 14. *Taṃ vacanaṃ piyaṃ*, this delightful news (Mah. 166). *Rañño piyo ahoṣi*, he was dear to the king (F. Jāt. 9; Das. 39). *Piyadassano* (adj.), good-looking, handsome (Mah. 247). *Piyarūpo*, (adj.), pleasant, nice. *Piyakathā*, friendly conversation (Dh. 222). *Piyabhariyā*, beloved wife (Ten J. 114). *Sāsanappiyo*, pious (Mah. 227). *Janaki-*

*tappiyo*, having at heart the good of his people (Mah. 166). *Devānaṃ piyo*, dear to the gods (Mah. 68, 71). Masc. *piyo*, a beloved person, friend (Dh. 33), a husband (Ab. 240, 973). Fem. *piyā*, a wife (Ab. 973). Neut. *piyaṃ*, pleasure; love. *Piyāppiyaṃ*, what is pleasant and what is unpleasant (Dh. 38 = *priya* + *apriya*). *Piyā-pāyo pāpako*, the loss of what we love is evil (Dh. 38).

PIYUSAM, Ambrosia [पीयूष]. Ab. 25.

PLAVANGAMO, and PLAVANGO, A monkey [लवङ्गम, लवङ्ग]. Ab. 613, 614.

PLAVATI, To float; to soar; to spring; to vibrate, hover [प्लव]. Dh. 59, 409. See also *Piluvati*. Caus. *plaveti*, to buoy up (Att. 210). *Lāpāni sīdanti sīdā plavanti*, gourds sink and stones swim.

PLAVO, A raft, float [प्लव]. Ab. 665. Comp. *Pilavo*.

PO (*adj.*), Guarding, ruling [प]. Only as the last part of a compound, e.g. see *Mahāpo*, *Bhūnipo*, *Bhūtāpo*, *Nirayapo*, etc.

POKKHARAM, A lotus, Nelumbium Speciosum or Nymphaea Nelumbo; the tip of an elephant's trunk; water; the body; the head of a drum [पुक्कर]. Ab. 365, 685, 827; Dh. 60, 71. *Pokkharavassan*, shower of rain (Jāt. 88).

POKKHARANĪ (*f.*), A lotus-pond, tank, reservoir [पुक्करिणी]. Ab. 23, 677; Dh. 219. For the form comp. *gharāṇī* = *grhiṇī*.

POKKHARASĀTAKO, Name of a bird [पुक्कर-साद + क]. Ab. 626.

POKKHARATĀ (*f.*), Beauty [पुक्कर + ता]. Dh. 47; Ras. 72; B. Lot. 407; Jāt. 2.

POKKHARO, The body of a lute [पुक्कर]. Ab. 138; Dh. 172.

POŃKHĀNUPOŃKHAM (*adv.*), Shot after shot. Sabh. says that *poŃkha* is the feather part of an arrow (comp. *puŃkha*), and the arrows were discharged so fast that the head of an arrow followed close on the feathered part of the previous one. The compound consists of पुक्क + अनु + पुक्क, apparently with *vṛddhi* (Par. S. A.).

POŃO (*adj.*), Sloping [प्रवक्ष]. *TappoŃo* (*adj.*), inclining or recurring thereto (Vij.).

PONOBHAVIKO (*adj.*), Connected with re-birth in another existence [पौनर्भविक].

PORĀŃO, and PORĀŃAKO (*adj.*), Ancient, primeval, former [पौराण, and पौराण + क]. Masc. pl. *porāṇā*, the ancients, men of former times (Dh. 67; Mah. 1, 172, ancient authorities or writers).

*Porāṇarājaniyatam*, established by former kings (Mah. 213). *Porāṇāni iṇamūlāni*, the original capital. *Porāṇakapaṇḍitā*, wise men of old (F. Jāt. 52; Das. 1; Dh. 109, 214). *Porāṇaka-uyyā-napālo*, the former or original gardener (F. Jāt. 6). PORISAM, Manliness; the height of a man with his arms extended over his head [पौरिष]. Ab. 269, 885.

PORISO, and POSO, A human being, a man, a person [पौरिष]. Ab. 227. *Uttamaporiso*, an excellent man (Dh. 18). Dh. 19, 23, 169 (*dāsakammakarehi porisehi*). *Posa* is a curtailed form of *porisa*, the intermediate step being *possa*.

PORO (*adj.*), Belonging to a town; urbane, polite [पौर]. *Vācā porī*, courteous language (B. Lot. 464, *yā sā vācā . . . pemaṇiyā hadayaṅgamā porī*, Br. J. S. A. observes *nagaravāsino hi yuttakatthā honti*). Masc. *poro*, a townsman, citizen. *Porā jñanapaddā ca*, or *porājñanapaddā*, townsmen and country people (Mah. 170; Sen. K. 421).

POROHICCAM, The office of a Purohita [पौरोहित्य]. Alw. N. 105. *Purohiccam* at Mah. 69.

POROHITO, A purohita priest [पौरोहित]. Dh. 416.

POSAKO (*adj.*), Nourishing [पोषक]. B. Lot. 410.

POSANAM, Nourishing [पोषण]. Dh. 236.

POSATI, To feed, nourish, support, cherish, bring up [पुष]. Fut. *posissati* (Dh. 183). P. pr. pass. *posiyamāno* (Dh. 401). P.f.p. *posiyo*, *positabbo* (Mah. 57). P.p.p. *puṭṭho* (Ab. 747, 1076; Dh. 58). *Manasā puṭṭho*, fed by his mind, i.e. one to whom his own devout thoughts are food (Dh. 39). Caus. *poseti* (with same meanings, Mah. 52; Dh. 258; Das. 3, 25). P.p.p. *posito* (Ab. 746).

POSĀVANAM, Supporting, cherishing (Dh. 162, 163). This form points to an older *posāpana*, from a possible causative *posāpeti* from पुष. It is peculiarly interesting as exhibiting the first beginnings of a change which has become universal in the Sinhalese language. Thus in Sinhalese we have *yanavā* = *yāti* and *yava-navā* = *yāpe-ti*, *karanavā* = *karoti* and *karava-navā* = *kārāpe-ti*, *ganavā* = *ganhāti* and *ganva-navā* = *ganhāpe-ti*. The grammars content themselves with laying down the rule that the causative is formed by adding *va* to the root, but the true origin of the *va* is in causatives like कारापय. The softening of *p* to *v* is very common in Sinhalese, and not uncommon in Pali, e.g. Pali *pūva* = पुप, *kavi* =

वपि; *dvēḥa* = चापीड, etc. A derivative of this noun, *posdvanikam* "sustenance, food," occurs at Ten J. 28. At Ten J. 101 we have *posdvaniyo* = *posdvana* + रैय (*posdvaniyavyaggho*, a tame tiger, lit. "fit to be cherished"). Fausbøll adds that he has met with *posdvaniyako*, which is the last with affix क्.

POSO, see *Poriso*.

POTAGALO, the grass *Saccharum Spontaneum* [पोटगल]. Ab. 601. At Ab. 1125 the form *poṭakilo* is given.

POTAKO, The young of any animal [पोतक]. Ab. 251. *Sihapotako*, a lion's cub (Ten J. 41). *Sindhavapotako*, a colt (Ras. 38). *Hamsapotako*, a gosling (F. Jāt. 16). Fem. *potikā* (Dh. 409).

POTHANAM, Beating (from next). Ab. 1124. *Hatthapothanam*, clapping the hands (Subh.).

POTHETI (caus.), To strike, beat [पोथयति]. *Aṭṭhīni bhañjantā pothetvā*, having beaten him, breaking his bones, viz. so soundly as to break his bones (F. Jāt. 13). *Pothetvā palāpetha*, drive them away with blows (Dh. 239). *Tajjetvā pothetvā*, scolding and beating (Dh. 271). *Pothetvā uggahetabbam hoti*, has to be learnt with blows (Alw. I. cviii). *Pothāpeti*, to cause to be beaten (Dh. 239).

POTHETI, To speak many languages [denom. from *puth*]. *Puthubhāḍayam kathetīti attho* (Sadda Nīti).

POTHETI (caus.), To crack, snap; to knock, to throw [पोथयति]. *Jiyam pothetvā*, having twanged his bow (Dh. 172, 220). *Bhūmim pothento*, striking the ground (Mah. 245, with a stick; Ind. Off. MS. reads *poṭh-*). *Anguliyo p.*, to snap the fingers as a token of pleasure (Alw. I. 75). *Bhūmiyam p.*, to dash to the ground (Dh. 115). Comp. *appoṭheti*, to snap the fingers, *pappoṭheti*, to knock.

POTHILO, A proper name (Dh. 384).

POTHUJJANIKO, and PUTHUJJANIKO (adj.), Belonging to an unconverted person [*puthujjana* + रक्]. *Puthujjanikā iddhi*, supernatural power such as an unconverted man can attain, viz. of a low order, opposed to the perfect *iddhi* of an Arhat (Dh. 142, comp. Exodus vii. 12).

POTIKĀ, see *Potako*.

POTO, the young of an animal; a boat, ship [पोत]. Ab. 668, 1118. *Dijapoto*, a young bird (Mah. 128). *Potavāho*, a sailor (Ab. 667).

POTTHAKĀRO, A modeller in clay [पुत्त + कार]. Jāt. 71.

POTTHAKO, and -KAM, A manuscript, a book; working in clay, modelling, etc.; cloth made of *makaci* fibre (*Sanseveria Zeylanica*) [पुत्तक]. Ab. 1006. Das. 24; Mah. 195, 207, 252. The well-known palm-leaf manuscripts are called *poṭṭhaka*.

POTTHALIKĀ (f.), A doll or puppet. Ab. 523. This form proves that पुत्तलिका is derived from पुत्त and not पुष.

POTTHAM, Plastering, working in clay, modelling [पुत्त]. Ab. 523. *Pottharūpaṇ*, a modelled figure (Mah. 212). Comp. *Potthakāro*.

POTTHAPĀDO, Name of a month [प्रोत्तपाद्]. Ab. 75.

PUBBĀCARIYO, Ancient teacher, scholar of previous times [पूर्व + आचार्य]. Alw. I. xl; Kh. 21.

PUBBADDHO, Upper part [पूर्वार्ध]. B. Lot. 569.

PUBBAJO (adj.), Older, elder [पूर्वज]. Ab. 254.

PUBBAKO, Former, accompanied by [पूर्वक]. Adv. *pubbakam*, formerly, before (Mah. 165). Generally at the end of compounds: *Hatthācariyapubbako bhikkhu*, a monk who was formerly an elephant-trainer (Dh. 400). *Somanassapubbakā patthana*, a joyful prayer (Att. 215).

PUBBAṆGAMO (adj.), Going before, preceding, prior; leading, chief [पूर्वङ्गम]. Ab. 379. *Pubbaṅgamā bhinnavāddā*, the first seceders (Alw. I. 64). *Ko etesaṃ pubbaṅgamo* who is their leader or chief? (Dh. 90). *Manopubbaṅgamo*, having Manas for its chief part (Dh. 1). *Bhagavato saḍḍam kāyakammaṃ nānapubbaṅgamam*, Buddha's every action is directed by wisdom (B. Lot. 649). *Thūpapubbaṅgamo*, preceded by the stūpa (Mah. 109, 123). *Matipubbaṅgamo*, one in whom thought precedes action, circumspect (F. Jāt. 51). An invitation is defined as *sakkārapubbaṅgamaniyojanam*, an injunction accompanied by hospitality (Ab. 427).

PUBBANHO, Forenoon, morning [पूर्वाह्न]. *Pubbaṇhe*, *pubbaṇhasamaye*, and *pubbaṇhasamayam*, in the morning (Mah. 139).

PUBBAṆNAM, A name given to the seven Dharmas, rice, etc. [पूर्व + अन्न]. Ab. 450; Pāt. 71, 72, 87.

PUBBANTO, Beginning; the east [पूर्वाग]. Ras. 38.

PUBBĀPARO (adj.), First and last, preceding and following, successive, mutual [पूर्वापर]. Ab. 74, 125; Dh. 63; Alw. I. 106.

PUBBAVUTTAKO (adj.), Before mentioned [पूर्व + उक्त + क]. Mah. 5.

PUBBO, Pus, matter [पूय]. Ab. 325, 950; Kh. 18; Dh. 316 (line 1).

PUBBO (*adj.*), Fore, first, foremost; eastern; earlier, former, preceding; ancient, customary; at the end of a compound sometimes means "preceded by, attended by, accompanied by" [पूर्व]. Ab. 715, 950. *Pubbajāti*, a former birth or existence (Mah. 200). *Pubbabuddhā*, former Buddhas, Buddhas previous to Gotama Buddha (Dh. 94). *Pubbakaraṇaṃ*, preliminary act (Pāt. 1). *Pubbadevo*, an Asura (Ab. 14). *Pubbabhāge* (loc.), in the first instance, first (Dh. 400). *Pubbadaḥkhiṇo*, south-eastern (Mah. 166). *Pubbakammaṃ*, deed done in a former existence (Dh. 300; Mah. 178). *Pubbasaḷo*, the eastern mountain behind which the sun rises (Ab. 606). *Pubbavideho*, name of one of the four continents (see *Mahādīpo*). *Pubbapakkho*, first fortnight of a month (Mah. 239). *Pubbaniṃmittaṃ*, a prognostic (Jāt. 48; 51). *Mayaṃ pi tumhākaṃ pubbasadisā bhavissāma*, we also will be towards you as before (Dh. 105). *Pubbabhūtopakārikā* (f.), who had formerly been his benefactor (Mah. 220). *Pubbupakāri* (m.), formerly his benefactor (Mah. 206). *Dinnapubbo*, given before (F. Jāt. 56). *Addasa diṭṭhapubbaṃ therāṃ*, met with the therā whom he had seen before (Mah. 204; Dh. 122, see *Diṭṭhapubbo*). *Natthi vacanam pi tena na sutapubbaṃ*, the word *natthi* had never been heard by him before (Dh. 139). *Pubbe assutapubbo*, not before heard in former times (Gog. Ev. 6). *Adiṭṭha-asuta-acintitapubbo*, that has never been seen, heard or thought of before (Dh. 301). *Matipubbo*, one who thinks before he speaks (*kathanena matipubbo*, F. Jāt. 50). *Parā-pubbo ji-dhātu*, the root *JI* preceded by *parā*. Loc. *pubbe* (adv.), at first, previously, formerly, in a previous existence. *Pubbe anāpattīti vatvā idāni āpattīti vadati*, having first said it was no sin he now says it is a sin (Dh. 103). *Pubbe kira*, in former days, they say (Alw. I. 99). *Jambudīpasmā kira pubbe mahānidāgho ahoṣi*, we are told that in India there was once upon a time a great drought (Ras. 29). *Pubbe . . pacchā*, formerly . . afterwards (Dh. 31). *Pubbe vuttaṃ*, previously mentioned (Mah. 258). *Pubbe ca katapuññatā*, and good deeds done in a former existence (Kh. 5). *Pubbe akatāpāpakammaṃ* (pl.), some who had not committed sin in former births (Dh. 224). With abl. *Kīlakitriyato pubbe*, before death (Dh.

138). *Tato pubbe*, previously to this (Ten J. 42). *Pubbe* is often the first part of a compound: *Pubbe-verā*, one who was an enemy in a former existence (Mah. 246). *Pubbekataṃ*, deeds done in a former existence (Kh. 12; Das. 25). *Pubbekataṃ puññaṃ*, good works done in former existences. *Pubbenivāso*, past habitations or lives, former states of existence (Dh. 75). *Pubbenivāsāññaṃ*, the faculty possessed by an Arhat of knowing all about his own and others' former states of existence (E. Mon. 284; B. Int. 295; Dh. 118, see *Abhiññā*). It is also called *pubbenivāsānussatiññaṃ*, the knowledge which consists in the recollection (*anussati*) of former existences (B. Lot. 794), and *pubbenivāsānugataṃ ñāṇaṃ*, knowledge concerning former existence (B. Lot. 821).

PUBBUTTARO (*adj.*), North-eastern [पूर्वोत्तर]. Mah. 166.

PUBBUTTHĀYI (*adj.*), This is an epithet of a faithful servant, and means, according to the comment, either getting up in the morning earlier than his master, or rising up from his seat when he sees his master approach [पूर्व + उत्थायिन्]. Of the two meanings given above I prefer the former, comp. at Ab. 65 *sūrasodayato pubbutthito*, "arisen previous to the sunrise."

PUCCHĀ (*f.*), Questioning, a question [पृच्छा]. Ab. 115; Mah. 19.

PUCCHAKO (*adj.*), Asking [पृच्छक]. *Anattha-pucchako*, asking silly questions (Dh. 286).

PUCCHANAM, Asking, inquiring [पृच्छन्]. Ab. 1186; Mah. 194.

PUCCHATI, To ask; to question; to ask for; to ask about [पृच्छ]. *Pañhaṃ p.*, to ask a question. *Brahmajālaṃ pucchanto*, asking about the B. (Br. J. S. A.). *Niddānaṃ tassa pucchīya*, having inquired the cause of his malady (Mah. 244). *Bhāriyāya ca puttānaṃ ca drogabhāvaṃ pucchi*, asked after the good health of his wife and children (Dh. 206). *Amatādhigamaṃ pucchi*, asked whether he had attained amata (Dh. 123). *Balaṃ phāsuvihāraṃ p.*, to ask after a person's strength and comfort, to inquire whether he is strong and well (B. Lot. 427). With two acc. *Bhagavantaṃ pañhaṃ pucchati* (Alw. I. 106). *Dhammaṃ sāmāneraṃ apucchi*, questioned the S. about the Law (Mah. 25, comp. Kamm. 7). *Thero taṃ kumārakaṃ pucchi mātaraṃ*, the priest begged the child of his mother (Mah. 24). With *iti*:

*Rājā katthādi pucchitvā*, the king having asked, Where? (Mah. 12). With acc. and *iti*: *Kin te dukkhan ti tam pucchi*, asked him, What ails you? (F. Jāt. 12, 17; Mah. 157, 248). Aor. also *apucchatha* and *pucchittha* (Mah. 36, 248). P.pr. pass. *Punappunam pucchiyamāno pi*, though repeatedly questioned (Dh. 82, comp. 399). P.f.p. *Evam pañho pucchitabbo*, the question must be asked thus (B. Lot. 514). P.p.p. *puṭṭho, pucchito* (Alw. I. 106; Ten J. 53). *Tvaṃ uyyānapālo ti puṭṭho*, being asked, Are you the gardener? (Jāt. 6). *Rājapuriṣehi pucchito*, interrogated by the king's officers (Dh. 291). *Satthārā dvinnam agga-sāvakanam phāsuvihāram pucchito*, being questioned by Buddha as to the health of the two chief disciples (Dh. 114). *Itthanādmēna vinayam puṭṭho*, questioned on discipline by so and so (Pāt. 1). At Mah. 12 *puṭṭha* is used actively, "having asked."

**PUCCHO**, and **PUCCHAM**, A tail [पुच्छ]. Ab. 371.

**PUCIMANDO**, The Nimba tree, *Azadirachta Indica* [पिचुसन्ध]. Ab. 570; F. Jāt. 7, 30.

**PUGGALIKO** (*adj.*), Connected with an individual [पुगल + इक]. Pāt. 103.

**PUGGALO**, An individual or person as opposed to a multitude or class; a creature, being, man [पुगल]. Ab. 93, 1085; Man. B. 424; B. Int. 501, 508. *Tam puggalam eva passatha*, behold that man (Dh. 61). *Niddanam pi pucchi puggalam pi pucchi*, he asked the circumstances under which the discourse was spoken, the person to whom it was spoken (Br. J. S. A.). *Saṅghe vā puggale vā*, in the whole body of the priesthood or in a single member of it (Kh. 13).—The three puggalas are *sekho puggalo, asekho puggalo, nevasekhanāsekho puggalo*, the sekha, the asekhā, and he who is neither the one nor the other (viz. the puthujjana or unconverted man). The four puggalas are *sumāṇamacalo, sumāṇapadumo, samāṇapūḍaṇṭiko, samāṇasukhumālo*, by which names are designated the *sotāpanno, sakaddāgāmī, anāgāmī*, and *arahā* respectively. Another classification of four is *tamotamapārdyano, tamajotipārdyano, jotitamapārdyano, jotijotipārdyano*, which Subh. explains to me to mean, "the man who is poor and miserable on earth, and who on dying passes to a miserable state of existence (*apāya*), the man who being poor and miserable on earth passes to a *devaloka*," and so on. Another is *puggalo attahitāya paṭipanno no parahitāya, p.*

*parahitāya paṭipanno no attahitāya, p. n'eva attahitāya paṭipanno na parahitāya, p. attahitāya c'eva paṭipanno parahitāya ca*, "the man who acts for his own advantage and not for another's," and so on. Another set of four comprises the man who torments or mortifies himself, the man who mortifies others, the man who mortifies both himself and others, the man who mortifies neither himself nor others, but free from longing, serene and calm, and experiencing a sensation of bliss, dwells with his soul exalted and purified (*idh' ekacco puggalo attantapo hoti attaparitāpanāyogam anuyutto, idha paṇ' ekacco puggalo parantapo hoti* . . etc.). The *satta puggalā dakkhiṇeyyā* or seven persons worthy of gifts are *ubhatobhāga-vimutto, paññāvimutto, kāyasakkhī, diṭṭhippato, saddhāvimutto, dhammānussāri, saddhānussāri*: the two last mean "walking according to doctrine, and walking according to faith,": *diṭṭhippato* is thus explained, *diṭṭhantaṃ patto ti dassanasaṅkhātassa sotāpattimaggañāpassa anantaram patto ti vuttam hoti* (Subh.).<sup>1</sup> The 108 Ariyapuggalas or simply Puggalas (*ye puggalā aṭṭhasatam pasatthā*, Kh. 7) represent all the varieties of those who are walking in the four paths. I am indebted to Vjiesinha Mudliar for the following enumeration of them. He writes, There are three Sotāpannas, viz. *ekabījī, kolasālo* and *sattakkhattuparamo*, and three Sakaddāgāmīs, viz. *kāmahavaddhigataphalo, rūpabhavaddhigataphalo* and *arūpabhavaddhigataphalo*. These six are multiplied into twenty-four by the four methods adopted for the attainment of the states, viz. *chandāddhipateyyam, viriyāddhipateyyam, cittāddhipateyyam* and *vimāṇāddhipateyyam* (these are called the Paṭipadās). Then come twenty-four Anāgāmīs, viz. five *antarāparinibbāyī*'s in the Aviha heavens, five *upahaccaparinibbāyī*'s in the Atappa heavens, five *asaṅkhārāparinibbāyī*'s in the Sudassa heavens, five *asaṅkhārāparinibbāyī*'s in the Sudassī heavens, and four *uddhamāso akaniṭṭhagāmī*'s in the Akaniṭṭha heavens (only four because there is no going beyond the Akaniṭṭha heavens). Then there are two Arahantas, viz. *sukkhavipassako* and *samathayāniko*, and four Maggāṭṭhas.<sup>2</sup> Adding up the above we have

<sup>1</sup> I have taken all the above classifications from Saṅg. 8.

<sup>2</sup> i.e. I suppose, *Sotāpannamaggāṭṭho*, etc.

24 + 24 + 2 + 4 = 54; and these 54 are doubled by the distinction of *saddhādharma* and *paññādharma* "having faith and having reason for their foundation."

**PUGO**, A multitude; the Areca-nut tree, Areca Catechu [पुग]. Ab. 564, 602, 630, 1051; Pāt. 97; Ras. 27. *Pāgamajjhagato*, having entered an assembly.

**PŪJĀ** (*f.*), Attention, care; veneration; offering [पूजा]. Ab. 425; Dh. 13. *Tam eva pujaṃ labhamāno*, receiving such care (of a tree, F. Jāt. 7). *Pupphapūjaṃ karoti*, to make an offering of flowers (Ras. 39; Dh. 268). *Amhākaṃ katā pūjā*, offerings (of food) are made to us (Kh. 11). *Pūjā pūjanīyadanaṃ*, honour to whom honour is due (Kh. 5). *Buddhapūjā*, a festival of offerings to Buddha (Mah. 205, comp. 165). *Kāresi pūjaṃ Elārārajjino*, held a festival in honour of king Elāra (who had fallen in battle, Mah. 155).

**PŪJAKO**, (*adj.*), Honouring [पूजक]. Dh. 123.

**PUJANĀ** (*f.*), Veneration [पूजन]. Dh. 20; Mah. 11.

**PUJETI**, To honour, revere; to honour with, present with; to offer, present [पूज्]. Dh. 20, 35. With instr. of the thing offered, *Gandhamāḍḍhi Bhagavantam pūjayamānā*, doing homage to Buddha with perfumes, flowers and other offerings (Ras. 26; Das. 30; Mah. 26). *Pituvacanam pūjento*, holding sacred my father's words (Sig. 8). *Pūjayitvā maṇim takim*, having offered a jewel there (Mah. 333). P.pr. gen. *pūjayato* (Dh. 35). P.f.p. *pūjjo* (Ab. 1098), *pūjiyo* (Dh. 361), *pūjanīyo* (Kh. 5), to be revered, venerable. *N'atthi na pūjiyam*, we have nothing to venerate (Mah. 104). *Pūjiyam yāci pūjiyam*, asked the Venerable One for something to venerate (Mah. 4). P.p.p. *pūjito*, honoured, revered (Ab. 750; Dh. 53). *Pitarā uparajjena pūjito*, honoured by his father with the viceroyship (Ras. 15).

**PUKKUSO**, A man of the Pukkasa caste [पुक्कुस]. Ab. 508 (said to be one whose occupation is throwing away dead flowers).

**PULAVO**, A worm, maggot. Ab. 623; Dh. 317. One of the Kammatthānas is called *pulavakam*, being obtained by the contemplation of a corpse eaten by worms.

**PULINAM**, A sand-bank, island of alluvial formation in a river [पुलिण]. Ab. 663. *Antonadiyam vālikipulinam* (Dh. 224).

**PULLINGAM**, Manhood, male sex; in grammar masculine gender [पुलिङ्ग].

**PULOMO**, The Asura Vepacitti [पुलोम]. Ab. 45.

**PUMĀ**, (*m.*), A male, a man [पुम्]. Ab. 227. The declension is peculiar, it will be found at Sen. K. 271 and foll. Instr. *pumund*, *pumena*, *pumand*, pl. *pumdno*, instr. pl. *pumdnehi*, loc. pl. *pumdso*, *pumesu*. In composition there are two bases, *pum* and *puma*. Instances of the former are *pullingam*, manhood, *pumbhavo*, virility, *punokkilo*, the male of the Indian cuckoo, *pumbahuttam*, masculine-plural-ness (Ab. 184), *pumitthi*, masculine and feminine (Alw. I. viii), *itthipunnapumsaka* (Sen. K. 272). Of the latter we have *pumattam*, virility (Ab. 910), *itthipumam* (neut. sing.), male and female (Sen. K. 366), *pumanapumsaka* (Ab. 187; Sen. K. 272). *Pumannapumsaka* at Sen. K. 272 points to a base *puman* on the analogy of युवन्.

**PUNA**, **PUNO**, and before a vowel **PUNAR**, and **PUNAD** (*adv.*), Again, anew, afresh; back; after that, next, further, moreover [पुनर्]. Ab. 1199. *Puna madhuro 'va ahosi*, once more became quite sweet (F. Jāt. 8). *Puna geham āgantvā*, having come back home (F. Jāt. 9). *Puna cintesi*, again he reflected (Ten J. 115). *Puna kattha gamissāma*, where shall we go next? (Dh. 170). *Na punar eti*, he will not again come (Kh. 16). *Puna geham na kāhasi*, thou shalt never again build the house (Dh. 28). *Bāhusaccena vā puna*, or again by much learning (Dh. 48). *Puna bhedo ajāyatha*, once more a breach arose (Alw. I. 64). *Punad eva Sumano medhāvī*, and moreover the wise Sumana (Pāt. xiii). *Punar eva* and *punad eva*, again, once more (Dh. 60, 243; Pāt. xiii). The form *puno* occurs at Mah. 40 before a consonant, and at Mah. 161 before a vowel. I have met with *punam* only at Dh. v. 348, where it is a somewhat doubtful reading, but comp. *punappunam*.—*Punapavāraṇā*, renewed invitation (Pāt. 15). *Punavirūhi*, growing again (Kamm. 11). *Punarāgamanaṃ*, return (Mah. 6). *Punakammaṃ* doing over again (Pāt. 91). *Punadivaso*, the next day (Dh. 119): loc. *punadivase*, next day, on the morrow (Dh. 84, 119, 423; Das. 1; Mah. 177). *Punadivasato ppabhūti*, from the next day forward.

**PUNABBASU** (*m.*), Name of a Nakkhatta [पुनर्बसु]. Ab. 58. Also the name of one of Gautama Buddha's earliest converts.



**PUNABBHAVO**, Renewed existence, re-birth, transmigration [पुनर्भव]. Dh. 256; E. Mon. 2.

**PUNNANAVĀ** (f.), Hogweed, Boerhavia Procumbens [पुनर्नव]. Ab. 594.

**PUNAPPUNĀM**, and -NA (adv.), Again and again, repeatedly [पुनर् + पुनर्]. *Punappunam* (Ab. 1137; Dh. 22, 58, 60; Mah. 222). *Punappuna* (Mah. 159; Dh. 86, 159, 217; Das. 2). In composition: *Punappunāgato attho*, matter introduced (dgato) over and over again.

**PUNARUTTO**, and -TTAKO (adj.), Said over again, repeated [पुनरुत्त]. Ras. 7; Mah. 1. With affix ता, *punaruttatā*, repetition, tautology (Ab. 777).

**PUNĀTI**, To purify [पू]. P.p.p. *pūto*.

**PUNĀCHANAM**, Wiping, cleaning; a towel [प्रोच्छ्र]. *Hatthapūñchanapattako*, a cloth for wiping the hands, a towel (Mah. 22). *Pādapūñchanam*, a foot towel (Dh. 174, 250; Ten J. 33). *Adhovimam vatthakotim mahaggham hatthapūñchanim*, ten million cloths for wiping the hands, unwashable and costly (Mah. 70, this is I think the true interpretation of this passage; *dhovima* being धाव् with term. हन, and *hatthapūñchanam* an adj. agreeing with *koṭi*; the towels were no doubt of asbestos, which cannot be washed with water, and Turnour says that they were cleansed by being passed through the fire).

**PUNĀCHATI**, To wipe [प्रोच्छ्र]. *Pūñchitā morapiñjena*, sweeping off (the insects) with a peacock's feather (Mah. 249).

**PUNĀRIKAM**, A white lotus flower; one of the Buddhist high numerals, 10,000,000<sup>18</sup>, or 1 followed by 112 ciphers [पुण्डरीक]. Ab. 476, 686.

**PUNĀRIKINĪ** (f.), A pond of white lotuses [पुण्डरीक + ह्य fem.].

**PUNĀRIKO**, A fragrant kind of mango; a tiger [पुण्डरीक]. Ab. 558, 611.

**PUNGAVO**, A bull; at the end of a compound, best, chief [पुङ्गव]. Ab. 696, 1091. *Yatipungavo*, an eminent priest (Alw. I. xiii).

**PUNJO**, Heap, mass, multitude [पुञ्ज]. Ab. 630. *Padumapuñjo*, a cluster of lotuses (F. Jāt. 57). *Kittipuñjo*, halo of renown (Att. 131). *Timirapuñjo*, a mass or pall of darkness (Dh. 255). *Palālapuñjo*, a heap of straw. *Suvapṇassa puñjo*, a pile of money.

**PUNKHO**, The feathered part of an arrow [पुङ्ख]. Mah. 157.

**PUNKOKILO**, see *Pumā*.

**PUNNĀGO**, The Tree *Rottleria Tinctoria* [पुननाव]. Ab. 556; Ras. 25.

**PUNNĀMĀ**, (f.), The day or night of full moon [पुणमा]. Ab. 73; Dh. 391; Jāt. 50; Mah. 11. *Puṇṇamī* at Mah. 2 is a doubtful reading, one of my MSS. has *paṇṇamī* (*pañcamī*).

**PUNNAPUMSAKO**, see *Pumā*.

**PUNNĀTĀ** (f.), Meritoriousness, merit, good works [पुण्यता]. Kh. 5.

**PUNNĀVĀ** (adj.), Meritorious, righteous; fortunate [पुण्यवत्]. Ab. 722; Dh. 140.

**PUNNO** (p.p.p. *pūratī*), Full, fulfilled, complete, entire [पुण्य]. Ab. 749. With gen. *Catugandhakassa puṇṇā* (f.), full of scented water (Mah. 180). *Yakkhapuṇṇo*, full of yakshas (said of Laikā, Mah. 3). *Puṇṇamanaratho* (adj.), one whose wishes are fulfilled, contented (Mah. 242). *Puṇṇaghaṭṭo* and *puṇṇakumbho*, a brimming jar, considered a lucky emblem or omen, and as such carried at festivals (Ab. 359; Mah. 172, 180, 182; Dh. 149). *Puṇṇapatto* (*pūṇapātra*) a box full of trinkets scrambled for by guests and relations on festive occasions (Ab. 355). *Puṇṇamāso*, the full moon (Jāt. 27). *Puṇṇamāsaratti*, night of the full moon. *Puṇṇamāsī* (f.), the day or night of the full moon (Ab. 73; Mah. 169). *Puṇṇamāso*, the full moon. *Puṇṇaratti*, night of the full moon (Att. 135). *Puṇṇarattam*, midnight (Gog. Ev. 23). *Puṇṇamano* (adj.), whose wish is fulfilled (Jāt. 27).

**PUNÑO** (adj.), Good, virtuous, just, righteous, meritorious, pure, holy [पुण्य]. Ab. 976. Neut. *puññaṃ*, good works, goodness, virtue, pious act, righteousness, merit. *Puññaṃ sīlādimayaṃ*, merit made up of observance of the sīla precepts and other good works (Ras. 16). *Puññaṭṭhānaṃ*, sacred spot (Att. 114, 219). *Puññaṇi katvā anekāni*, having done many good works (Mah. 201; Dh. 80). *Puññaṃ apuññaṃ ca upācīni*, accumulated merit and demerit (Mah. 238). *Puññaṃ ca pāpā ca*, good and evil (Dh. 47). *Puññaṇapottakam*, Book of Merits, a record of pious works done by a king (Mah. 195). *Puññaṃ akkhettaṃ*, field of merit, epithet of the Saṅgha or Buddhist clergy, because men acquire merit by showing kindness or charity to them (Alw. I. 78). *Puññaṃ kammaṃ*, doing good works, pious. *Puññaṃ kammaṃ*, meritorious act, good work, deed of piety (Mah. 215). *Puñña-*

*kiriya vatthu* or *puññakiriya vatthu* (n.), cause, occasion or material of acquiring merit or doing good works. There are three, *dānamayaṃ puñña-kiriya vatthu*, *śīlamayaṃ p.*, *bhāvaṇāmayaṃ p.*, almsgiving, moral conduct and contemplation. There are also ten, *dānamayaṃ p.*, *śīlamayaṃ p.*, *bhāvaṇāmayaṃ p.*, *apacitisahagataṃ p.*, *veyyāvaccasahagataṃ p.*, *patti-anuppaddānaṃ p.*, *abbanumodanā p.*, *desanāmayaṃ p.*, *savanāmayaṃ p.*, *ditthijjukammaṃ p.* (Subh., Dh. 87). Of these *abbanumodanā* means the acceptance or use of merit made over by another (see *Patti*, Subh. quotes *yena kenaci dinnassa puññassa aññassa cittaṇa paṭiggahapaṇaṃ*); *ditthijjukammaṃ* is making one's views or faith straight or firm (बुद्धि + कृत्, Subh.); *desanāmayaṃ*, and *savanāmayaṃ p.* are teaching and hearing the truth.

PUNO, see *Puna*.

PŪPIYO, A cake-seller, confectioner [पूप + य]. Ab. 511.

PŪPO, A cake, sweetmeat [पूप]. Ab. 463, 511. See also *Pāvo*, which is the usual form.

PUPPHAM, A flower; the menses [पुष्प]. Ab. 238, 545, 1091; Ten J. 49; Dh. 49. *Pupphadanto*, see *Disāgajo*. *Pupphachaddako*, a low-caste man whose occupation is removing dead flowers (from temples, etc., Ab. 508; Pāt. 83). *Pupphāsavo*, wine made from flowers (Pāt. 90). *Pupphayānaṃ* appears to be a ledge or altar in a temple on which flowers were deposited as offerings (Mah. 178, 179, 201).

PUPPHANAM, Flowering (fr. next). Dh. 194 (*pupphanakālo*).

PUPPHATI, To blossom [पुष्प]. Mah. 116. P.p.p. *pupphito*, flowering, blossoming (Dh. 194, 423; Jāt. 18; Ras. 25). Caus. *pupphāpeti* (F. Jāt. 6).

PUPPHAVATĪ (f.), A menstruous woman [पुष्प-वती]. Ab. 239.

PUPPHĪ (adj.), Bearing flowers [पुष्पिन्].

PURĀ (adv.), Formerly, previously, in a previous existence [पुरा]. *Dipaṇkaraṃ passitvā purā*, having seen D. in a former existence (Mah. 1, comp. Kh. 20). *Purāvatto*, told in days gone by (Ab. 111). With abl. *Tassa āgamānā purā*, before he arrived (Mah. 205).

PURAKKHAROTI, To put in front, to make a person one's leader, to follow, revere, honour [पुरस्कृ]. Aor. *purakkhari*. Ger. *purakkhatvā*

(Par. S. 12). P.p.p. *purakkhato*, placed in front, made leader; sprinkled with holy water (*abhi-sitto*); followed, attended, surrounded, brought face to face with (Ab. 891). *Bhikkhusaṅgha-purakkhato*, followed or surrounded by the clergy (Mah. 194). *Mahabbalapurakkhato*, at the head of his army (Mah. 64). *Devasaṅghapurakkhato*, attended by the celestial hosts (Ras. 28). *Bahunnaṃ dukkhadhammānāṃ purakkhato hoti*, is surrounded or harassed or encountered by many painful circumstances (Sig. S.). *Tasiṇḍa purakkhato*, beset with lust (Dh. 61).

PŪRAKO (adj.), Filling, completing [पूरक]. Pāt. 65, 75.

PŪRALĀSO, I think this word is पुरोडास; Subh. says his recollection is that it is a sort of offering (yāga-āhara) made by Brahmins. Das. 26.

PURAM, A town, city, fortress; a house [पुर]. Ab. 198, 1060; Mah. 166.

PURANAM, Filling [पूरण]. Dh. 268.

PURĀṆO (adj.), Ancient, past, former, pristine; old, worn out [पुराण]. Ab. 713. *Purāṇagāmatthānaṃ*, the site of an ancient village (F. Jāt. 3). *Purāṇaṃ kammaṃ*, Karma acquired in former existences (Kh. 10). *Purāṇabhummattharapāni*, worn-out carpets (Dh. 174).

PŪRAṆO (adj.), Filling, completing [पूरण]. *Pada-pūraṇo*, *pādapūraṇo*, a word filling out a sentence, a word filling out a verse, an expletive particle (Ab. 1187). In grammar an epithet of the ordinal numbers from *dutiya* upwards, as filling out or completing, thus "seventh" is *sattannaṃ pūraṇo*, "the completer of seven" (Ab. 941). Fem. *pūraṇī* (Ab. 987).

PŪRĀPETI (caus. *pūraṇī*), To cause to be filled. Mah. 215.

PURASSARO (adj.), Going in advance [पुरस्सर]. *Purassarapatākā*, standards carried in the van of the army (Att. 198). At the end of a compound "preceded or attended by": *dakkhiṇāmbupuras-saro*, accompanied by the water of donation (Mah. 165).

PURĀTANO (adj.), Ancient, pristine [पुरातन]. Ab. 713. Pl. *purātana*, the ancients (Ras. 7).

PŪRATI, To be filled, to get full; to be fulfilled [पूर्यते = पू]. *Pūrentu sabbasaṃkappā*, may all your wishes be fulfilled. Dh. 22. P.p.p. *pūraṇo*. See *Pūreti*.

**PURATO** (*adv.*), Before, in front, in the presence of [पुरतस्]. Ab. 1148. With gen. *Bhagavato purato pátur ahoṣi*, appeared before Buddha (Geg. Ev. 8). *Purato tassa*, in front of him (Mah. 261). *Raño p. Viḍḍhaṃ pakkosāpetvā*, having summoned V. to the king's presence (Dh. 328, comp. 291; Mah. 261). *P. karoti*, to put in front (Mah. 233). *Rukkhaṃ p. katvā*, getting behind a tree (Dh. 115). *P. gacchati*, to go forward, to go first (Dh. 4). *P. peseti*, to send on in front (Dh. 115). Also *purato*, abl. of *puram* "town."

**PURATTHĀ** (*adv.*), In front; first and foremost; on the East; formerly [पुरक्षात्]. Ab. 1194.

**PURATTHATO** (*adv.*), Eastwards [last + तस्]. With gen. *Nagarassa p.*, on the east of the city (Mah. 81).

**PURATTHIMO** (*adj.*), Eastern [पुरक्षात् + इम, comp. *heṭṭhima*]. *Puratthimā diṣṭ*, east quarter (Alw. I. xxi, 94; Kh. 20). Mah. 151.

**PURATTHITO** (*adj.*), Standing before [पुरस् + स्थित]. With gen. *Bhagavato puraṭṭhito* (Sām. S. A.).

**PURE**, loc. from *Puram*.

**PURE** (*adv.*), Formerly, previously, first, originally; in front, before [पुरस्]. Ab. 1148. *Idaṃ pure cittaṃ acāri cārikaṃ*, once this mind wandered about (Dh. 58). *Yathā pure*, as in former times, as heretofore (Mah. 72). *Pure vacantiyaṃ pacchā avaca*, said last what should have been said first. *Pure ca pacchā ca*, before and behind (Dh. 74, 62). *Pure . . idāni*, formerly . . now (Mah. 194). *Pure . . ajja*, formerly . . to-day (Dh. 58). With abl. *Pure tassābhisekato*, before his inauguration (Mah. 22).

**PUREBHATTAM**, Before the morning meal [पुरस् + भक्त]. Pāt. 105; Dh. 78, 79, 422. Comp. *Pacchābhattam*.

**PURECĀRI** (*adj.*), Preceding, leading [पुरस् + चारिन्]. Ab. 378.

**PURECĀRIKO** (*adj.*), Leading [last + क]. *Saddhācittaṃ purecārikaṃ katvā*, guided by thoughts of faith (Dh. 291).

**PURECARO** (*adj.*), Leading [परस् + चर]. Ab. 378. *Sayaṃ hutvā purecaro*, himself taking the lead (Mah. 240).

**PUREDVARĀM**, Front door [पुरस् + द्वार].

**PUREGĀMĪ** (*adj.*), Preceding, leading [पुरोगा-मिन्]. Ab. 379.

**PUREKKHĀRO**, Precedence, preference, deference [पुरस्कार]. Dh. 13.

**PURETARAM** (*adv.*), Forward, further, in front; before, sooner [पुरस्तर]. *P. peseti*, to send forward (Dh. 84, 217). *P. gacchati*, to go forward, to go on ahead or in front (Dh. 167). *Puretaram gantvā sabbam gacchanti*, stealing a march on him captures the whole (Par. S. A.). *Puretaram eva pāvisi*, entered first, viz. before the others (Att. 195). With abl. *Iti p.*, previous to this (Dh. 405). *Therehi puretaram eva gantvā*, going on in advance of the priests (Dh. 135). *Paritta-karapato p.*, before the repetition of the Paritta (Ten J. 114). *Puretaram eva*, still more = *pag eva* (Ten J. 110).

**PURETI** (*cas.*), To fill, to complete, to fulfil, to attain [पूरयति]. With gen. *Pokkharappaṇi bhesajjānaṃ pūriya*, having filled the pond with medicines (Mah. 38). *Pāretvā pārami sabbā*, having accomplished all the Pāramitās (Mah. 2; Alw. I. 77). *Samapapaṭipattiṃ p.*, to fulfil the duties of a samāṇa (Dh. 80). *Saggapadaṃ p.*, to attain heaven. *Pārayissaṃ sivaṃ padaṃ*, I shall attain the blissful lot (Ten J. 91). P.pr. pl. fem. *pārayantiyo* (Mah. 84). P.p.p. *pārīto* (Ab. 749). With gen. *Gandhatelassa pūrīto*, filled with scented oil (Mah. 182). *Uḍakapārīto*, full of water (Mah. 41). *Pārītapārīti* (m.), one who has accomplished the Pāramitās (Ten J. 119; Dh. 205).

**PURĪ** (*f.*), A town [पुरी]. Ab. 32, 198; Alw. I. x.

**PURIMAKO** (*adj.*), Previous [next + क]. Dh. 325. Fem. *purimikā*.

**PURIMO** (*adj.*), Former, preceding, foremost, first; eastern [पुरस् + इम]. *Purimanayena*, in the previous manner, as before (F. Jāt. 5; Alw. I. 79; Dh. 106). *Purimakammaṃ*, deed done in a former existence (Dh. 221). *Sabbapurimo*, the foremost one of all (Dh. 220). *Purimesu tisu vedasu*, in the first three Vedas (as opposed to the Atharva Veda, Alw. I. cxxiv). *Tvṃhe pi no purimasadiṣṭi pi hoṭha*, be you also to us as before (Dh. 105). *Sesaṃ purimasadiṣaṃ*, the rest as before, the remainder of the comment is as in the previous case (Dh. 287). *Purimā diṣṭ*, the East (Mah. 127).

**PURINDADO**, A name of Sakka or Indra (Ab. 18). *Sakko Purindado* (Dh. 96). At Dh. 185 Buddha is represented as giving the foll. explanation of this appellative, *Sakko Mahāli devānaṃ idaṃ pubbe manussabhāto samāno pure pure dānaṃ adāsi tamā Purindado ti vuccati*, "O Mahāli, Sakka the king of the devas, in a former existence when he was

a human being gave alms in various towns, hence he is called 'Town-giver.' There is in Sanskrit a well-known epithet of Indra **पुरंदर** "destroyer of towns," and at p. 469 of his Kaccāyanappakarapa Mr. Senart identifies *purindada* etymologically with it, rendering *purindada* "destroyer of fortresses." This identification is inadmissible, and Mr. Senart's criticism on the scholiast is based on the assumption that the Hindu Indra and the Buddhist Indra are the same in every respect. This is far from being the case, the Buddhist Indra (see *Sakko*) being a mild and beneficent archangel, for whom the epithet of town-destroyer would be quite inappropriate. The simple explanation is that Gotama Buddha unwilling to part entirely with the name Purandara modified it to Purindada, thus removing its inappropriateness and bringing it into harmony with his narrative of Indra's origin.

**PURISĀJAÑÑO**, This word has nothing to do with **पुरुष**, but is a compound of **पुरुष** with *djañña*, and means a man of noble birth, a superior, distinguished man, a man who is to other men what the thoroughbred racer is to other horses. At Dh. v. 193 a Buddha is intended, as the comment states and as the title of the chapter shows. At Mah. 139, *purisajāniyo ayaṃ*, "this is a remarkable man."

**PURISATTAM**, Manhood, virility [**पुरुष + त्व**]. Man. B. 399.

**PURISO**, A man; a male; a person, individual; an attendant [**पुरुष**]. Ab. 227, 1046. According to the Sāṅkhya philosophy the human soul or life-giving principle (Ab. 92, "paraparikalpita" says the Sinhalese gloss). *Itthi puriso* *va*, a woman or a man (Kh. 13). *Puriso 'si*, are you a male? (Kamm. 4). *Purisaghāto*, homicide (Dh. 298). *Puriddhamo*, a vile person, a bad man (Dh. 14, **पुरुषाधम**). *Purisuttamo*, an excellent man, a good man (Dh. 14, **पुरुषोत्तम**). *Purisa-medho*, human sacrifice (Ab. 413). *Yamapurisā* (pl.), the servants or ministers of Yama (Dh. 42). *Purisadriyam*, male principle, virility (see *Indriyam*). The *aṭṭha purisabhūmiyo* or eight stages of man are, *mandabhūmi*, *khiḍḍabhūmi*, *vīmaṇasabhūmi*, *ujugatabhūmi*, *sekkhabhūmi*, *samaṇabhūmi*, *jinabhūmi*, *paññabhūmi*, the first days of semi-unconsciousness after birth, the period of tears and laughter, the first tottering attempts to

walk, the time when the child can walk firmly and straight, the period of schooling or education, the period of embracing the ascetic life, the period of matured knowledge, and the period of decay(?). The last of these I am in doubt about, the words are, *bhikkhu ca pannako jīno na kiñci dhāti evaṃ alabhiṃ samaṇaṃ paññabhūmi vadehi* (Sam. S. A.). *Purisathāmo*, manly vigour. *Karaṃ purisakiccāni*, performing his manly duties (Sig. S.). *Sahasapuriso* (adj.), having 1000 attendants (Mah. 40). The epithet of a Buddha *purisadammasāraṭṭhi* means either "guide of men whose passions have to be quelled" or "trainer or breaker-in of the human steer," the unconverted man being likened to a refractory bullock: *Sikkhitabbapurisā vinetabbapurisā Buddhassa dhammasaṇaṃ sutvā anuvattitvā sotāpatti-ādimaggaphalaṇaṃ pāpupitabbā devamanussaddayo* (Subh.). *Purisa-damme sāteti purisadammasāraṭṭhi*, *dameti vineteti vuttam hoti*, *tuttha purisadamma ti adantaṃ dametum guttā tiracchānapurisā pi manussapurisā pi* (Vij.). Vij. also quotes, *Ahaṃ kho Kesi purisadamme saṇhena pi vinemi pharusena pi vinemi saṇhapharusena pi vinemi*, O Kesin, I train men who have to be converted by gentleness, by severity, by a mixture of gentleness and severity.

**PURITO**, see *Pāreti*.

**PURO** (adj.), Full [**पूर**]. With gen. *Pāyasaṇṇa puro*, full of porridge (Dh. 178). *Sālitapūlapurāni pañca sakaṭasatāni*, 500 waggons full of hill paddy and rice (Dh. 237, comp. Mah. 167). *Puro* is also a noun used at the end of compounds: *Kaṇṇikamattam pi kucchipuram na labhati*, cannot get so much as a bellyful of rice water (Dh. 113). *Pattapuram madhu*, a bowlful of rice (Mah. 24).

**PUROHICCAṂ**, see *Porohiccam*.

**PUROHITO**, A brahmin who is a king's domestic chaplain [**पुरोहित**]. Mah. 61, 210; Dh. 128, 171.

**PURUTTAMAM**, A noble or splendid city [**पुर + उत्तम**]. Alw. I. 55; Mah. 24.

**PUTABHEDANAM**, A town [**पुटभेदन**]. Ab. 198.

**PUTAKAM**, A small basket made of a rolled leaf, [**पुटक**]. Dh. 268; Mah. 88.

**PUTHAG**, see *Puthu* (1).

**PUTHAKKĀTABBO** (adj.), That ought to be separated [**पुथक् + वर्तय**].

**PUTHAVI**, see *Paṭhavi*.

**PUTHU**, and before a vowel sometimes **PUTHAG** (adv.), Separately, without, except [**पुथक्**]. Ab.

1137. *Puthu ekameko*, each separately (Das. 35). With foll. *eva*, *puthag eva* (Sen. K. 221). With abl. *Ariyehi puthag evāyaṃ*, this man keeps aloof or is separated from the saints (Cl. Gr. 140). *Putthuddisā namassati*, "worships the several directions" (Sig. S., this is Gogerly's rendering; curiously enough my three MSS. of the Comment read *puthudisā*, and explain it by *bahudisā*). *Puthusippāyatānāni*, "all the various arts," in Sām. S. is also explained in the comment *bahāni sippāni*. In both these instances the comment I think intends to refer it to पृथु, in the second perhaps rightly so. At Alw. N. 105 we have *puthusippena jīvati*, which D'Alwis renders "lives by different mechanical arts." In Sutta Nipāta I find *puthu-samaṇabrāhmaṇā*, rendered by Coomaraswamy "various priests and brahmins."

PUTHU (*adj.*), Broad, extensive, great, big; abundant, numerous [पृथु]. Ab. 700. *Puthusilā*, a great rock (Kamm. 10). Comp. *puthuvāsanaṃ*, *puthubhāto* (2), *puthulomo*.

PUTHUBHŪTO (*adj.*), Separated [पृथक् + भूत]. Sen. K. 234; Att. 216 (*sābandho puthubhāto hutvā*, severed). Comp. B. Lot. 648.

PUTHUBHŪTO (*adj.*), Become great; become numerous [पृथु + भूत]. *Puthubhūtesu sāvakesu*, when disciples had multiplied (Dh. 338). Comp. B. Int. 142.

PUTHUGATTATĀ (*f.*), Discrimination [पृथग्-ज्ञातता]. Ab. 430.

PUTHUJJANIKO, see *Pothujjaniko*.

PUTHUJJANO, A man of the lower classes, or of low character; a common or ordinary man, one who is yet unconverted as opposed to one who has entered the patha, a worldlying, natural or unsanctified man, sinner [पृथग्जन]. Ab. 435, 1084; B. Lot. 848; Dh. 11, 79. An unconverted man may be either *andhaputhujjano*, in total spiritual darkness, or *kalyāṇaputhujjano*, one who is striving after his spiritual good (*yassa khandha-dhātu-āyatanaḍḍiṇu uggaḥaparipucchāsavaṇadharāṇapaccavekkhaṇāni n'atthi ayaṃ andhaputhujjano, yassa tāni atthi so kalyāṇaputhujjano* (Br. Jāla S. A. compare Dh. 256). The latter is also called *puthujjanakalyāṇako* (Dh. 418). *Puthujjanasattā* (pl.), unconverted men, sinners (Das. 7). *Aputhujjano*, one who is not an unconverted man, viz. one walking in any of the four paths (Dh. 48). A Buddhist monk may be a *puthujjana* or un-

converted man, though without impairing the sanctity of his exalted office (Dh. 227, 333).

PUTHUKKARANĀM, Separation [पृथक्करण].

PUTHUKO, A child; rice in the ear [पृथुक]. Ab. 251; Dh. 126.

PUTHULO (*adj.*), Broad, large [पृथुल]. Ab. 700; B. Lot. 569; Att. 8. *Vidatthimattaputhulo*, about a span broad (Alw. I. 76). Abl. *puthulato*. *Puthulato usabhamattam thānaṃ*, a spot about an usabha in breadth (Dh. 238, comp. 190).

PUTHULOMO, A fish [पृथुरोम]. Ab. 671; Att. 193.

PUTHUVĀSANAṃ, A large seat or chair [पृथु-सन = पृथु + आसन].

PUTHUVI, see *Paṭhavi*.

PUTI (*f.*), A vessel, cup [पुटी].

PŪTI (*adj.*), Stinking, foul, putrid [पूति]. *Pāti-muttam*, urine of cattle (Ab. 275, *gomuttam*). *Pātimāṇsam*, rotten meat, putrid flesh, carrion. *Pātimaccho*, stinking fish (Dh. 100). *Pātikāya*, foul body, mass of corruption, a Buddhist epithet of the human body (Dh. 313). *Pātibhāvo*, rottenness (Dh. 301). *Pātikaṭṭham*, a sort of pine (= *sarala*, Ab. 571). *Pātīlatā* (f.), the shrub *Cocculus Cordifolius* (= *galoci*, Ab. 581). *Pāti-gandhi* (*adj.*), stinking (Ab. 146). *Pātikummaso*, rancid gruel (Raṭṭhapāla S.).

PŪTIKO (*adj.*), Stinking, foul [पूतिक]. Dh. 313. *Pātiko*, the plant *Guilandina Bonducella* (Ab. 566).

PUTO, and PUTĀM, A cup, vessel, basket [पुट].

*Phāṇṇitassa putam*, a jar of molasses (Dh. 434).

*Bhaṇḍapaṭam*, a bundle of wares. *Sātakāni paṭa-baddhāni*, clothes tied up in bundles (Mah. 171).

*Paṭabhattam*, a meal of boiled rice carried in a leaf basket (Att. 213; Mah. 231). *Pāgakuḷikā-putam*, a basket made of Areca leaves (Att. 216).

PŪTO (*p.p.p. punditi*), Purified, clean, pure [पूत]. Ab. 442, 698. *Pūtambu*, pure or clear water (Ab. 884).

PUTTADĀRO, Son and wife, wife and child [पुत्र-दार]. *Puttaddro pi 'ssa agutto hoti* (Sig. 8.). Also plur. (*puttadārānaṃ*, gen. pl. Ab. 421).

Gen. *puttadārassa* (Kh. 5; Ten J. 113). *Puttama dāressu ca* occurs in Khaggavisāṇa S.

PUTTAKO, A little son, a beloved son; a son [पुत्रक]. Mah. 135, 216; Dh. 155. *Eka puttaka*, only son (Dh. 93). *Vajjiputtako bhikkhu*, a monk belonging to a Vajjian family (Pāt. xxxix, here

the termination probably belongs to the whole compound).

**PUTTATTAM**, Sonship [पुत्र + त्व]. *Patthehi mama puttattam*, pray for sonship to me, i.e. pray that you may become my son (Mah. 132). *Jeṭṭhakulassa puttattā* (abl.), from the circumstance of his being a son of the eldest family (Dh. 120).

**PUTTHO**, Nourished, see *Posati*. Questioned, see *Pucchati*.

**PUTTIKO** (adj.), Connected with sons [पुत्र + इक]. Sen. K. 394.

**PUTTIMO** (adj.), Having sons [पुत्र + इम]. Sen. K. 394. Also *puttimā* (-मत), *nandati puttehi puttimā* (Dhaniya S.).

**PUTTĪYATI**, To treat as a son [पुत्रीयति].

**PUTTIYO** (adj.), Relating to or connected with sons [पुत्रिय]. Sen. K. 394.

**PUTTO**, A son, child [पुत्र]. The pl. *puttā* is sometimes used to mean son and daughter (Ab. 249). Fem. at the end of a compound, -*puttī* (see *Rājaputtī*).

**PŪVAKO**, A cake [पूप + क]. Mah. 59.

**PŪVIKO**, A cake seller, confectioner [पूप + इक].

**PŪVO**, A cake, sweetmeat [पूप]. Dh. 139; Mah. 196; Pāt. 89. See also *Pāpo*.

**PŪYO**, Pus, matter [पूय]. Ab. 325. See also *Pūbo* (1).

## R.

**RACANĀ** (f.), A literary production, composition [रचना]. Att. 189.

**RACATI**, To prepare, compose [रच]. Aor. *raci* (Alw. I. xxi). P.p.p. *racito*, composed (of a book, Alw. I. x), arranged, strung (of flowers, Mah. 212).

**RACAYITĀ** (m.), Composer, author [रचयितृ].

**RACCHĀ** (f.), A carriage road, or street [रक्षा]. Ab. 202; Mah. 23.

**RADANO**, A tooth [रदन]. Ab. 261.

**RĀDHITO** (p.p.p.), Accomplished, performed [प.p.p. राधयति]. Ab. 743.

**RADO**, A tooth [रद]. Ab. 261.

**RAGĀ** (f.), Name of one of Māra's daughters. It is a derivative of रञ्ज and probably means worldly pleasure or desire. The names of Māra's daughters are variously given as *Taṇhā*, *Arati*, *Rati* (Dh. 164), and *Taṇhā*, *Arati*, *Ragā* (Ab. 44;

Das. 24, 29; Jāt. 78), where *ragā* corresponds to *rati*, of which it is doubtless a synonym.

**RĀGO**, Dyeing, dye; colour; human passion, evil desire, greed, attachment, lust [राग]. Ab. 163, 1009. *Vatthānam rāgo*, dyeing cloth. *Nāndrāgo* (adj.), of various hues (Mah. 99, 258). Man. B. 495; Dh. 3, 4. *Tattha rāgo*, attachment thereto (Jāt. 21). *Rāgaratto*, affected with passion or lust (Dh. 62). *Rāgo dhane jīvite ca*, desire for riches and life (Mah. 253). *Rāgavasena*, prudently (Pāt. 69, 111). Saṅkhyārtha Prakāśa enumerates three Rāgas, *kāmarāgo*, *rūparāgo*, *arūparāgo*. Rāga is one of the Aggras, Kiñcanas, Akusalamūlas.

**RAHADO**, A deep pool, a lake [रहद]. Ab. 677; Dh. 15, 18.

**RAHASI**, see *Raho*.

**RAHASSO** (adj.), Secret, private [रहस्य]. *Rahassalekko*, a private letter. *Rahassangam*, privy member (Ab. 273). Instr. *rahassena*, secretly, privately (Mah. 230). Neut. *rahassam*, a secret, mystery (Ab. 252). *Vatvā rahassam*, revealing the secret (Mah. 219).

**RAHITO** (p.p.p.), Deprived of, without [रहित]. *Lajjāsārajjarahito*, without shame or fear (Mah. 195).

**RAHO**, Solitude, secrecy, privacy [रहस]. Adv. *raho*, secretly (Ab. 353; Mah. 59; Dh. 338, 404). *Rahogato*, being in private, being alone (Alw. I. 93; Dh. 131; Gog. Ev. 6). Loc. *rahasi*, in secret, privately (Att. 211).

**RĀHU** (m.), Name of an Asura who is supposed to cause eclipses by taking the sun and moon into his mouth; the ascending node of the moon [राहु]. Ab. 61; Man. B. 46, 47; Gog. Ev. 28. *Rāhumutto cando*, the moon released by R. (Jāt. 27)..

**RĀHULO**, Name of Gotama Buddha's son, born before he retired from the world [राहुल]. *Rāhulamāṭṭā* (f.), a name of Gautama Buddha's wife Yasodharā as being the mother of Rāhula (Ab. 336; Dh. 417). Mah. 9.

**RĀJĀ** (m.), A king; a prince, ruler, governor [राजन्]. Ab. 333. *Rājāno nāma paṭhavā rājā padesarājā maṇḍalikarājā antarabhogikā, akkhadassā mahāmattā ye vā pana chejjabhejjaṃ anuśeanti ete rājāno nāma*, by the term princes or great ones of the earth are meant a king of the whole earth, a king over a country, a king over a district, border rulers, judges, prime ministers,



and all who have power of life and death (Pát. 66). For the declension of *rājā* see Sen. K. 265, and foll., I here add references for some of the forms there given. Acc. *rājānaṃ* (F. Jāt. 6; Mah. 244; Das. 2). Instr. *rājina* (Mah. 165), *raññā* (Dh. 154). Gen. and dat. *rājino* (Mah. 54, 154, lxxxviii), *rañño* (Dh. 154; Mah. 54; F. Jāt. 6; Das. 2). Abl. *rājato* (Kh. 13; Pát. 79). Pl. *rājāno* (Dh. 153). Instr. and abl. pl. *rājūhi* (Pát. 78; Mah. 24). Gen. and dat. pl. *rājānaṃ* (F. Jāt. 6; Ten J. 109; Ab. 358), *raññaṃ* (Par. S.). Loc. pl. *rājusa* (Ten J. 108). The voc. I have not met with, *mahārāja* being used in addressing a king. The above forms are all in common use, and it will be observed that among them are not found any of the forms given by Kaccāyana which presuppose a base राज, as *rājena*, *rājassa*. The explanation of this, as Saddanāṭṭi points out, is that Kaccāyana has mixed up the forms of the simple word and the compounded word. When *rājā* is the last part of a compound, it follows in the oblique cases either the declension of *buddho* or the declension of the uncompounded *rājā*. Thus we have gen. and dat. *morārājassa* (Ten J. 114), but *Elārārājino* (Mah. 155), and *Bārāpasirañño* (F. Jāt. 5); instr. *mahārājena* (Mah. 195), but *Videharaññā* (Ten J. 55); acc. *mahārājānaṃ* (Mah. 105), *devārājānaṃ* (Dh. 184), but *morārājānaṃ* (Ten J. 114); pl. *nāgarājā* (Mah. 6), but *porānakarājāno* (Ten J. 107). In the nom. sing. alone there is no option, the form *-rājā* only being used; e.g. *mahārājā*, *nāgarājā*, *devārājā*, *Kosalārājā* (Ten J. 1), *morārājā* (Ten J. 121), and so on in every instance. I have noted the foll. further instances of the oblique cases of *rājā* when the last part of a compound: loc. *nāgarāje* (Mah. 156), *Vijayarājamaṃhi* (Mah. 54); acc. pl. *Damīlarājāno* (Mah. 155); gen. *pabbatarājassa* (Gog. Ev. 15), *sīharājassa* (F. Jāt. 47); instr. *uparājena* (Mah. 130), *Gāmapirājena* (Mah. 154), *devārājena* (Dh. 165). When the first part of a compound the base is *rāja*, the foll. are a few instances, the most important are given separately. *Rājabhayaṃ*, danger from a king, royal punishment or tyranny. *Rājadodaraṃ*, palace gate (Mah. 157). *Rājakumāro*, prince, prince royal (Mah. 199). *Rājakaññā*, royal maiden, princess (Mah. 51). *Rājamuddā*, royal seal (Dh. 89), also *rājamuddikā* (Dh. 154). *Rājakoṣo*, royal treasure or revenue. *Rājapurisā* (pl.), royal officers

or servants or train (Das. 21). *Rājabhavanaṃ*, palace (Jāt. 55). *Rājāmacco*, king's minister, noble of the court (*amacca*). *Rājaratho*, royal chariot (Dh. 28, 31). *Rājavayho*, king's riding elephant (Ab. 366). *Rājavallabho*, king's favourite (Mah. 235). *Rājupaṭṭhānaṃ*, serving or ministering to a king (*upaṭṭhānaṃ*, Att. 196). *Rājovādo*, admonition of a king (*ovādo*, Ten J. 1). *Rājarājamahāmattā*, kings and royal ministers (Jāt. 7). *Rājāsanaṃ*, throne (*āsanaṃ*, Jāt. 113).

**RĀJĀBHIRĀJĀ** (m.), King above kings [राजन् + अभि + राजन्, comp. राजाधिपतिराज].

**RĀJABHOGGO**, A king's servant or minister, a courtier [राजन् + भोग्]. Pát. 79 (where another reading *rājabhogo* is mentioned). The word used in S. is राजभूष.

**RĀJADHAMMO**, Duty of a king [राजधर्म]. There are ten, *dānaṃ*, *sīlaṃ*, *pariccāgo*, *akkodho*, *enhiṃsā*, *khanti*, *ajjavanā*, *maddavanā*, *taṇhā*, *avirodhanā* (Dh. 341, 416).

**RĀJADHĀNĪ** (f.), A royal city [राजधानी]. Ab. 198; Dh. 121.

**RĀJAGAHAM**, Name of the capital of Magadha [राजगृह]. Ab. 200; Mah. 161.

**RĀJAGAHIKO** (adj.), Belonging to or living in Rājagṛha [last + इक].

**RĀJAGEHO**, A palace [राजगृह]. Mah. 82, 86, 219 (line 11).

**RĀJAGHARAM**, A palace [राजगृह]. Mah. 86.

**RĀJAHAMSO**, A sort of goose or swan, or perhaps a flamingo [राजहंस]. Ab. 647; Ten J. 54; F. Jāt. 57. Fem. *rājahamsī* (Dh. 315).

**RĀJAKAKUDHABHAṆḌAM**, An ensign or symbol of royalty [राज + कुट्ट + भाण्ड]. There are five, *khaggo*, *chattam*, *uphiṣam*, *pādukā*, *vāḍḍhantī*, the sword, the umbrella, the diadem, the slippers, the fan. Das. 3, 26; Dh. 222; Att. 179. Also simply *kakudhabhaṇḍam* (Ab. 358).

**RAJAKKHO** (adj.), Having defilement or passion [राजक्ख]. Only at the end of a compound, the termination *ka* belonging to the whole compound. *Apparajakkho mahārajakkho*, having little moral defilement, having much moral defilement (Gog. Ev. 5, 8).

**RAJAKO**, A washerman [राजक]. Ab. 505.

**RĀJAKO**, A king [राजक]. Mah. 260. Also an adj. "royal" (Payoga Siddhi). *Rājakāraṃ*, Royal Monastery (Ten J. 19).

**RĀJAKULAM**, Royal family; a member of a royal family, prince; a king's court, a royal palace or household; a court of justice [राजकुल]. *Uttamārdjakulasammato*, acknowledged to belong to one of the first royal families. *Vajjirdjakulāni*, the Vajjian princes (Par. S. A.). *Kahāpaṇāddmī gaphantesu rājakulesu*, when the royal princes take their money and other treasures (Jāt. 7). *Rājakule sannipatanti*, assemble at the palace (Jāt. 57). *Rājakuladvāram*, palace gate (Alw. I. 97). Palace (Dh. 212, 318; Mah. 22, 105, 219).

**RĀJĀNĀ** (f.), Royal authority, punishment inflicted by a king [राजन् + आघात]. Dh. 159 (Subh. says it is equivalent to *rājadaṇḍo*).

**RAJANAM**, Colouring, dye [रजन]. Dh. 237; Pāt. 82.

**RĀJĀNGANAM**, The court or quadrangle in a royal palace, a palace yard [राजाङ्गण]. Dh. 299, 303; Das. 40.

**RAJANĪ** (f.), Night [रजनी]. Ab. 69.

**RAJANIYO** (adj.), Lustful [रजनीच].

**RĀJĀNÑO**, A Kshatriya [राजन्व]. Ab. 335.

**RĀJĀNURĀJAM** (adv.), From king to king, during a succession of kings [राजन् + अन् + राजन्].

**RAJĀPATHO**, A narrow dark place where dust accumulates (lit. "dust-path"), a dust hole, cellar [रजस + पथ]. The foll. formula occurs in Sām. S. and elsewhere, *sambādhō gharāvāso rājāpatho, abbhokāso pabbajjā*, "the life of a householder is a confined one, a hole and corner life, whereas asceticism is free as the air of heaven." The comment here says *rājāpatho ti rāgarajādānam utthānāttānān ti mahā-attakathāyaṃ vuttam, āgamanapatho ti pi vattati*, "it is said in the Great Commentary that *rājāpatha* is a place in which the dust of evil desire and the other passions originates, we should add that it means also the path by which they enter." It was inevitable that the commentator should take the word *raja* in its moral sense, but I think it is clear that here *rājāpatha* is used in its ordinary acceptance, and is a strengthening of *sambādhā*, "house life is narrow or crowded, it is like living in a dust-hole." I owe to Mr. Trenckner the following interesting quotation, *rājāpathe ca namā nikkhipeyyum, rājāpathe ti rajapathe ayam eva vā pātho rajassa āgamanāttānāvuttānāttānāne vā hettādmance vā thusakotthake vā bhājanantare vā yattāha rajena okiriyattīti attho*, which I render, "And should cast it into the *rājāpatha* . . . here the

words in the *rājāpatha* mean in the *rajapatha* (this is an optional reading), in a place in which dust accumulates or arises, either under a bed or in a barn, or in a jar, where it gets covered with dust." The long *d* is, I think, an attempt to preserve the *a* of the original रजःपथ, while compensating by length for the loss of the visarga. According to analogy we should have *rajopatha*, but comp. *antepura, purecara*.

**RAJĀPETI** (caus.), To cause to be dyed [a caus. from रज्]. Pāt. 8, 10.

**RĀJAPUTTO**, A king's son, prince [राजपुत्र]. Sen. K. 394; Mah. 49. Fem. *rājaputtī*, a princess (Mah. 52).

**RĀJARUKKHO**, The tree Cassia Fistula [राजवृक्ष]. Ab. 552.

**RAJASSALĀ** (f.), A menstruous woman [रजस्वला]. Ab. 238.

**RAJATAM**, Silver [रजत]. Ab. 489. *Rajata-mayo*, made of silver (Sen. K. 401).

**RAJATI**, To colour, dye [रज्]. Pāt. 91. P.p.p. *rajitabbo*, that must be dyed (Jāt. 8). Ger. *Rajitvā* (Ten J. 34). P.p.p. *ratto*. Caus. *rañjati*.

**RĀJATI**, To shine [राज्]. Att. 190.

**RĀJATTAM**, Royalty [राजन् + त्व]. Ras. 18.

**RĀJĀYATANAM**, Name of a tree, apparently an umbrageous one [राजन् + आयतन]. Gog. Ev. 5; Mah. 5. The Sinhalese is *kiripala*, which Clough says is *Buchanania Latifolia*.

**RĀJĪ** (f.), A streak, line, row [राजि]. Ab. 539. *Rattardjiyo* (pl.), red stripes (Ten J. 111). *Pabbatarāji*, a mountain range (Ten J. 46; Das. 24). *Doṇḍularāji*, a band two inches broad (Pāt. 81).

**RĀJĪLO** (adj.), Stupid [राजिल]. Sen. K. 395.

**RĀJINĪ** (f.), A queen [राज्ञी].

**RĀJITTHI** (f.), A royal lady, princess [राजन् + स्त्री]. Mah. 52.

**RAJJAM**, and **RĀJJIYAM**, Sovereignty, royalty, monarchy, government; kingdom, empire, country [राज्य]. Sen. K. 395. *Rajjam kāreti*, to reign (Alw. I. 73; F. Jāt. 16; Dh. 110; Ras. 15; Mah. 63). With gen. *Catunnam mahādpānam rajjam kāressasi*, thou shalt rule over the four continents. *Rajjakarānam*, reign, rule. *Rajjasiri*, regal splendour (Ras. 15). *Rajjendābhisiñcīto*, invested with the royalty, crowned king (Ras. 15). *Rajjam pāpupāti*, to succeed to the sovereignty (Dh. 416).

**RAJJĀNGAM**, Requisite of regal administration [राज्याङ्ग]. There are seven, *sāmī, amāco, sakāhā,*

*koso, duggam, vijitam, balaṃ*, the monarch, the prime minister, the friend or ally, treasure, a stronghold, a territory, an army (Ab. 350).

**RAJJU** (f.), A rope, string [रज्जु]. Ab. 448; Mah. 244; Dh. 412. Instr. *rajjuyā* (Mah. 63). Metaphorically, *taṇhārajjū*, the cord or fetter of lust. *Rajjughāko* appears to mean one who holds the reins and drives a chariot (Dh. 416).

**RAJJUKO**, A string [last + क]. Dh. 340, 421; F. Jāt. 53.

**RAJO**, and **RAJAM**, Dust, dirt; the pollen of flowers; human passion, impurity, moral defilement; the menstrual flow [रजस्]. Ab. 238, 395, 883. *Sukhumo rajo*, fine dust (Dh. 23). Nom. *rajam* (Sen. K. 497). Acc. *rajam* (Dh. 55). *Vigataraajo*, free from passion (Dh. 96). *Rajomalaṃ* at Jāt. 24 is I think a dvandva, "dust and dirt." Instr. *rajena*, dat. *rajassa*. See *Rajovajallaṃ*.

**RAJOHARAṆAM**, Water [रजस् + हरण]. Sen. K. 479; Cl. Gr. 117. In a metaphorical sense, "that which removes human passion," or "removal of human passion" (E. Mon. 283).

**RĀJORODHO**, Royal harem; a lady of the royal harem [राजन + चवरोध].

**RAJOVAJALLAM**, Dust and dirt (Dh. 25). This word is a compound of रजस् with जव, and a Pali word *jalla*, and should be divided rajo + avajalla. A compound *rajejalla* occurs in Brahmayu S. (*na ca bhoto Gotamassa kāye rajojallaṃ limpati*) and is rendered by Hardy "dust and mud." At B. Lotus 569 we have, *sukhumattā chaniyā rajojallaṃ kāye na upalippati*, "from the smoothness of his skin the dust and dirt does not adhere to his body" (Burnouf wrongly refers *jalla* to जल). In Āmagandha S., Coomaraswamy renders *jaṭṭajallaṃ* by "matted hair and dirt." In answer to my question, Subh. writes that *rajovajalla* means being covered with "rajas" and "dæli." This Sinhalese word *dæli* is the phonetic equivalent of *jalla*, and is given in Clough's Dict. with the meaning "soot, charcoal": perhaps it should rather be "smuts" (comp. on the same column *dæli-kunu* "grime"). Subh. says that *avajalla* is a compound like *avamayāra*. He quotes *udakajallakaṇ ti udakalasikaṃ*. That it is the Sanskrit *jhalla* there can be little doubt, for in Sutta Nipāta I find *kāyamhā sedajallikā*, where *seda* is सिद्ध, and *jallikā* can only be झलिका "dirt rubbed off the body in shampooing."

**RĀJULO**, An Amphibisena, a sort of lizard without legs [राजिज्]. Ab. 6.

**RĀJUNAM, RĀJUSU**, see *Rājā*.

**RĀJUYYĀNAM**, A royal garden [राजन + उद्यान]. Mah. 88.

**RAKKHĀ** (f.), Protection [रक्षा]. Mah. 150; Dh. 192. *Rakkhāvaranagutti*, protection, defence and keeping (Das. 10, *āvarana*).

**RAKKHAKO** (adj.), Protecting, guarding [रक्षक]. *Khettarakkhako*, one who watches a field to keep off depredators (F. Jāt. 15). *Sīlarakkhako*, one who keeps the precepts (Dh. 193). Fem. *rakkhikā* (Dh. 193, 397).

**RAKKHANAKO**, One who guards [रक्षक + क]. Mah. 239.

**RAKKHANAM**, Protection, defence [रक्षण]. *Rahassaṃ rakkhanam*, keeping a secret (Mah. 220).

**RAKKHASO**, A Rākshasa, demon, ogre [राक्षस]. Man. B. 47; Ras. 19; Dh. 304. Fem. *rakkhasī*, an ogress (Mah. 74). *Rakkhasas* sometimes become converted to Buddhism and renounce their cannibal habits.

**RAKKHATI**, To protect, guard; to protect from; to ward off; to keep, preserve; to beware of, guard against [रक्ष]. Kh. 6; Dh. 8, 29. *Vācam* or *mukham* r., to guard one's speech, keep a watch upon one's mouth, to be careful what one says (F. Jāt. 50). *Cittam* r., to guard one's thoughts (Dh. 7). *Sīlam* r., to keep the moral precepts (F. Jāt. 52, comp. Dh. 417). *Attānam eva rakkha*, you look out for yourself, or save your life (Dh. 300). With loc. of the thing from which danger is ward off. *Kadalissu gaje rakkhanti*, they keep off the elephants from the plantain trees (Sen. K. 344). P.f.p. *rakkhitabbo* (Dh. 79; Mah. 255), *rakkhiyo* = रक्ष (Mah. 203, must be saved). P.f.p. *rakkhito* (Ab. 754; Dh. 29). *Ete rakkhite katvā*, having taken these men under his protection (Mah. 168). Caus. *rakkhetti*, to protect (Alw. I. x).

**RĀMAṆEYYAKO** (adj.), Delightful [रमण + हव + क]. Dh. 18.

**RĀMAṆĪYAKAM**, Delightfulness [रामणीयक]. Sen. K. 397.

**RAMAṆĪYO** (adj.), Delightful, beautiful [रमणीय]. *Ramaṇiyo padaso*, a delightful spot (F. Jāt. 17). Ten J. 107; Dh. 18, 215; Mah. 89.

**RAMAṆO** (adj.), Pleasing, charming [रमण]. Alw. I. x. Fem. *ramaṇī*, a woman (Ab. 230).

**RAMATI**, To enjoy oneself, to delight in [रम]. With loc. *Dhamme ramati paṇḍito*, the wise man delights in the Law (Dh. 15, 17, 18). P.p.p. *rato*, delighting in, intent on, devoted to. With loc. *Rato puñṇe*, delighting in good works (Mah. 200, 4, *sabbalokahite rato*). Dh. 5, 6, 16, 63. Also *ramito* (Sen. K. 510). *Vanante ramito*, taking delight in the depths of the forest (Dh. 54). Caus. *rameti*, to give pleasure to, to please, delight (Dh. 215).

**RAMBHĀ** (f.), A plantain or banana tree; name of an Apsaras [रम्भा]. Ab. 24, 589.

**RAMMAKO**, A name of the month Citta [रम्मक]. Ab. 77.

**RAMMO** (adj.), Agreeable, beautiful [रम्म]. Mah. 3, 7, 82, 163.

**RĀMO**, Joy, delight [राम]. *Ālayarāmo*, delighting in lust; (Gog. Ev. 6).

**RAMSI**, see *Rasmi*.

**RAMSIMĀ** (adj.), Radiant [रस्मिमत्]. Masc. *ramsimā*, the sun (Ab. 63).

**RANDHAM**, A hole, cavity; a fault, defect [रन्ध्र]. Ab. 649, 1013; Dh. 376.

**RANDHETI** (caus.), To make subject to; to hurt, destroy [रन्धयति]. Dh. 44 (comment takes it in the second sense).

**RANEJI** (adj.), Victorious in battle [रणे + जित्]. Ab. 398, 1013; Dh. 37.

**RANĠO**, Colour, paint; a theatre, stage, play-house [रङ्ग]. Ab. 101, 1123; Dh. 307. *Nāndraṅgo* (adj.), of various hues (Mah. 179). *Raṅgājīvo*, a painter (Ab. 508).

**RANĠJANAM**, Dyeing; delighting; red sandal-wood [रञ्जन]. Ab. 301, 1009, 1056.

**RANJETI** (caus. *rajeti*), To dye, redden; to illuminate; to gratify, charm; to conciliate [रञ्जयति]. *Raṅjayanti* (f.) *disā sabbdā*, illuminating all the directions (Mah. 108). *Raṅjayanti*, winning his affections (Mah. 44). Pass. *raṅjiyati* (Dh. 214). P.p.p. *raṅjito*, dyed (Ab. 923).

**RANKU** (m.), A species of deer [रङ्कु]. Ab. 619.

**RAÑÑĀ**, **RAÑÑO**, see *Rājā*.

**RANO**, Sin; turmoil; war, battle [रण]. Ab. 763, 1096. In the sense of battle *raṇam* (Ab. 399). *Subharaḍam raṇe hantvā*, having slain king Subha in battle (Mah. 220, 254). Comp. *Raṇeji*.

**RASAGGASĀ** (f.), A nerve of sensation [रस + यस्]. Ab. 279. Buddha is said to be *rasaggasaggi*, "having the nerves of sensation meeting at the

top." The expression is somewhat elliptical. The compound consists of *rasaggasā* + यस् + रन्. Hardy says, "The seven thousand nerves of taste all bent towards the tongue, so that he was sensible of the slightest flavour" (Man. B. 369). Subh. quotes from a comment, *rasaggasānam aggāni rasaggasaggi gīvāya jhītāni, tāni assa atthīti rasaggasaggi*. Burnouf quotes the foll. gloss, *uddhaggassa rasaharāṇiyo gīvāya jātāni honti samabhivdhiṇiyo*, which means, I think, "there are nerves of sensation in his neck all converging upwards" (I am not sure of the signification of *uddhaggassa* here, it ought to mean "when he is in an upright position"). It is clear from B. Lot. 566 that the North Buddhist translators have fallen into their usual blundering with regard to Pali words which have no equivalent in Sanskrit (see *Paṭisambhida*). The noun *rasaharāṇi* in the gloss given above means also nerve of sensation: like *rasaggasā* it is unclassical.

**RASAKO**, A cook [रसक]. Ab. 464.

**RASĀLO**, Sugar-cane [रसाल]. Ab. 599.

**RASANĀ** (f.), The tongue [रसना]. Ab. 150.

**RASANĀ** (f.), A woman's zone [रसना]. Ab. 287.

**RASANAM**, Taste, flavour [रसन]. Ab. 938.

**RASĀTALAM**, The infernal region or lower world [रसातल]. Ab. 649.

**RASAVATĪ** (f.), A kitchen [रसवती]. Ab. 211.

**RĀSI** (m.), A heap, quantity; a sign of the zodiac [राशि]. Ab. 630, 1051. Three *rāsi* are enumerated, *micchattaniyato rāsi*, *sammattaniyato rāsi*, *aniyato rāsi*, which Vij. explains to me as "mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood." The twelve *rāsi* or signs of the zodiac are *meso*, *usabho*, *methunam*, *kakkaṭo*, *sīho*, *kañṇā*, *tulā*, *vicchikā*, *dhano*, *makaro*, *kumbho*, *mīno*, the ram, bull, twins, crab, lion, virgin, balance, scorpion, bow, Capricorn, waterpot (Aquarius), fish (Ab. 61). *Rāsivaddhako*, a steward, one who increases a person's wealth. *Puppharāsi*, a heap of plucked flowers (Dh. 10). *Vatthāni rāsiṃ kāresi anekāni*, made a great number of cloths into a heap (Mah. 171). *Suvappamāsimuttānam rāsiyo*, clusters of gold, gems, and pearls (Mah. 182). *Puñṇarāsi*, a store or accumulation of merit (Mah. 127).

**RASIKO** (adj.), Spirited, witty [रसिक]. *Rasika-tā* (Att. 199).

RASITAM, Thunder [रसित]. Ab. 49.

RASMI, and (by metathesis) RAMSI (*m.*), A rope; rein, bridle; a ray of light [रस्मि]. Ab. 64 (*rasmi*, ray), 448 (*rasmi*, rope), 1043 (*rasmi*, both meanings). *Rasmiyo gaṇhāti*, to take the reins (220, 300). *Rasmiggāho*, holding the reins (Dh. 40). *Chabbapṇḍ rasmiyo*, rays of six colours (Mah. 108, 114). *Suriyaramisamphasso*, touched by the sun's rays (Ten J. 119). *Rasmicūḍamaṣi*, a jewelled crest on the head of an image of Buddha representing rays of glory (Mah. 258). *Ekaṁ rasmiṁ viṣajjesi*, sent forth a luminous appearance of himself (Dh. 95, see *Obhāso*). The sun is called *satarasmi*, *sahasarasmi*, *upharasmi*, and *rahsimā* (Ab. 62, 63).

RASO, Sap, juice, best part or extract of a thing, essence, sweetness; liquid, fluid; juices of the body; quicksilver; flavour; taste, sentiment (see *Nāḍyaraso*); vigour, strength [रस]. Ab. 493, 804. The six tastes are, *kaśāvo*, *titto*, *madhuro*, *lavaṇo*, *ambilo*, *kaṭuko*, astringent or tart, bitter, sweet, salt, sour, acrid (Ab. 148). *Tittaraso* (adj.), bitter (Ten J. 109). *Sāparaso*, flavour of the broth (Dh. 12). *Sabbam rasam dhammaraso jindti*, the taste or flavour of the Truth surpasses all other tastes (Dh. 64). *Ucchuraso*, sugar-cane juice (Pāt. 90). *Goraso*, essence or produce of the cow (see sep.). Of the nectar of a flower (Dh. 10). *Rasaharapī* is a name for the nerves of sensation. (Ab. 280). *Rasopeto* (adj.), endowed with flavour, tasty, sweet (F. Jāt. 1, of a mango). *Tassa rasam pīvitvā*, having sucked his juices (Dh. 412, of a spider who has caught an insect). From F. Jāt. 58, line 1, it would appear that mountains are supposed to contain a juice or sap which can be expressed by crushing them. *Dhammarasena saṇṭappayitvā*, having satisfied him with the sweet essence of the Law (Ras. 20). *Pavivekarasam pītā*, having tasted the sweets of solitude (Dh. 37). *Rasavādhini* (*f.*), bringing sweetness (name of a book). *Rasa* is one of the *Āyatanas*.

RASSO (*adj.*), Short [रस]. Ab. 708; Dh. 73. *Rasso*, a dwarf (Ab. 319). In gram. *rasso saro*, a short vowel (Sen. K. 201). *Rassako*, short = रसक (Kh. 15).

RATANAM, A jewel; a precious or desirable thing [रत्न]. Ab. 489, 1062. The seven ratanas or precious minerals are *suvaṇṇam*, *rajatam*, *muttā*, *maṇi*, *veḷuriyam*, *vajiram*, *pavāḍam*, gold, silver,

pearl, gems (as sapphire, ruby), cat's eye, diamond, coral (Ab. 490; B. Lot. 319). *Maṇiratanaṁ*, a precious stone (Dh. 161). *Ratandkaro*, the ocean (Ab. 659, *dkaro*). *Ratanamayo* (adj.), made of jewels, or jewelled (Mah. 179; Ras. 28). The three ratanas or Treasures (*tīṇi ratanaṇi* or *ti-ratanaṁ*, or *ratanattayam* = रत्नत्रय) are *Buddho*, *dhammo*, *saṅgho*, Buddha, the Law or Truth, and the Church or Clergy (Mah. 27, 174; Dh. 122). *Rattanattayagdravo*, venerating the three Jewels (Mah. 127). *Kambalaratanaṁ*, a valuable or costly blanket (Alw. I. 75). *Amaccaratanaṁ*, a valued minister (F. Jāt. 48). The seven treasures of the Cakkavattin are *cakkaratanaṁ*, *hatthiratanam*, *assaratanaṁ*, *maṇiratanaṁ*, *itthiratanam*, *gaḥapatiratanam*, *parindiyakaratanam*, the wheel, the elephant, the horse, the gem, the empress, the retinue of householders, the crown prince (Man. B. 127; B. Lot. 583). At. Pāt. 18, line 20 (*aniggataratanake*), *ratana* means the queen (*ratanaṁ vuccati mahesī*, Pāt. 93), in the next paragraph it means a gem. There is a measure of length called *ratanaṁ*, equivalent to the *hattha* or cubit (two *vidatthis*); it must be the Sanskrit रत्नि (Ab. 196, 268; Alw. I. 76). At Mah. 128 the reading is I think *ratanattayassa ratanattam*, the preciousness of the Three Gems (रत्नत्रय).

RATANIKO (*adj.*), A ratana in length [*ratana* + रत्न, or चरत्नि + क]. Jāt. 7.

RATHĀCĀRI (*m.*), A charioteer [रथ + चाचरिन्]. Ab. 376.

RATHĀNĪKAM, An array of chariots [रथानीक]. Ab. 383.

RATHARENU (*m.*), A very minute measure of weight, a mite (Ab. 194). The Sanskrit is पथरेणु.

RATHĀROHO, One who fights from a chariot [रथारोह]. Ab. 376.

RATHESABHO, A king, lit. lord of charioteers [acc. to Subh. रत्थिन् + षड्वन्]. Mah. 40, 84, 169.

RATHIKĀ (*f.*), A carriage road or street [रथ + रत्ना, comp. रत्ना and *racchā*]. Ab. 202.

RATHIKO, One who fights from a chariot [रत्थिक]. Ab. 376.

RATHO, A car, two-wheeled carriage, chariot [रथ]. Ab. 372. *Rathavaro*, a state chariot (Ten J. 54).

*Rathakdro*, and *-karako*, a coach-builder, carpenter (Ab. 506; Sen. K. 468, 470; see *Mahācero*). *Rathacaro*, a charioteer. *Rathagutti* (*f.*), a fence surrounding a chariot to prevent collisions (Ab. 374).

**RATI** (f.), Pleasure; love, attachment; sexual intercourse [रति]. Ab. 317, 1056; Dh. 6, 34, 55. *Sabbam ratim dhammarati jināti*, delight in the Truth surpasses all other delights (Dh. 64). Ab. *ratidā* (Dh. 39). *Ratim karoti* (with loc.), to delight in (Kh. 21).

**RATIMĀ** (adj.), Having pleasure in [रतिमत्].

**RATO**, see *Ramati*.

**RATTAKKHĪ**, and **RATTAKKHO** (adj.), With blood-shot eyes, grim, fearful (of a *rakkhassa*) [रत्ताक्खि, रत्ताक्ख]. Mah. 230; Att. 204.

**RATTAM**, Night [रात्र]. Acc. used adverbially, *rattam*, by night (Ab. 1147). Generally used, as in Sanskrit, at the end of a compound, as a substitute for *ratti*. *Digharattam*, a long time (Kh. 12). *Puṇṇarattam*, midnight (Gog. Ev. 23). *Adḍharattam*, six P.M. (Jāt. 63). Instr. *Ekarattena*, in a single night (Jāt. 64). Dat. *cirarattāya*, for a long time (Ab. 1136).

**RATTANŌ** (adj.), Experienced [रात्र + ण]. *Ye te bhikkhū therā rattanū cirapabbajitā saṅghapitā saṅghaparindiyā*, such priests as are elders, men of many days, long ordained, fathers of the church, dignitaries of the church (Par. S.). The comment on this passage says merely *bahurattiyo jānantīti rattanū*, "these are *rattanū* who knows many nights." I find in Sām. S. A. a fuller explanation: *pabbajato paṭṭhāya atikkantabahu-rattiyo jānantīti rattanū*, "he is *rattanū* who knows many nights passed since his ordination." There can be little doubt that the compound is a synonym of *cirapabbajito*, and means one to whom many days have elapsed since his ordination, and inferentially a priest of experience and wisdom.

**RATTAPĀ** (f.), A leech [रत्तप]. Ab. 675.

**RATTHAM**, Kingdom, realm, country, land, district [राट्ठ]. Ab. 189; Ten J. 109; Dh. 15, 52, 54, 56. *Antoraṭṭhe tiroraṭṭhe*, in one's own country, in a foreign country (Pāt. 107). *Raṭṭhavaṣṣino*, inhabitants (Das. 21). *Kambojaraṭṭham*, the Kamboja country (Alw. I. xlv). *Raṭṭhaddhipo*, a king (Ab. 334, *adhipo*).

**RATTHIKO**, and **RATTHIYO**, An inhabitant [राट्ठिक, राट्ठिय]. Mah. 204.

**RATTI** (f.), Night [रात्रि]. Ab. 69; Dh. 53. *Adḍharatti*, six P.M. (Gog. Ev. 23). *Rattikkhayo*, end of night, dawn (Jāt. 19). *Rattibhāge* (loc.), in the night-time (Dh. 119, 222, 130; Das. 8). *Rattim tam*, on that night (Mah. 17). *Ekarattim*,

for one night (Jāt. 62). *Rattim rattim*, night after night (Mah. 175). *Rattitṭhānam*, place in which the night is spent (Dh. 81, 286, 394). *Rattidhammasavanam*, evening service (Ten J. 12). *Rattibhattam*, supper (F. Jāt. 55). Acc. used adverbially: *rattim*, by night, at night. *Rattim dhunjitvā*, having eaten at night, viz. having supped (Mah. 165). *Yathā divā tathā rattim*, as by day so by night (Das. 21, comp. Dh. 365). *Rattikkhitto*, shot by night (Dh. 44). *Rattūparato*, abstaining from food at night (*uparato*). *Ekarattivāso* (adj.), spending one night (Dhanīya S.).

**RATTINDIVO**, A day and a night [रात्रिदिव]. *Eko rattindivo* (Dh. 227). *Sakalam rattindivam*, the whole twenty-four hours. Acc. adverbially: *Rattindivam khuppidāsam sahanto*, night and day enduring thirst (Ten J. 116, comp. Das. 25).

**RATTO** (adv.), By night [रात्रौ]. Dh. 52; Kh. 6.

**RATTO** (p.p.p. *rajati*), Coloured, dyed; red; agitated or inflamed by passion (Mah. 43); fond of, attached to [रात्त]. Ab. 923. *Rattacandanam*, red sandal (Ab. 301). *Rattagāvi* (f.), a red cow (Ab. 497). *Rattamaṇi*, ruby (Ab. 491). *Rattā-tisāro*, dysentery (Ab. 325). *Rattaphalā* (f.), Momordica Monodelpha (Ab. 591). *Rattakambalo*, a crimson blanket (Mah. 177). *Rattāni akkhiṇi*, blood-shot eyes (Mah. 230). *Ratto attham na jānāti*, the man who is agitated by passion knows not the true meaning (Alw. I. 107). *Rāgaratto*, dyed with human passion (Dh. 62). *Tassā rattamānaso*, his mind filled with passion for her (Mah. 61). Neut. *rattam*, blood (Ab. 281), copper (Ab. 923). *Rattapāno* (adj.), drinking blood (Ras. 20).

**RAVĀ** (f.), Noise [from र]. Ab. 128; B. Lot. 649.

**RAVATI**, To cry, make a noise [र]. P.pr. *ravamāno*, braying (F. Jāt. 15), *ravanto* (Ten J. 120, of the cry of birds). Aor. *ravi* (F. Jāt. 15, 49), *arāvi* (Mah. 64).

**RAVI** (m.), The sun [रवि]. Ab. 63. *Ravihaṃso*, name of a bird (Ab. 626). *Ravivaṃso*, the solar dynasty. *Ravidāro*, Sunday (also *ravidinam*).

**RAVO**, and **RĀVO**, Noise, cry, shout [रव, राव]. Ab. 128. *Gadrahharavo*, bray (F. Jāt. 15; -*rāvo*, Mah. 250). *Haṭṭhiravo*, trumpeting of an elephant (Dh. 157). *Ravo*, of the sound of music (Dh. 191). *Mahāravo*, a mighty shout (Mah. 64). *Tuṭṭharāvo*, cries of joy (Ten J. 120, of birds).

**RAYO**, Speed [रय]. Ab. 40.



RE (*interj.*), Heigh! holloa! [रे]. Ab. 1139.

*Tiṭṭha re*, holloa, stop! (Dh. 220).

REKHĀ (*f.*), A line, streak [रेखा]. Ab. 539.

RENU (*m.f.*), Dust; pollen [रेणु]. Ab. 395, 883.

REVATĪ (*f.*), Name of a Nakkhatta [रेवती]. Ab. 60.

RIPU (*m.*), An enemy [रिपु]. Ab. 344. Pl. *ripavo*.

RIRI (*f.*), Brass [रिरी]. Ab. 492 (*riri* is a misprint).

RITE (*adv.*), Except, without [रिते]. Ab. 1137.

With abl. acc. or instr. *Rite saddhammā* (or *saddhammam* or *saddhammena*) *kuto sukham labhati*, where can a man find happiness but in true religion? (Sen. K. 318).

RITTAKO (*adj.*), Empty [रित्तक]. Ab. 698.

RITTHAM, Sin; misfortune [रिट्ठ]. Ab. 1064.

RITTO (*p.p.p.*), Empty [रित्त]. Dh. 210.

ROCANO (*adj.*), Shining [रोचन]. Masc. *rocana*, a sort of cotton (Ab. 565).

ROCATI, To appear good, please [रुच]. *Nivāso tattha rocatu*, may it please you to stop there (Mah. 84). With dat. *Samānassa rocati saccam*, the truth is pleasing to the ascetic (Sen. K. 320). Pass. *ruccati*, to please (with dat.). *Yam vo ruccati tam kareyyātha*, whatsoever seems good to you that do (Dh. 154). Pr. also *ruccate* (Dh. 147). Aor. *rucci* (Dh. 84). Caus. *roceti*, to approve, choose (Mah. 17, 18, 260; Dh. 122). *Parahimsam arocento*, not wishing the death of other creatures (Mah. 231).

RODANAM, Weeping [रोदन]. Att. 218.

RODATI, and RUDATI, To weep, wail [रुद]. Pr. *rodati* (Dh. 95, 129, 156). Fut. *rodissati* (Dh. 95). P.pr. *rodam* (Dh. 12), *rudam* (Das. 32), *rodanto* (Dh. 94, 95), *rodamāno* (Dh. 109; Mah. 204), *rudanto* (Lot. 863). Inf. *roditum* (Jāt. 55). Ger. *roditvā* (Mah. 56; Dh. 85), *ruditvā* (Mah. 217). Imperat. *ruda* (Jāt. 65). P.p.p. neut. *roditam*, weeping, lamentation (Ab. 165).

RODHAM, A bank, dam [रोधम]. Ab. 664.

RODHANAM, Obstructing [रोधन]. Ab. 989.

RODHO, Stopping, obstruction [रोध]. *Parapṇa-rodho*, life-slaughter.

ROGI (*adj.*), Sick, ill [रोगिन]. Mah. 243.

ROGO, Disease [रोग]. Ab. 323. *Akkhirogo*, ophthalmia (Dh. 81). According to Gogerly the five rogas are *kuppham*, *gaṇḍa*, *kildāso*, *soso*, *apamāro*, leprosy, boils, dry leprosy, phthisis, epilepsy, *Rogahārī* (*m.*), a physician (Ab. 329).

ROHI (*m.*), The tree *Andersonia Rohitaka* [रोहि].

ROHINĪ (*f.*), A red cow; name of a Nakkhatta [रोहिणी]. Ab. 58, 497, 1093; Mah. 118.

ROHISO, A kind of deer [रोहिष]. Ab. 612.

ROHITAKO, The tree *Andersonia Rohitaka* [रोहितक]. Ab. 566.

ROHITO (*adj.*), Red [रोहित]. Ab. 911. Masc. *rohito*, the colour red (Ab. 95), the fish *Cyprinus Rohita* (Ab. 671; F. Jāt. 53), a kind of deer (Ab. 612).

ROMAM, The hair on the body of men and animals [रोमम]. Ab. 259. *Romamayo* (*adj.*), woollen (Ab. 298).

ROMANCO, Horripilation [रोमाञ्च]. Ab. 175.

RONNAM, see *Rupnam*.

ROPANAM, Planting [रोपण]. Mah. 87.

ROPETI (*caus.*), To set up; to put in the ground, plant, sow [रोपयति]. *Pāsayaṭṭhiyo r.*, to set up (plant in the ground) the sticks of a snare (Ten J. 51). Of sowing a seed (Mah. 87, 119). Of setting up or planting a tree (Dh. 188; Mah. 117, 210; F. Jāt. 6). P.p.p. *ropito* (F. Jāt. 6; Mah. 86). *Ropāpeti*, to cause to be planted or sown (Mah. 211; F. Jāt. 5).

RORUVO, Name of a Naraka [रौरव]. Ab. 657.

ROSAKO (*adj.*), Wrathful [रोषक]. Alw. N. 121.

ROSANEYYO (*adj.*), Capable of being enraged, irritable [from रुष].

ROSANO (*adj.*), Angry [रोषण]. Ab. 732; Sen. K. 473.

ROSETI (*caus.*), To annoy [रोसयति]. Alw. N. 120.

ROSO, Anger [रोष]. Ab. 164.

RUCCANAKO (*adj.*), Pleasing, satisfying (last + क) Ras. 38.

RUCCANAM, Choice, pleasure (from *ruccati*). Dh. 232.

RUCCATI, see *Rocati*.

RUCI (*f.*), Light, splendour, ray; desire, inclination, pleasure, preference [रुचि]. Ab. 64, 163. *Pabbajjāya rucim uppādetvā*, having conceived a desire for ordination (Dh. 117). Pāt. xvi.

RUCIMĀ (*adj.*), Brilliant [रुचि + मत].

RUCIRO (*adj.*), Brilliant, beautiful; agreeable [रुचिर]. Ab. 693; Dh. 10; Mah. 68, 115.

RUDATI, see *Rodati*.

RUDDHO (*p.p.p. rundhati*), Obstructed [रुद्ध]. Ab. 745.

RUDDO (*adj.*), Furious [रुद्ध]. See *Nāṭyasaṃ*. Subh. quotes *kodhopacayasabhdvoo ruddam*.

**RUDHIRAM**, Blood [रुधिर]. Ab. 281; Ras. 22.

**RŪHATI**, To grow, grow up, flourish [रुह]. Of a tree or plant (Dh. 60, comp. *sassāni na rūhanti*, Yātr.). *Tasmim anuvādo na rūhati*, blame does not arise against him (Pāt. 63). *Sabhāgatassa vassanāṃ na rūhati*, his word has no weight in a court of justice (Sig. 8.). *Abhūtavacanaṃ tasmim rūhati*, false reports get ground concerning him (Ditto).

**RUHO** (adj.), Growing [रुह]. Only at the end of a compound, e.g. *mahtruho*, *paṇkerukaṃ*, *uttam-aigaruho*.

**RUJĀ** (f.), Disease, pain [रुजा]. Ab. 323; Alw. I. vii.

**RUJATI**, To cause pain [रुज]. With gen. *Pādd rujanā me*, les jambes me font mal, my legs ache (Mah. 60); *Devadattassa rujati*, D. is in pain (Cl. Gr. 144). *Pubbe me akkhāni thokaṃ rujimsu*, at first my eyes hurt me a little (Dh. 89).

**RUKKHAKO**, A small tree [रुक्क].

**RUKKHAMŪLIKO** (adj.), One who lives at the foot of a tree (*rukkhamūla* + रुक्). *Rukkhamūlikaṅgaṃ*, is one of the dhutaṅgas, and enjoins residing in the open air at the foot of a tree (B. Int. 309; Man. B. 327; E. Mon. 134).

**RUKKHAVĀ** (adj.), Having trees, wooded [रुक्ख + वत्]. Cl. Gr. 129.

**RUKKHO**, A tree [रुक्ख]. Ab. 539. *Rukkhamūlaṃ*, root or foot of a tree. *Ekasmim rukkhamaṇe*, at the foot of a certain tree (Mah. 49). *Rukkhādāni* (रुक्खादानी), a parasitical plant (Ab. 580). *Rukkhaggaṃ*, top of a tree (*agga*). At F. Jāt. 12 the reading should, I have no doubt, be *rukkhakotṭako*, "woodpecker."

**RUKKHO** (adj.), Rough; cruel [रुक्ख]. Ab. 977. Comp. *Lūkho*.

**RUNDHATI**, and **RUNDHĪTI**, To restrain, shut up [रुद्ध]. Mah. 116.

**RUNYAM**, Weeping, lamentation. Ab. 165; Kh. 12; Das. 36. This interesting form is the equivalent of रुदन, through an intermediate form *rudna*, the *n* being due to the influence of the initial *r*. I have also met once with *ronṇa* = *rodana*.

**RŪPAKAM**, A figure, image, representation [रूपक]. Mah. 154, 163, 183; Dh. 217; Das. 7.

**RŪPAṂ**, Form, figure, shape; image, representation; the body; in gram. a verbal or nominal form; beauty; natural state; characteristic [रूप]. Ab. 825. *Sihavyagghādirūpaṇi*, representations (bas-

reliefs) of lions, tigers and other animals (Mah. 163). *Loharūpaṇi*, bronze statues (Mah. 226). *Ravicaṇḍatārārūpaṇi*, representations (on cloth) of the sun, moon and stars (Mah. 179). *Parijizṇaṃ idaṃ rūpaṃ*, worn out is this bodily form (Dh. 27). *Migarūpaṇi*, bodies of animals (Dh. 155). *Itthirūpaṇi*, a female figure (Dh. 315). At Alw. I. 101 we have *rūpaṃ sikkhati*, which D'Alwis renders "learn drawing." *Rūpāpagato*, possessing form (Dh. 210). *Rūpasāññā*, consciousness of form. *Godhārūpena*, under the form of an iguana (Mah. 166, comp. 48). *Uttamarūpadhara* or *-sampaṇṇa*, possessed of remarkable beauty (Dh. 338). *Rūpa-siri* or *rūpasampatti*, personal splendour or beauty (Jāt. 60; Ten J. 51, 112). *Rūpappattā itthiyo*, beautiful women (Jāt. 61). *Rūpanandā*, name of a younger sister of Gotama Buddha (Dh. 313). Much used as the last part of adjectival compounds: *Cārurūpo*, of pleasant form, beautiful (Mah. 200); *Mūharūpo*, foolish (Dh. 47); *Kilantarūpo*, weary (Dh. 401; *Mahākilantarūpo*, very weary, Dh. 263); *Āturarūpo*, ill (Dh. 97); *Taramānarūpo*, all trembling (Gog. Ev. 28); *Asamānarūpo*, dissimilar; *Akattabbarūpo hāso*, unseemly mirth (Dh. 312); *Sādhurūpo*, excellent (Dh. 47).—*Rūpa* is one of the technical terms of the Buddhist metaphysics. A sentient being consists of an aggregate of *nāma* and *rūpa* (see *Nāmarūpaṃ*), by the latter of which are designated the material or physical elements and attributes of the individual. *Rūpakkhandho* is the first of the khandhas: it consists of twenty-eight subdivisions, enumerated by Hardy at Man. B. 399. The Pali text I take from Visuddhi Magga: *paṭhavīdhātu*, *āpodhātu*, *tejo dhātu*, *vāyodhātu*, *cakkhū*, *soṭaṃ*, *ghānaṃ*, *jivhā*, *kāyo*, *rūpaṃ*, *saddo*, *gandho*, *raso*, *itthindriyaṃ*, *purisindriyaṃ*, *jvītindriyaṃ*, *hadaya vatthu*, *kāya viññatti*, *vācīvīññatti*, *ākāśadhātu*, *rūpassa lahuṭā*, *rūpassa mudutā*, *rūpassa kammaññatā*, *rūpassa upacayo*, *rūpassa santati*, *rūpassa jaratā*, *rūpassa aniccata*, *kabalīkaro dhāro*, earth, water, fire, air, the eye, the ear, the nose, the tongue, the body, form, sound, smell, taste, virility, femininity, vitality, the heart, gesture, speech, space or void (explained as the orifices of the mouth, nose, etc.), buoyancy, elasticity, pliability, accumulation, duration, decay, impermanence, material food (see Man. B. 399). Of these twenty-eight the first four are called *bhūtarūpaṃ*, the remainder *upādāyarūpaṃ*,

which Vij. renders "elementary matter" and "accidental matter." Vij. says that *ākāsadhātu* is explained to mean the space surrounding an object by which its form and size are known. For *rūpa-kāyo* see *Kāyo*.—In another technical sense *rūpaṃ* or Form is the correlative of *cakkhu* or the Eye, being that whereon the eye feeds or exercises itself, and means anything perceptible to the sense of sight (comp. *cakkhumantorūpāni dakkhanti*, "they that have eyes to see shall see forms," and see *Āyatanam*).—The whole realm of sentient existence is divided into *rūpaloka*, and *arūpaloka*, the realm of beings that have form, and the realm of beings that have no form. The latter consists of the four arūpabrahmalokas, and the former of all the other worlds (the kāmaloḥka and the rūpabrahmaloka). For the *rūpabrahmaloka*, see *Brahmaloka*. For *rūpabhavo*, see *Bhavo*. *Rūpavacaro* is the rūpabrahmaloka (see *Avacaro*).

**RŪPAVĀ** (*adj.*), Having form; beautiful [रूपवत्].  
Alw. N. 72. *Gokaṇṇarūpavā*, under the form of an elk (Mah. 78, comp. 111). Fem. *rūpavattī*, beautiful (Mah. 61).

**RŪPI** (*n.*), Silver. Ab. 489. *Rūpimayo* should be read at Sen. K. 401.

**RŪPI** (*adj.*), Having form; beautiful [रूपिन्].  
Alw. N. 72. Fem. *rūpīnī*, beautiful (Mah. 43).

**RŪPIKĀ** (*f.*), An image, statue. Das. 26.

**RŪPIYAM**, Silver; bullion [रूप्य]. Ab. 486, 489, 903. Pāt. 10.

**RUPPANAM**, Being formed [प्राप्. रूप + ञ].

**RUPŪPAJIVINĪ** (*f.*), A harlot [रूपोपजीविनी].  
Ab. 233.

**RURU** (*m.*), A sort of deer [रुरु]. Ab. 619.

**RUTAM**, Cry, noise [रुत]. Ab. 130.

**RUTTHO** (*p.p.*), Enraged [रुद्ध]. Mah. 72, 246, 261.

## S.

**SA-**, "own," see *So* (1).

**SA**, see *So* (2).

**SA**, A prefix much used as the first part of compound adjectives and adverbs, and generally conveying the idea of possession or similarity [स]. Some of these compounds are peculiar to Sanskrit, as *sace*, *santikam*, *seyyathā*, *sakubbam*. Most of the compounds with *sā-* will be found separately. I here give a few others. *Sabāṇo sasārāsano*, with

his bow and quiver (Ras. 28). *Salajjo*, ashamed (Dh. 403). *Saphalako*, shield and all (Mah. 154). *Sakkuro*, hoofs and all (Jāt. 9). *Saseno*, with an army (Att. 197). *Sahattthi*, with his elephant (Mah. 155). *Sabhariyo*, with his wife (Alw. I. xlv). *Sabandhano*, together with its ligaments (of the tongue). *Sasambhano*, with great confusion (Mah. 31). *Sapariggaho*, having a family. *Sakadaliphaldāni nānāphaldāni*, various fruits, including banana fruits, etc. (Dh. 108). The compound *saddāsihi*, "with her handmaidens," at Dh. 240 is interesting, but I have met with no other instance of this use of *sa*, and it may after all be an error of the copyist for *saha dāsihi*.—In Pali, as in Sanskrit, the opposite of words compounded with the privative *a-* is either the simple word or the word compounded with *sa-*. Thus of the former we have *anariyo* "ignoble" and *ariyo* "noble," *asādhū* "bad" and *sādhū* "good"; and of the latter *aviññāṇako* "unconscious" and *saññāṇako* "conscious," *aphalo* "fruitless" and *saphalo* "fruitful." But in Pali the use of *sa-* is sometimes extended beyond what would be admissible in Sanskrit, for the sake of emphasis or forcible antithesis. An interesting case will be found at Dh. p. 10, where *saphalā hoti sakubbato* is opposed to *aphalā hoti akubbato*. Here we should properly have simply *kubbato* as the opposite of *akubbato*, but *sa-* is pleonastically added to make the antithesis and rhythm complete. Mr. Fausbøll is wrong in supposing *sakubbam* to be for *sakkubbam* (from *सकुर्व*); the use of *sakkaccam* by the commentator is either a coincidence or an etymological error. A still more remarkable instance of this anomalous use of *sa-* is to be found in *sace* "if." At first sight it appears impossible to account for the addition of *स* to *चेत्*, but when we find it opposed to *noce* "if not," as at Dh. p. 58, we see at once that it was added, as in *sakubbam*, to obtain a complete antithesis.

**SĀ** (*m.*), A dog [सङ्ग]. Ab. 518, 808. Pl. *sāno*, acc. sing. and gen. pl. *sānam* (Sadda Nīti).

**SABALO** (*adj.*), Variegated, mottled [सवस्व]. Ab. 99. Metaphorically: *a-sabalāni ellāni*, unvaried or unbroken moral practices, duties carried out with unvarying punctuality and thoroughness.

**SABBABHUMMO**, A universal monarch [सर्वभूमि + ञ, the S. equivalent is *सार्वभौम*]. Ab. 335.

SABBADĀ (*adv.*), Always [सर्वदा]. Dh. 37; Kh. 13.

SABBADHI (*adv.*), Everywhere, on every side, in every respect. Ab. 1161; Dh. 17, 60; Gog. Ev. 28. How is this remarkable form to be explained? Comp. ἅλλοθι, παντοθι, etc.

SABBAKO (*adj.*), All, every [सर्वक].

SABBAṄGAPACCAṄGI (*adj.*), Provided with greater and less members or requisites, complete in all its parts [सर्व + ञ्ङ + *paccaṅga* + इन्].

SABBAÑJAHO (*adj.*), Leaving everything [सर्व + *jaha* from हृत्]. Dh. 63.

SABBAÑÑU (*adj.*), Omniscient [सर्वज्ञ]. This is a common epithet of a Buddha, the only being who is omniscient (Ab. 1). *Sabbaññubuddho*, a Supreme Buddha, as opposed to a Pacceka Buddha (Alw. I. 76). *Sabbaññūbodhi*, omniscience (Ten J. 120). Gen. *sabbaññussa* (Ten J. 1).

SABBAÑÑUTĀ, and -ÑÑUTĀ (*f.*), Omniscience [last + ता]. *Sabbaññutappatti*, attainment of omniscience (Jāt. 2). Dat. *sabbaññūtāya* (Att. 202). Acc. *sabbaññutaṃ* (Dh. 118; Jāt. 56; Alw. I. 77). *Sabbaññutañāṇaṃ*, omniscience (Dh. 118, wrongly corrected to *ū*; Att. 215). *Sabbaññutañāṇaṃ*, (with long *u*, Alw. I. 77; Dh. 320, 343, 414; Gog. Ev. 2; Jāt. 75). The forms with long and short *u* are both right. The base is taken as *ū*, and in adding -*id* this may be either retained or shortened (comp. *paññāva* and *paññavā*, *cittikāro* and *cittikāro*, *uttānikato* with *bhāsmikarapaṇa*, etc.). Comp. also *mattāññūtā* (Dh. 345) and *mattāññūtā* (Dh. 34).

SABBASO (*adv.*), Wholly, altogether, from beginning to end, throughout [सर्वशस्]. Dh. 47, 86, 74, 183; Mah. 172, 252.

SABBATHĀ (*adv.*), In every way, thoroughly [सर्वथा]. Mah. 11, 12; Gog. Ev. 4.

SABBATHATTĀ (*adv.*), In every way [सर्वथा + *abl.*]. Sen. K. 415.

SABBATO (*adv.*), From every side [सर्वतस्]. Ab. 1146.

SABBATTATĀ (*f.*), "Identification of all beings with oneself" (Vij.), i.e. universal goodwill [सर्व + *आत्मन्* + ता].

SABBATTHA, and SABBATRA (*adv.*), Everywhere [सर्वत्र]. Ab. 1161; Dh. 15 (under all circumstances); Alw. I. cvii. *Sabbatthasaṃvaro*, restraint in all things (Dh. 65). *Sabbatthapaññatti*, a general enactment (one for all countries).

SABBATTHAKAṀ (*adv.*), Everywhere [last + क]. Jāt. 51; Dh. 240, 254.

SABBĀVĀ (*adj.*), Entire [सर्व + वत् with lengthened vowel]. I have met with the acc. *sabbāvantam lokam* (Saṅg. S.), the gen. *sabbāvato kāyassa* (Sām. S. A.), and the gen. pl. *sabbāvataṃ uppalānam* (Ditto).

SABBHI, see *Santo*.

SABBHŪTO (*adj.*), Real, true [समूत].

SABBO (*adj.*), All, every; whole, entire [सर्व]. Ab. 702. *Sabbaṃ pahāya*, leaving everything (Dh. 153). *Sabbe 'o' aṭṭhādasa*, eighteen in all (Alw. I. 65, *sabbe — eva*). *Sabbaṃ* appears from Gog. Ev. 47 to be a technical term for the combination of the *bāhira* and *ajjhātika* Āyatanas. *Sabbalokasmiṃ*, in every world, or in the whole world (Kh. 16). *Sabbākārena*, in every way, thoroughly (*ākārena*, Dh. 433). *Sabbarattim*, all night (Dh. 155). *Sabbītiyo*, all dangers (Jāt. 27). *Sabbadisa*, in all directions (Dh. 155). *Sabbiriyāpāthesu*, in all positions (Dh. 245). *Sabbaseto*, entirely white (F. Jāt. 10; Dh. 158; Ten J. 54). *Sabbasādhū*, best of all (Mah. 252). *Sabbantimo*, last of all. *Sabbadaharo*, youngest of all (Jāt. 56). *Sabbahetṭhino*, lowest of all. *Imesaṃ samānabrāhmaṇaṇaṃ sabbādlo sabbamūḷho*, the silliest and most stupid of all these ascetics and brahmins (Sām. S.). *Sabbalokavināśa*, destroying all mankind (Mah. 126). *Sabbakāmadado*, conferring every wish (Dh. 161). *Sabba-apāyadukkhaṃ*, all suffering in states of punishment, or suffering in all the states of punishment (Dh. 245). *Sabba-pariyosāne*, at the end of all. *Sabbapacchato*, last of all, behind everybody (Dh. 239). *Sabbapaṭhamam* (*adv.*), first of all (Dh. 129). In grammar, *sabbanāmaṃ* is a class of nouns embracing the pronouns and pronominal adjectives, the first on the list being *sabbo*. *Sabbāni sabbanāmāni*, all nouns of the sabba class (Sen. K. 276). Fem. *sabbā* (Mah. 126, pl. *sabbā*, Mah. 2). Plur. *sabbe* (F. Jāt. 8; Kh. 16). Gen. and dat. pl. *sabbesaṃ* (Mah. 83).

SABHĀ (*f.*), An assembly; a hall, court, mansion; a court of justice [सभा]. Ab. 210, 1101. *Devasabbhāpamo*, like an assembly-room or palace of the devas (Mah. 12, comp. 164; Dh. 191). *Sabbhāyaṃ nisīditvā vinicchayaṃ dentā*, sitting in the court of justice and giving judgment (Das. 25). *Sabbhūgato*, when in a court of justice (as a wit-

ness). *Sacivasabbhā*, council of state (Alw. I. 112).

**SABHĀGO** (*adj.*), Common, shared by all, identical [स + भाग]. When all the members of a chapter of priests about to hold an uposatha are found to be guilty of the same offence, as eating in the evening, they are said to be *sabhdgam āpattiṃ āpannā*, guilty of a shared offence (Pāt. 2, 28). At Pāt. xx, 65, *sabhdgavuttino* (pl.), living together or following the same mode of life (*ekājīvikā sabhdgajīvikā sabhdgavuttino*).

**SABHĀGO**, Own share [स्व + भाग]. Mah. 137; Kamm. 29.

**SABHĀJANAM**, Courtesy [सभाजन]. Ab. 760.

**SABHATTO** (*adj.*), Vij. says this word means taking rice, accepting an invitation to a meal, see Pāt. 15, 90. He adds, "A priest residing with others in a monastery having received and accepted an invitation is not at liberty to go without first obtaining the consent of his brethren." Sansk. स + भक्ष.

**SABHĀVO**, Natural state, nature [सभावा]. Ab. 177. *Yathāsabbhāvato*, according to its very nature (Dh. 209). *Suttasabbhāvato*, from its having the nature of a string (Alw. I. iv). *Viññāya lokassa sabhāvaṃ*, having learnt the true nature of man (Att. 201).

**SABHĀYAM**, A hall of assembly. Ab. 210.

**SABHIKKHUKO** (*adj.*), Containing monks [स + भिक्षु + क]. Pāt. 108.

**SABHOGO** (*adj.*), Wealthy [स + भोग].

**SABHYO** (*adj.*), Polite, well-bred, refined [सभ्य]. Ab. 333. *Sabhyo*, a member of an assembly, an assessor (Ab. 414).

**SABRAHMACĀRI** (*m.*), One who practises religious duties in association with others, a fellow student, fellow priest [सब्रह्मचारिन्]. Ab. 410.

**SABRAHMAKO** (*adj.*), Including the Brahma world [स + ब्रह्मन् + क]. Alw. N. 121.

**SACCAKĀRO**, Ratification; pledge, earnest [सत्त्वकार]. Ab. 471; Dh. 226.

**SACCAKIRIYĀ** (*f.*), Truth, act, asseveration [सत्त्व + क्रिया]. Hardy says, "A recitation is made of acts done either in this or some former birth, and by the power of this merit, when the recitation is truthfully made, the effect intended to be produced takes place, however wonderful its character may be" (E. Mon. 273). The first of several instances

given by Hardy is that of an upāsaka in Ceylon, whose mother being ill he went to her and solemnly asseverated, "I have never knowingly taken the life of any creature whatever from my childhood until now," whereupon she instantly recovered. At Mah. 151 we are told that when king *Duffhagāmapī* was waging war with the Tamils he made the solemn declaration, "This war is not for my aggrandizement, but for the re-establishment of religion; if this assertion is true may the armour of my men flash in the day of battle" (*taṃ taṃ eva tadā ahu*, adds the chronicler, "the same day it came to pass accordingly"). In the *Mahāmora-jātaka* the converted Fowler by the truthful asseveration that he has attained *pacceka* *bodhi* *ñāna* obtains the instantaneous miraculous release of all animals kept in confinement in India (Ten J. 120). The *saccakiriya* of king *Dhammasoka* recorded at Mah. 113 is wrongly rendered by Turnour: it should be "If I am of undeviating faith in the commandment of Buddha, and if it, the great Bo-tree, is destined to go hence to the island of *Lankā*, then let, etc."<sup>1</sup>

**SACCĀPANAM**, Ratification of a bargain [सत्तापन]. Ab. 471.

**SACCHANDO** (*adj.*), Self-willed [सक्खन्]. Ab. 728.

**SACCHIKAROTI**, To bring before one's eyes, see face to face, realize, experience, attain. Ger. *sacchikatvā*. P.f.p. *sacchikarāṇīyo*. P.p.p. *sacchikato* (Dh. 284). *Sacchikatalokuttaradhamma*, one by whom the *lokuttaradhammas* have been realized or attained (Dh. 361). There are two noun derivatives of this verb, *sacchikarapaṇā* and *sacchikiriya*. *Maggaphalasacchikarapaṇā*, realizing or seeing face to face the Paths and Fruitions (Dh. 277). *Nibbānasacchikiriya*, realization of Nirvāṇa (Kh. 6). *Viriyaṃ n' ārabhati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ sacchikiriya*, makes no effort for the abandonment of evil conditions, for the attainment of good conditions (Alw. I. 107). The corresponding forms in Sanskrit are *sākṣhātī*, *sākṣhātīkṛita*, *sākṣhātīkaraṇa*, etc., but it must not

<sup>1</sup> A remarkable instance of a *saccakiriya*, though very un-Buddhist in its spirit, will be found at 2 Kings i. 19, "And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

be supposed that *sacchi* is a phonetic corruption of *sákshát*, it is really the Sanskrit *sákshí*, i.e. *sáksha* with *a* changed to *i* before *kṛi* (*sákshíkṛi* and *sákshíkṛitya* occur in Sanskrit); the *i* is shortened as in *uttánikato*, *yánikato*, *cittikato*. It is true that Ab. 1159 gives *sacchi* separately as an adverb meaning "in the presence of," but until we find an example of it I shall be disposed to look upon this as the result of a misconception, aided by the recollection of the adv. *sákshát*.

**SACCO** (*adj.*), True [सख]. *Girā saccā*, true speech, truth (Dh. 72; Ten J. 118). *Neṇṭ. saocam*, truth (Dh. 70), Nirvāṇa, i.e. the True (Ab. 6), a solemn asseveration (Mah. 151, and see *Saccakiriya*), truth in the sense of true doctrine or belief (Ab. 800). For the four cardinal truths of Buddhism see *Ariyasaccam*. "*Sammutisaccam*, that which is generally received as truth by the general consent of mankind, *paramatthasaccam*, an axiom, self-evident proposition" (Att. 67). Adv. *saccam*, truly, certainly, verily (Att. 206). *Saccasandho* (*adj.*), truthful, never swerving from the truth (Att. 62, 203). *Saccavādi* (*adj.*), truthful (Dh. 39). *Sacca-vaṇṇam*, veracity (B. Lot. 453). *Saccakālo*, time to speak the truth (Kamm. 4). *Saccam nu kho etaṃ so*, is this true or not? (Dh. 339). *Sattidā "saccam kira tayā bhikkhu pāṇātipātā kato" ti pacchitvā "saccam bhante" ti vutte*, the Teacher having asked him, "Is it true, priest, that you have committed life-slaughter?" and receiving the reply, "It is true, Lord" (Dh. 416, comp. Das. 38, Ten J. 46, 111, Dh. 145, 302; *saccam kira* is equivalent to "is what they say true?").

**SACE** (*indec.*), If [स + चेत]. Ab. 1147. For etymology see art. *sa* (3). With pres. *Sace mayhaṃ saḍḍo sakkoti*, if my friend is able (Alw. I. 78, 103; Ten J. 113; Dh. 24; Mah. 260). With opt. *Sace labhetha nipakam saḍḍam*, if he should obtain a prudent friend (Dh. 58; Ras. 84). With conditional (Dh. 325). With fut. *Sace gamissāmi*, if I shall go (F. Jāt. 3, 9, 17; Mah. 110). *Sace jje = sace ajja* (Ras. 84). *Sac' assa = sace assa* (Dh. 156).

**SACETANO** (*adj.*), Conscious, animate, rational [सचेतन]. *Sattā sacetanā*, sentient beings (Gog. Ev. 55). *Ko hi nāma sacetano*, what rational being . . ? (Mah. 260).

**SACITTAM**, One's own mind or heart or thoughts [स + चित्त]. Dh. 33, 58.

**SACIVO**, A minister, statesman [सचिव]. Ab. 340; Alw. I. 112.

**SADĀ** (*adv.*), Always [सदा]. Ab. 1153; Dh. 15, 37, 52. *Saddāro* (*adj.*), always reverential (*ādara*, Ras. 27). *Saddagati* (*m.*), air, wind (Ab. 38).

**SADĀCĀRO**, Good manners, right or virtuous conduct [सदाचार]. Att. 85.

**SADANAM**, A house [सदन]. Att. 205.

**SĀDĀNO** (*adj.*), Having attachment to the world, worldly, unconverted [स + आदान]. Dh. 72.

**SADĀRO**, One's own wife [सदार]. Ab. 783.

**SĀDARO** (*adj.*), Reverential; affectionate; enthusiastic [सादर]. Mah. 40, 84, 167, 206.

**SADĀTANO** (*adj.*), Perpetual [सदातन]. Ab. 709.

**SADATTHO**, One's own advantage or good [स + चर्य with euphonic *d* inserted]. Both at Mah. 12 and Dh. 30 it is used in the sense of spiritual good.

**SADDAHATI**, To believe, to have faith [अत् + धा]. Pr. *saddahati* (Dh. 284). *Na koci saddahissati*, nobody 'll believe it (Dh. 305). With dat. of the person believed; *Sace me na saddahatha*, if you don't believe me (Dh. 169, comp. 123, *amhākam saddahitvā*). With acc. of the thing believed: *Tesaṃ vaco saddhāno* (p. pres.), believing what they said (Ten J. 116); *Kammaṃ ca phalaṇ ca saddahitvā*, believing in merit and its reward (Dh. 288). Aor. *saddahi* (Dh. 169). P. pr. *saddahanto* (Dh. 157), also *saddahāno* and *saddhāno*. P. f. p. *saddhātabbo* (Ten J. 59), *saddheyyo*, credible (Pāt. 7).

**SADDALO** (*adj.*), Grassy [सादल]. Ab. 187; Mah. 84. Masc. *saddalo*, dubbā grass (Ab. 599).

**SADDANAM**, Making a noise [सद्दन]. Ab. 117.

**SADDHĀ** (*f.*), Faith [सद्धा]. Ab. 949; Dh. 26, 59. Instr. *Saddhāya katvā puññāni*, having done good works in faith (Mah. 209); *Saddhāya pabbajito*, having through faith in Buddha taken orders (Das. 43, and not from worldly motives, see Dh. 86, 313); *Kālaṃ ghoṣesi saddhāya*, in faith set up the call of refection (Mah. 167); *Saddhāya dinno piṇḍo*, alms given in faith (comp. *saddhādeyyam*, the offerings of the faithful, Dh. 395). *Mahāsaddho* (*adj.*), having great faith. *Saddhādhano* (*adj.*), rich in faith (Alw. I. xiii). *Saddhāyutto* (*adj.*), faithful, believing (Ab. 733). *Jātasaddho Tathāgate*, having believed or had faith in Buddha (Mah. 109). For *saddhādharo*, see *Puggalo*. Par. S. A. says there are four sorts of



faith, *dgamanīyasaddhā*, *adhigamasaddhā*, *paś-dasaddhā*, *okappanasaddhā*, the first is the faith of a *sabbāññubodhisatta* (one who will become a Supreme Buddha), the second is the faith of the Ariyapuggalas, the third is faith in Buddha, the Law, and the Church (*aveccappasādo*), the last appears to mean outward or seeming faith which makes a man keep up appearances, but does not touch his heart (*tāya hi saddhāya samannāgato saddhādīmutto Vakkalītherasādīso hoti, tassa hi cetiyāṅgaṇabodhiyaṅgaṇavattam katham eva hoti upajjhāyavatta-ācariyavattāni sabbavattāni pūreti*). *Saddhāvimutto*, emancipated (i.e. having attained Arhatship) by faith (*idam dukkham ti yathābhūtam pajānāti, ayaṃ dukkhanīrodhagāminī paṭipaddā ti yathābhūtam pūjānāti, Tathāgatappaveditā c'assa dhammā paññāya vōdīṭṭhā vocarītā paññāya, ayaṃ vuccati puggalo saddhāvimutto* (Subh.)). *Saddhānusārī*, walking by faith.

**SADDHĀLŪ** (*adj.*), Believing [अज्ञातु]. Ab. 733.

**SADDHAM**, Alms offered to Petas, or the manes of deceased relatives [आज्ञा]. Ab. 423, 949.

**SADDHAM**, said at Ab. 1147 to be an indeclinable with the sense of *anukūlya*. I have not met with it elsewhere. Can it be सार्धम्? but see *Saddhim*, which is given at Ab. 1136.

**SADDHAMMO**, Good doctrine, true religion, the true faith, the religion of Buddha; good condition [सत् + धर्म]. Dh. 7, 11, 33, 35, 65; Mah. 11. There are seven *saddhammas* or good states, faith, modesty, fear of sinning, learning, energy, intelligence, wisdom (*idh' evuso bhikkhu saddho hoti-hirimā hoti ottappī hoti bahussuto hoti dāradhāviriyo hoti upaṭṭhitasati hoti*, Saṅg. S.).

**SADDHĀYIKO** (*adj.*), Trustworthy [अज्ञा + इक].

**SADDHIM** (*adv.*), With [सार्धम्]. Ab. 1136. With instr. *Mahatā bhikkhusaṅghena s.*, with a great company of priests; *Pappākārena s. āgatā*, those who came with the present (Alw. I. 79); *Ten' dyaumatā s. pañca bhikkhusatāni ahesuṃ*, including this venerable man there were five hundred priests (Br. J. S. A.); *Tena s. gaccha*, go with him (Dh. 232); *Tena s. viśessam akāṃsu*, struck up a friendship with him (F. Jāt. 17, similarly *sallapati*, F. Jāt. 12, *manteti*, Dh. 232); *Moliyā s.*, together with the top-knot (B. Lot. 864); *Tumhehi s. mittabhāvaṃ icchati*, wishes for friendship with you (Alw. I. 73). With loc. *Cariyāpiṭaka-apadāna-buddhavaṃseu s.* (see *Nikāyo*). With gen. *Gac-*

*chasi amhākaṃ s.*, will you come with us? (F. Jāt. 17). In composition: *saddhimāro*, one who walks with another, a companion (Dh. 58).

**SADDHIVIHĀRĪ**, and **-VIHĀRIKO**, A fellow or brother priest, one who lives at the same monastery with another [सार्धम् + विहारिन्, and विहारिन्]. The disciples or pupils of a *thera* are called his S.'s (Ten Jāt. 34; Mah. 19). Gogerly renders the word "co-resident priest," and D'Alwis "colleague." *Asaṃsaṭṭhavihāro saddā saddhivihārī*, who dwells apart from the world and always lives with his fraternity (Jāt. 1).

**SADDHO** (*adj.*), Faithful, believing [आज्ञा]. Ab. 949; Dh. 2, 303; B. Lot. 313.

**SĀDDHO**, **SĀDDHYO**, and **SĀDHIYO** (*p.f.p.*), Practicable [आज्ञा]. *Viriyaṇa kiṃ sādhiyaṃ*, what cannot be accomplished by energy?

**SADDO**, Sound, noise; voice; a word [शब्द]. Ab. 128. *Padasaddo*, sound of footsteps (Mah. 228). *Saddavedhī*, one who shoots by sound, i.e. without seeing the object aimed at (Mah. 143). *Sadda-ggaḥo*, the ear (Ab. 150). *Saddam karoti*, to make a noise (Dh. 155, *mukhasaddam*, a noise with the mouth). *Manussasaddo*, the human voice (Dh. 155, comp. 85). *Jayasaddam ghosento*, uttering a shout of victory. Ten *saddas*, or noises and cries heard in a great city, are enumerated at Jāt. 3, the noise of elephants, horses, chariots, drums, etc. *Sadda* or Sound is one of the external *Āyatanas*. *Kalyāṇo kittisaddo*, "good sound of fame," i.e. good report of a person's character, good reputation. *Pāpasaddo*, evil report, ill-fame (Pāt. 102). *Saddattho*, meaning of a word. *Saddasattham*, grammar (Alw. I. xiii).

**SADDULO**, A leopard [शार्दूल]. Ab. 611. At the end of a compound used in the sense of "excellent, pre-eminent" (Ab. 696).

**SĀDETI**, see *Sīdati*.

**SADEVAKO** (*adj.*), Together with the devas or deva-world [स + देव + क]. *Ayaṃ loko sadevako*, this world together with the world of devas (Dh. 9, comment says, *imaṃ manussalokaṃ ca devalokaṃ saddhim*). *Sadevako* being a frequent epithet of the world of men, it is sometimes used substantively in the sense of "the world of men and devas," *ayaṃ loko* being omitted: *pārak gacchati lokaggo bhāsayaṃto sadevakam*, the chief of the world advances toward Nirvāṇa, illuminating the world of men and of devas (B. Lot. 576); *Buddho*

*hessam sadevake*, I shall become Buddha in the world of gods and men (Jât. 14, on the same page the pl. *sadevakā* means men and gods, *manussā sadevakā*).

**SADEVIKO** (*adj.*), Accompanied by his queen [सदेवीक]. Mah. 205.

**SĀDHAHO** (*adj.*), Accomplishing [साधक]. *Sabbasattānaṃ nibbānasādhako*, obtaining Nirvāpa for all beings (B. Lot. 332). *Atthasādhako*, causing good, useful, beneficial (Dh. 332). Superlative, *sādhakatamo*, prime agent (Ab. 901).

**SADHAMMI** (*adj.*), Practising similar duties [सधमिन्]. Ab. 632.

**SĀDHANĀM**, Accomplishment, effecting; materials [साधन]. It seems also to mean *kāraka* or cause relation (Ab. 890, the Sinh. translation has *karṭṭikarapādikāraka*).

**SADHANO** (*adj.*), Rich [सधन].

**SĀDHĀRANO** (*adj.*), Common, joint, general [साधारण]. Ab. 718. *Sādhārapapaññatti*, an enactment of universal application. *Sabbasādhārapapaññam*, a public garden (Ab. 538). *Kim me imehi sādhārapena rajjena*, what is the good to me of kingdom shared (with me) by these? (Dh. 190). *Sabbasādhāraṇo* at Att. 204 appears to mean equal-minded or just to all. With gen. *Metakalebaram sonasigūldānam sādhārapabbhakkhātām*, dead bodies, food which I share with dogs, jackals, etc. (Att. 205, comp. Kh. 14).

**SĀDHETI** (*caus.*), To accomplish, effect, prepare [साधयति]. *Rājakeccāni sādhetā*, performing state duties (Mah. 229, comp. Dh. 381). *Aśanaṃ sādheti taravo mama*, the trees afford me food (Att. 214). *Bhattāni sādhayitvā*, having got the rice ready (Mah. 49). P.p. *sādhito* (Ab. 743).

**SĀDHIYYO**, Better, and **SĀDHITTHO**, Best [साधीयस् and साधिष्ठ].

**SĀDHU** (*adj.*), Good, excellent, right, proper; respectable, well-born [साधु]. Ab. 333, 693; Dh. 7, 12, 37, 65. *Sādhavo*, good men, the righteous (Mah. 242). *Sādhupurisso*, a good man (Ab. 956). *Sādhurūpo*, good, or (perhaps) comely, fair (Dh. 47). *Sādhukīḷṇam* or *sādhukīḷṇam*, sacred festivity, holy jubilee (Mah. 11, 124). *Sādhuvādo*, saying *sādhū*, assent, approbation (Att. 129, 196). *Sādhupaññā*, truly wise men (Mah. 215). *Sādhusammuti*, kind permission (Sen. K. 329). *Sādhusammato*, esteemed a good man (Alw.

I. x). The neuter *sādhū* is much used as an interjection, well! good! (Ab. 1144). *Sādhūti vatvā*, saying, "Very well" (Mah. 231). *Sādhū tātā*, very well, my son (F. Jât. 10). *Tena hi sādhu*, very well, then (F. Jât. 9). *Sādhū dassāmi*, very well, I'll give it you (Dh. 159). *Sādhū sādthūti adhvāsesi*, assented, saying, "Good, good" (Dh. 168, comp. Alw. I. 93). *Sādhū rañño dārikam dassāmi*, Yes, I'll give the king a damsel (Dh. 216). *Sādhū mayam labheyyāma*, please let us receive, we would much like to receive (Dh. 107; Pât. xxii). *Yadi evam sādhu*, if so it is well (Ditto). *Sādhū* is at the present day used in Ceylon at the Buddhist religious services, as a response, exactly as we use Amen. Comp. *Sādhukāro*. The voc. *sādhū* is sometimes used in addressing a person, as *sādhū dvuso Ānanda*, good brother Ānanda (Dh. 107). *Sādhū deva maṃ sarāṇam gaccha*, good my lord, trust in me (Dh. 173). Adverb: *sādhū*, well, excellently. *Me sādhu gāḥantū sādhuvo*, let good men listen to me well (Jât. 1). *Sakkāram sādhu kārayi*, caused hospitality to be shown to him in a thorough manner (Mah. 231; comp. 246). *Nagaram sādhu sajjīya*, having beautifully decorated the city (Mah. 240).

**SĀDHUKAM** (*adv.*), Well, thoroughly [साधु + क]. A substitute for the adv. *sādhū*. *Uppatthāsī sādhu-kam*, served her assiduously (Mah. 24). *Tam rakkha s.*, watch over him carefully (Mah. 47, comp. Dh. 192).

**SĀDHUKĀRO**, Saying *sādhū*, approval, congratulation [साधु + कार]. *Sādhukāram dadāti*, to say *sādhū*, to shout applause, to express approval, to consent (Mah. 43; Ten J. 113; Dh. 294, 333). *sādhukārasahasāni*, thousands of shouts of *Sādhū* (Dh. 266).

**SĀDHUTARO** (*adj.*), Better [साधु + तर]. Ras. 21. **SĀDIKKHO**, and **SĀRIKKHO** (*adj.*), Similar [सदृक्]. Sen. K. 525, 526.

**SADISATĀ**, and **SADISATTAM**, Similarity [सदृशता, and सदृशल]. Dh. 390; Ab. 823.

**SADISO** (*adj.*), Like, similar [सदृश]. Ab. 530; F. Jât. 1. (*Sahāyam*) *sadisam attano*, a companion like himself (Dh. 12). *Apabbajitasadiśa yeva homa*, we are just as if we had not given up the world (Dh. 153). *Tumhe pi no purimasadiśa pi hotha*, do you also be to us as before, viz. be reconciled to us (Dh. 105). The grammars give a form *sādiso* (see Sen. K. 525), the *a* being length-

ened, as in *khandhādiso*, on the analogy of *tādiso*, *mādiso*, etc. I have not met with it in a text.

**SĀDISSAM**, Resemblance [सादृश]. Ab. 1174.

**SĀDIYATI**, To be willing, like, acquiesce, accept, permit [I think there can be little doubt that this singular form must be referred to *खद्*]. Of accepting a present (Pât. 8, 10). Of accepting an invitation (Pât. 15). *Purisapuggalassa chupanam sādīyeyya*, should acquiesce in or permit a man's touching her (Pât. 94, 95). P.f.p. *sāditabbo* (Pât. 8, comment explains it by *gaṇetabbo*). Inf. *sāditum* (Pât. 79). I find the foll. in a comment, *kamayamānassa icchamānassa sādīyamānassa patthayamānassa*.

**SĀDO**, Taste [खाद]. *Lohitasādo*, the taste of blood (Att. 206). *Appasādo* (adj.), having little taste, insipid (Dh. 34).

**SĀDU** (adj.), Sweet, agreeable [खादु]. Ab. 1067; Dh. 215. *Sādukapaṇṇa*, name of a plant (*vikāṇikato*, Ab. 559).

**SADUMAM**, A house [सदन]. Ab. 207.

**SAGABBHO**, A uterine brother [सगर्भ]. Ab. 249. *Sagabbhā* (f.), a pregnant woman (Mah. 203). At Mah. 244 *sagabbham sukhitam akā* means, "cured her together with her unborn child," viz. enabled her to bring forth the child alive (she is said up to that time to have been delivered of none but still-born children).

**SĀGALĀ** (f.), and **SĀGALAM**, Name of a city, the capital of King Milinda [शाकल]. Ab. 200; B. Int. 620. The first introductory stanza of Milinda Pañha is, *Milindo nāma so rājā Sāgalāyaṃ puruttame abhigacchi Nāgasenaṃ Gaṇḍa'va yatha sāgarasā* (Trenckner).

**SAGANDHAKO** (adj.), Fragrant [सगन्ध + क]. Dh. 10.

**SAGANO** (adj.), Having a retinue; attended by an army [ससैन]. Mah. 7, 203.

**SAGĀRAVO** (adj.), Respectful [स + गौरव]. With loc. *Dhamme sagāravo*, full of reverence for the Law (Mah. 213).

**SĀGARO**, An ocean [सागर]. Ab. 659; Mah. 242; Kh. 11. Subh. tells me that the oceans between the rocky circles (see Man. B. 12) are called *sāntasāgara*. He adds that the oceans alluded to in Ab. 659 are *khīrasāgara*, *nīlasāgara*, *pītasāgara*, etc.

**SAGĀTHAKO** (adj.), Containing gāthās [स + गाथा + क].

**SAGGO**, Abandonment; natural state, nature; making, creating; chapter, section [सर्ग]. Ab. 911.

**SAGGO**, Heaven, paradise [सर्ग], Ab. 911; Dh. 23. *Sagga* is generally used to designate the *kāma-vacaradevaloka* (e.g. the *Tāvātimsa* heaven, Dh. 94). But it may also mean the whole deva world (the twenty-six heavens) as opposed to the *apāyas* (Dh. 75, 434). *Saggesu*, in the heavens (Kh. 7). *Saggāya gacchati*, goes to heaven (Dh. 32). *Saggamokkhā* (pl.), heaven and Nirvāṇa (Pât. 92). *Saggamaggo esa*, 'tis the way to heaven (of righteous judgment, Ten J. 1). *Sagga-vāsi*, a deva (Ab. 11). *Saggapadam*, heaven, lit. the heavenly lot or place (Ten J. 91, 107, see *Pūreti*: Subh. says it means *svargasthāna*, and adds that he believes *saggapatha* to be a wrong reading, an opinion in which I concur).

**SAGGUNO**, Good quality [सगुण]. Att. 199.

**SAGOTTO**, A kinsman [सगोत्र]. Ab. 243.

**SAHA** (adv.), With, together with [सह]. Ab. 1136. With instr. *Tumhehi saha gacchāmi*, I'll go with you (Mah. 177). *Saha gabbhena jīvita-kkheyaṃ pāpupissāmi*, I shall perish together with my unborn child (Dh. 155). *Sabbe 'o' aṭṭhādasā honti bhinnavādena te saha*, these, together with the heresies, are in all eighteen in number (Alw. I. 65). *Bhātārā saha*, in conjunction with his brother (Mah. 256). *Saha uddhaṭṭavelāya*, at the moment of utterance (B. Lot. 432). *Saha* like *sa* is much used to form compound adjectives, the foll. are examples. *Sahasevako*, accompanied by his servants (Mah. 227). *Sahorodho sahmacco*, accompanied by his harem and ministers (*orodha*, *amacca*, Mah. 35, 229; Att. 197, 212). *Sahasāṅgho*, accompanied by his priests (Mah. 6). *Sahacetiya*, having a chaitya (Mah. 201). *Sahakriyo*, possessing action, animate (Ab. 406). *Sahanukkamo*, together with what accompanies it (*anukkama*, Dh. 71). *Sahaseyyā*, lying with, sleeping with (Pât. 12).

**SAHABHĀVO**, Endurance [सह + भाव]. Att. 199.

**SĀHACARIYAM**, Association [साहचर्य]. Context (Alw. I. vii).

**SAHADHAMMIKO** (adj.), Practising the same religious duties [सहधर्मिन् + क]. Ab. 436 (there are five classes, *bhikkhu*, *bhikkhunī*, *sāmaṇero*, *sāmaṇerī*, *sikkhamāno*). *Sahadhammika*, *tittihī*, co-religionists and unbelievers (Pât. 89). *Saha-*

*dhammikaṃ* is a term designating the ordinances of Buddha binding on all the priests (E. Mon. 143). *Sahadhammikaṃ nāma yaṃ Bhagavatā paññattaṃ sikkhāpadaṃ etaṃ sahadhammikaṃ nāma* (Pāt. 74, 92). *Sahadhammikaṃ vuccamāno* appears to mean "being spoken to by the priests about the observance of the laws of the priesthood" (Pāt. 5, 17).

**SAHADHENUKO** (*adj.*), Accompanied by a cow [सह + घेनु + क]. Mah. 128.

**SAHAGĀMĪ** (*adj.*), Accompanying [सहगामिन]. With instr. *Attand sahaḡāmīno bhikkhū* (Dh. 81).

**SAHAGATO** (*adj.*), Accompanying or associated with, joined to [सहगत]. Ab. 833. With instr. *Sahagato uparājena*, who had gone with the subking (Mah. 130). Used in metaphysics as the last part of a compound in the sense of "connected with, based upon, imbued with, characterized by." *Mettasahagutāṃ ceto*, thoughts based on good-will, friendly thoughts. *Domānassasahagutāṃ cittāṃ*, thoughts accompanied with grief (Dh. 89, 99). See *Paṭṭhānam*.

**SAHAJĀTĪ**, Name of a town in India (Vij.). Mah. 16, 17.

**SAHAJĀTO** (*adj.*), Born at the same time [सहजात].

**SAHAJĪVĪ** (*adj.*), Living with [सह + जीविन]. Pāt. 107.

**SAHAJO**, A uterine brother [सहज]. Ab. 249.

**SAHAKĀRO**, A sort of fragrant Mango tree [सहकार]. Ab. 557.

**SAHAM**, Power [सह, सहस्]. Ab. 398.

**SĀHAM**, see *So*.

**SAHAMPATĪ** (*m.*), This is an epithet of Mahābrahma, who is often called *Sahampatibrahmā* or *Sahampatimahābrahmā* (B. Int. 596; Man. B. 43, 56; Dh. 119). The etymology is exceedingly doubtful. The North Buddhist form is *Sahāmpati*, which Burnouf renders "seigneur des êtres patients." Eitel says, "lord of the *Sahaloka*, which means the inhabitable part of every universe, embracing all who are liable to transmigration." I have never as yet met with *sahaloka* or *sahalokadhātu* in Pali.

**AHANAM**, Endurance [सहन]. Dh. 170.

**AHANO** (*adj.*), Enduring [सहन]. Ab. 732.

**AHASĀ** (*adv.*), Hastily, arbitrarily [सहसा]. Ab. 1148. *Attham sahasā nayati*, to decide a case arbi-

trarily, to wrest judgment (*mustoddēna* Dh. 46). *Sahasā pitā te mato ti vutte*, if they said suddenly "Your father's dead" (Das. 4). *Sahasā gato*, going in great haste (Mah. 61). *Sahasākkammaṃ*, an arbitrary act. *Sahasākkāro*, violence.

**SĀHASAM**, Violence; punishment, fine [साहस].

Ab. 349, 1130. *Sāhasāni anekāni*, may acts of oppression (Mah. 46). *Asāhasena, dhammena, samena*, not arbitrarily, but righteously and justly (Dh. 46). *Atisāhaso* (*adj.*), violent (Mah. 126).

**SĀHASIKO** (*adj.*), Violent, cruel, ferocious [साहसिक]. Ten J. 43; Dh. 86. *Sāhasiko so*, this tyrant (Mah. 261).

**SAHASSADHĀ** (*adv.*), In a thousand ways [सहस्रधा]. Das. 43.

**SAHASSAM** (*num.*), A thousand [सहस्र]. Ab. 474.

In the sing. with a pl. noun: *Sahassam mānuse jine*, should conquer a thousand men (Dh. 19, and *sahassam gāthā*); *Saṭṭhi sahasāni brāhmaṇe bhojeto*, maintaining sixty thousand brahmins (Mah. 23). In the sing. with noun in gen. pl. *Acchārānaṃ sahasaṃ*, a thousand nymphs (Mah. 162, comp. Dh. 290). As first part of a compound, the whole word being in the plural: *Sahassajātilā*, a thousand jaṭilas (Mah. 2). As last part of a compound, the whole in the neuter sing.: *Acchārāsahassam* (Dh. 94). *Anekāni haṭṭhisahasāni*, many thousand elephants (Dh. 156). *Dasa manussasahasāni*, ten hundred thousand men (Dh. 286). *Sahassam sahasena*, a thousand multiplied by a thousand, a million (Dh. 19). *Asiṭṭhaṭṭhisahasaparivāro* (*adj.*), accompanied by eighty thousand elephants (Ten J. 89). *Sahassagabbhasampanno*, furnished with a thousand chambers (Mah. 162). In Mahāparinibbāna Sutta the gen. *sahassassa* is used in the sense of "in companies of a thousand" (*sambahulā devatāyo sahasass'eva*). *Sahassaraṃsi* (*m.*), the sun (Ab. 63). *Sahassakkho*, and *sahassanetto*, Indra (Ab. 18). *Sahassam datvā*, giving him a thousand pieces of money (Alw. I. 97, probably kaḥāpapas). At Dh. 20 *sahasena yajati* seems to mean to make sacrifices to the amount of a thousand kaḥāpapas (comment says *sahassapariccedgena*).

**SAHASSĪ**, This curious form possibly originated in *सहस्रिन्*, but it is used very irregularly, sometimes as a masculine and sometimes as a feminine, and it is difficult very often to know how to consider it. It is used only in connection with cakka-

vālas. A thousand cakkavālas are called *sahasī-lokadhātu*, a million are *dvisahassī-*, a billion are *tisahassī-*, or *māhsahasī-*. These must be compound words, for at Dh. 94 we have *dasasahasacakkavāle* (loc.), "in ten thousand worlds." The following are further instances: *Sakaladasasahasīlokadhātu*, the whole of ten thousand cakkavālas (Jāt. 51). *Dasasahasīlokadhātu* (Jāt. 17, 32, the *i* being shortened in accordance with frequent practice in samāsas). *Dasasahasīlokadhātu* (Jāt. 26). *Vasudhā dasasahasī pakampatha*, the earth shook in ten thousand worlds (Jāt. 25, comp. *puthavi dasasahasī*, Jāt. 26). Sometimes *vasudhā* is omitted, and *dasasahasī* is treated as if it were a fem. noun; *Dasasahasī pakampati*, ten thousand worlds quake (Jāt. 18); *Viroca dasasahasīyam*, shine in ten thousand worlds (Jāt. 27). Judging from these examples we should say that *sahasī* was a fem. adjective. But in the example above given from Dh. 94 it cannot possibly be fem., and at Jāt. 17 it is used as a pl. masc., *Katañjalī namassanti dasasahasī sadevakā*, "with uplifted hands the inhabitants of ten thousand worlds, including the devas, worship;" while at Jāt. 19 we have *dasasahasīnam*, "of the inhabitants of ten thousand worlds." At Jāt. 18, *Niraye dasasahasī aggi nibbīyi*, the fire of ten thousand hells died out, it appears to be an adj. masc., unless we read *dasasahasī-aggi*, as a compound. At Jāt. 17, instead of *sahasīlokadhātu* we have *sahasīko loko*, "the universe of a thousand worlds." In two instances I find *sahassa* instead of *sahasī* in connection with cakkavālas; the first is *dasasahasacakkavāludevatā*, the angels of ten thousand worlds (Dh. 118), and the second is *dasasu cakkavālasahasseru*, in ten thousand worlds (Jāt. 51).

**SĀHASSIKO** (*adj.*), Belonging to a thousand, costing a thousand [सहस्र + इक].

**SAHATI**, To bear, endure, resist, overcome [सह]. Pr. *sahate* (Alw. I. 107). *Yam tapā sāhati*, he whom lust overcomes (Dh. 60). At Dh. v. 31 *saham* should be *ḍaham*. *Khuppiḍsam sahanto*, enduring or suffering hunger and thirst (Ten J. 116). *Avasesā nam asahamānā*, the rest unable to put up with him (Ten J. 89). Opt. *saheyya* (Att. 193). Inf. *sahitum* (Dh. 170).

**SAHATTHO**, One's own hand [सहस्र]. Instr. *Sahatthen' eva khīram gahetvā*, taking the milk with her own hand (Jāt. 68). Abl. *sahatthā*, from

or with one's own hand (Dh. 300; Mah. 26; Pāt. 10, 80).

**SAHAVYATĀ** (*f.*), Companionship [सह + व्या + ता, comp. *dāsavya, pātavyatā*]. *Upagacchi deva-rājasahavyatām*, went to companionship with Sakka, i.e. was re-born in the Tāvātimsa heaven (Mah. 250). *Kusalam kammaṃ karitvā tidaśanam sahavayatām patto*, having done good works he obtained association with the devas, i.e. was born in the devaloka (Dh. 96, 97). *Brahmapārisajjānam devānam sahavayatām uppajanti*, are re-born to companionship of the Brahmapārisajja angels (Gog. Ev. 18).

**SAHĀYAKO**, A companion, ally, friend [सहायक]. Dh. 119, 153; F. Jāt. 17; Mah. 74. Fem. *sahāyikā* (Ten J. 40).

**SAHĀYATĀ**, and **SAHĀYATTAM**, Companionship [सहायता, and सहाय + स्व]. With loc. *Natthi bhīle sahayatā*, there can be no companionship with a fool (Dh. 12, 59). *Cetiyakammaṃ sahayattam nikāmayam*, wishing to be associated in the work of the Dagōba (Mah. 176).

**SAHĀYO**, A companion, ally, friend [सहाय]. Ab. 346, 380. *Corā vā corasahāyā vā*, robbers or the confederates of robbers. *Dukkhasahāyo*, companion in misfortune (Mah. 256). Mah. 2; Dh. 58; Alw. I. 74.

**SAHETUKO** (*adj.*), Having a cause [सहेतुक]. Cl. Gr. 82.

**SAHIRIKO** (*adj.*), Modest [स + द्वीका]. Dh. 398.

**SAHITĀ** (*m.*), One who endures [सहित].

**SAHITO** (*adj.*), Endowed with, accompanied by; united [सहित]. *Sāpipākāsahitam sayanam*, a couch fitted with a curtain inclosure (Mah. 49). *Gatisatisahito*, endowed with prudence and intelligence (Alw. I. 112, comp. Mah. 161). With instr. *Āyuttena sahito*, provided with an agent (Dh. 390). *Sabbe sahita*, all with one accord (Mah. 63). *Āññamaññam paṭiccasahitā dhammā*, conditions causally connected among each other (B. Lot. 532). *Samaggasātti sahitaṃ cittaṃ ca sarīrena ca aviyuttasātti attho*, samagga means united, not separated mentally or physically (Pāt. 73). *Bhinnānam vā sandhātā sahitaṃ vā anuppadātā*, setting at one those who are at variance or confirming those who are friendly (Br. J. 8, see *Anuppadātā*). In Br. J. 8. a quarrelsome person is represented as saying to another *sahitaṃ me asahitaṃ te pure vacanīyam paccehā vacce*, etc.:

this is taken by the comment in the sense of "I have wise speech, you have foolish speech:" the gloss is as follows, *mayham vacanam sahitaṃ si-  
liṭṭhaṃ atthayuttam kārappayuttam*, "my speech is *sahita*, that is connected, sensible, appropriate to the matter in hand." Whether this last passage throws light on the use of *sahita* at Dh. vv. 19, 20, is a difficult question; but on the whole I am inclined to think that Max Müller is right in taking it as equivalent to *संहिता* "text" of the Buddhist Scriptures (the use of *appa* in v. 20 is strongly in favour of this), as Buddhaghosa does. Still we know that the commentators sometimes put a very strained interpretation upon difficult passages, and it is possible that after all *sahita* may here mean, as in Br. J. S., "to the point, sensible." See *samhita* under *Sandakati*.

SAHO (*adj.*), Enduring [सह]. *Mama bhārasaḥ*, bearing my burdens (Dh. 387).

SAHODAKO (*adj.*), Containing water [सह + उ-  
दक]. Mah. 15.

SĀHU (*adj.*), Good. Softened form of *saddhu* (Sen. K. 200).

SAJALO (*adj.*), Watery [सजल]. Att. 70.

SAJANO, A kinsman [सजन]. Ab. 243.

SAJATI, To cling [सज्ज]. Pass. *sajjāti*, to cling, be attached. P.pr. *sajjamāno* (Dh. 40). P.p.p. *satto*, attached, devoted to (Ab. 816). With loc. *Satto caṇḍaliyā*, enamoured of a caṇḍāla woman (Mah. 200). *Saññojanasāṅgasatto*, bound in the fetters of the Saññojanas (Dh. 61).

SAJĀTI, and SAJĀTIKO, and SAJĀTIYO (*adj.*), Of the same class or species, or caste [सजाति, and सजाति + क, and सजातीय]. Ab. 504, 632.

SĀJIVAM, Rule of life, precept governing the monastic life of the Buddhist priests [स + जा-  
वीव]. Pāt. 5, 65 (*sājivam nama yaṃ Bhagavatā  
pañnattam sikkhāpadam etam sājivam nama*).

SAJIVO (*adj.*), Alive; living with [सजीव]. Mah. 68. *Sajivo*, a king's minister, one who lives with him (Ab. 340).

SAJJANAM, Decking, equipping [सज्जन]. Ab. 956.

SAJJANO (*adj.*), Well-born, respectable, good, virtuous [सज्जन]. Ab. 333, 956.

SAJJATI, see *Sajati*.

SAJJETI (*caus.*), To prepare, equip, deck [caus. सज्ज]. *Adhisakkāraṃ s.*, to prepare hospitality (Dh. 135). *Yuddham s.*, to make ready for battle

(Dh. 352). *Pāve s.*, to prepare cakes (Dh. 139). *Nagaraṃ s.*, to decorate a city (Mah. 240). Also *sajjāpeti* (Dh. 243, 388). P.p.p. *sajjito* (Ab. 366, of a caparisoned elephant); Dh. 263; F. Jāt. 52; Mah. 104, 162.

SAJJHAM, and SAJJHU (*n.*), Silver. Ab. 489. *Hemasajjhughaṭṭa*, vessels of gold and silver (Mah. 115). *Sajjhunā khacito*, inlaid with silver (Mah. 163). *Sajjhumayo* (*adj.*), made of silver (Ditto). Mah. 167.

SAJJHĀYATI, To repeat, rehearse, read aloud [साज्जाय]. Mah. 254. *Dvattinsākāraṃ sajjhāyanti*, repeat the dvattinsākāra (Dh. 165, a Buddhist formula enumerating the thirty-two constituents of the human body). Caus. *sajjhāyāpeti*. SAJJHĀYO, Repetition, rehearsal [साज्जाय]. Dh. 43. See *Gaṇasajjhāyo*.

SAJJHU, see *Sajjham*.

SAJJO (*adj.*), Diligent [from सज्ज, comp. the meanings of सज्ज]. Ab. 516.

SAJJO, The Sal tree, *Shorea Robusta* [सर्ज]. Ab. 562.

SAJJO (*adj.*), Prepared, ready, equipped, decorated [सज्ज]. Ab. 378. *Gamanasajjo*, prepared to march (Par. S. A.). *Yuddhasajjo*, equipped or armed for battle (Mah. 64).

SAJJU, and SAJJUKAM (*adv.*), Instantly, immediately, quickly, suddenly [सज्जस् and *sajju + क*]. Ab. 1149; Pāt. 28. *Sajjukkhram*, new milk (Dh. 13). *Sajjukam* (Mah. 47, 83, 98).

SAJJULASO, Resin [सर्जरस]. Ab. 304.

SAKABALO (*adj.*), Containing a mouthful, full (of the mouth) [स + कवच]. Pāt. 22.

SĀKACCHĀ (*f.*), Conversation. Ab. 120. *Dhammasākkacchā*, religious conversation (Kh. 5). *Sā-kacchaṃ karoti*, to converse (Dh. 121). This form is perhaps *संक्वा* with the term. *य* and *ṛiddhi*, representing a form *sāṅkathyā* (comp. *sārambha*). But it may possibly represent *स + कवा + य*. At Pāt. xv. there is a curious verb *sākakchati*, which I think must be formed back from *sākakchā* (*aññamaññaṃ dhammaṃ sākakchissanti*, shall talk with each other about religion).

SAKADĀGĀMI (*adj.*), Returning once [सकदाना-  
मिन्]. This is the technical name given to those who are walking in the second Path (see *Maggo*, and *Phalaṃ*). There is the Path (*sakadāgāmi-maggo*) and the Fruition (*sakadāgāmi-phalaṃ*).



Those who have attained the path are called *sakaddágáminaggañño*, and those who have attained the fruition are called *sakaddágámiphalañño*. Hardy says, "The path sakradágámi is so called because he who enters it will receive one more birth. He may enter this path in the world of men, and afterwards be born in a deva-loka; or he may enter it in a deva-loka, and afterwards be born in the world of men" (E. Mon. 290). Alabaster says, "There will be only one birth among men or angels before reaching Nirwana" (Wheel of the Law, 171). The fact is that a man who has attained Sakadágámiship is re-born *twice*, once in the deva world and once in the world of men. His name implies that he *returns* to the world, and consequently he must in the interval have been in another world. This is I think proved by a passage in Par. S., in which Buddha says of a devout disciple who had recently died, *Sudatto Ānanda upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāgadosamohānaṃ tanuttā sakaddágámi sakid eva imaṃ lokaṃ dgantvā dukkhaṃ antaṃ karissati*, "O Ānanda, the upāsaka Sudatta by the destruction of the three Saṃyojanas, by the attenuation of lust, hatred, and ignorance, having become a Sakadágámin, returning once only to this world will make an end of suffering." The Sakadágámin has entirely got rid of the three Saṃyojanas (*sakkāyadiṭṭhi*, *vicikicchā*, and *śīlabataparādamā*), and greatly diminished or reduced to a minimum the passions of *rāga*, *dosa*, and *moha*. With regard to the expression *tanuttā* of the text (see also p. 269, a, of this Dict.) the comment on Par. S. says, *sakaddágāmiṃ hi putthujjanānaṃ viya abhiññaṃ rāgādāyo na uppajjanti, kaddāci karahaci uppajjanti, uppajjamānā ca putthujjanānaṃ viya bahalabahalā na uppajjanti, macchikapattānaṃ viya tanutanukā uppajjanti*, "for the lusts and other passions of the sakadágámin do not arise repeatedly like those of unconverted men, they arise only now and then, and when they arise they do not arise gross and thick as with unconverted men, but they arise exceedingly attenuated like fishes' scales" (!). A little further it speaks of the seven births of the Sotāpanna, the two births of the Sakadágámin, and of the single birth of the Anágámin. Burnouf takes the right view, for he says the S. is "a being who has yet to traverse sixty thousand kalpas, to be re-born

once among the devas and once among men" (Int. 293). The sakadágámin may be *kāmaḥavāddhi-gataphalo*, or *rūpabhavāddhigataphalo*, or *arūpabhavāddhigataphalo*, according (I suppose) as he is re-born in a kāmadevaloka, a rūpadevaloka, or an arūpadevaloka.

SAKALO (*adj.*), All [सकल]. Ab. 702, 1026. *Sa-kalasaṃvaccharaṃ*, a whole year (F. Jāt. 10).

SAKALO, and -LAM, A portion; a potsherd [सकल]. Ab. 53, 946.

SĀKALYAM, Totality [साकल्य]. Ab. 1193.

SAKARĀṆĪO (*adj.*), Having duties to perform [स + करणीय]. Epithet of a Sekha, who still has much to do before attaining complete sanctification (B. Lot. 297).

SĀKĀRO (*adj.*), With its characteristics [साकार].

SAKĀSO (*adj.*), Near [सकाश]. Ab. 708.

SAKAṬAM, A cart, waggon; a measure of capacity, a cart-load [सकट]. Ab. 373, 484. *Sakaṭa-maggo*, a cart road, high road (Ab. 191). Mah. 143, 167; Ten J. 112.

SĀKAṬĀNO, and -ĀYANO, A proper name = शाकटायन (Sen. K. 387).

SĀKAṬIKO (*adj.*), Belonging to a cart [शाकटिक]. Sen. K. 380.

SAKATTĀ (*m.*), One's own self [स्व + आत्मन]. Mah. 13.

SAKATHO, One's own object or advantage [स्व + चर्च]. Att. 199.

SĀKETAM, Name of the city Ayodhyā [सकेत]. Ab. 201.

SAKHĀ (*m.*), Companion, friend [सखि]. Ab. 346. The declension, which is very irregular, will be found at Sen. K. 287 (loc. *sakhe*, instr. pl. *sakhehi*, *sakhārehi*). Acc. pl. *sakhi* (Att. 203).

SĀKHĀ (*f.*), A branch [शाखा]. Ab. 542; F. Jāt. 7, 12; Mah. 108. *Sākhānagaram*, a suburb (Ab. 199). *Sākhānigo*, a monkey (Ab. 614; Dh. 329). A Cākhā of the Veda (Alw. I. cxiv). A neuter form *sākhāsmiṃ* (loc.) occurs at Dh. 329, and at Mah. 5 we have *pattasodhanasākhāni*, which Turnour renders, "leaves to cleanse their sacred dishes with."

SĀKHALYAM, see *Sakhilo*.

SAKHĪ (*f.*), A female friend [सखी]. Ab. 238; Ten J. 37.

SĀKHĪ (*m.*), A tree [शाखिन]. Ab. 540.

SAKHILO (*adj.*), Friendly [सखि + ल]. Dh. 186. I have met with a derivative *sākhalyam*, friend-

ship, which I think is authentic, the *a* points to the base with that vowel.

**SAKIM** (*adv.*), Once; at once, simultaneously [स-इत्]. *Sakim vijdtā*, a woman who has borne one child (Dh. 233). *Sakim vijdtavaṇṇo*, appearance of a woman who has borne one child (Dh. 315). *Sakim vadanto*, speaking to him once (Dh. 272). At the same time, simultaneously (Mah. 108). *Sakim yeva*, at the very same time (Mah. 34). *Tesaṃ sakim uppannaṃ veraṇṇaṃ na sammati*, their wrath when once roused does not pass away (Dh. 100). *Sakid eva*, at one and the same time (Att. 193), once only (see *Sakaddāgāmi*).

**SAKINĀCANO** (*adj.*), Having something, wealthy [स + क्तिञ्]. Dh. 71 (here it may also mean not freed from the Kīṭṭhanas).

**SAKIYO** (*adj.*), Own [स्वकीय]. This is the correct spelling (comp. *parakiya*, *dutiya*, *gahita*, etc.), *sakiya* at Att. 216 is merely a return to the Sanskrit. At F. Jāt. 18 we have *vācāya sakiyā* 'vādhi, where *sakiyā* is a shortened instr. fem. from *sakiya*, and not as at first sight would appear an instr. from an anomalous fem. *sakī* from *sako*.

**SĀKIYO, SAKYO, and SAKKO**, Name of the princely family to which Gautama Buddha belonged [स्राव्य]. Ab. 1001. The Čákyas formed a great clan or people, engaged in agriculture, among whom probably only a very few families were princely (Dh. 351). Their territory seems to have been of some extent. At Ab. 184 *Sakkā* "the Čákyas" is given as the name of a people. At Dh. 351 we are told that on one occasion Buddha was living among the Čákyas (*Sakkesu viharanto*). In Sutta Nipāta also I find *Ekaṃ samayaṃ Bhagavā Sakyesu viharati. Sakyānaṃ Uḷumpaṃ nāma nigamaṃ*, a town of the Čákyas named Uḷumpa (Dh. 222). *Sākiyo* or *Sakko*, a Čákya prince (Ab. 336, 1001; Mah. 9, 55). *Sakya-rājāno*, Čákya princes (Dh. 217). *Sakya-rājakulaṃ*, Čákya royal family (Dh. 117). *Sakya-rājadhītā*, or *Sākiyadhīrikā*, a Čákya princess (Dh. 216). *Mahānāma Sakko*, the Čákya prince *Mahānāma* (Dh. 218). *Suppabuddhasakko*, the Čákya prince Suppabuddha (Dh. 296). *Sākiyā nāma mānaniissitā*, the Čákya princes are haughty (Dh. 142). Gautama Buddha is sometimes called *Sakyaputta*, son of the house of Čákya, or Čákya prince (Att. 135 fr. *Dīpavansa*, see *Sakyaputtiyo*). *Rājā Sākiyānaṃ*, the king of the Čákyas (Dh.

223). *Sākiyavaṃso*, the royal line of Čákya (Dh. 224). *Sakyamuni*, the Čákya sage or philosopher, is given as an epithet of Gautama at Ab. 5, I have elsewhere met with it only at Kh. 7. I here enter my protest against the continental custom of speaking of Gautama Buddha as "Čákya-muni," which is a mere epithet. It is as though we spoke of Jesus Christ as "The Lion of the Tribe of Judah" (Rev. v.), or the "Prophet of Nazareth" (Matt. xxi.). Gautama is the name by which he was universally known and addressed (at Kh. 8 we have even *Gotamasāsanam*, "the commandment of Gautama"), and I see no reason to depart in this matter from the practice of antiquity.<sup>1</sup> I may here add that his proper designation in his antecedent births is Gautama Bodhisattva (*Gotama-bodhisatto*). Another epithet of Gautama Buddha is *Sakyasāho* "the Lion of the Čákya tribe" (Ab. 5). In one instance only I find him addressed (by a believer) as *Sakka*, "O Čákya" (Vaṅgisa S.).

**SAKKĀ**, See *Sakko* (2).

**SAKKACCAM** (*adv.*), Respectfully, attentively, carefully, zealously, thoroughly [सत्कुल with *m* added, as in *kuddācanam*, *kuvaṃ*, *cirassam*]. Dh. 98, 230. *Sakkaccaṃ naṃ namasseyya*, let him assiduously pay reverence thereto (Dh. 70). *Daṭṭā sā tāni sakkaccaṃ yāvajjivāṃ*, she having provided them unfailingly during the whole course of her life (Mah. 162). *S. suḍḍhi*, to listen attentively (Kh. 6; comp. *Das* 41). *S. anumodati*, to return grateful thanks (Kh. 11). *Sodhāpetvāna s.*, having cleared the road thoroughly (Mah. 111). *Sakkaccaṃ dādhukam*, thoroughly well (Mah. 198).

**SAKKĀRO**, Hospitable reception, hospitality, honour, festival [सत्कार]. Dh. 14, 232; Mah. 156, 231. *Katvā vividhasakkāraṃ*, having showed them every hospitality (Mah. 157). *Tumhākaṃ mahāsakkāraṃ karissāmi*, I will pay you great honour (Dh. 78, said to a *devatā*). *Ambassa sakkāro mahā ahoṣi*, much care was devoted to the mango tree (F. Jāt. 6). *Sakkāraṃ antimaṃ akā*, paid the last honour to the dead (Mah. 125). *Kāretvā dhātusakkāraṃ*, having held a relic-fête (Mah. 38).

**SAKKAROTI**, To receive hospitably, to honour,

<sup>1</sup> I suppose it is to Burnouf that we owe this fashionable use of the word Čákya-muni (see Int. 70). I myself at one time followed the custom, as the early pages of this Dictionary will show.

revere [सत्कु]. *Pituvacanam sakkaronto*, reverencing my father's command (Sig. S.). Ger. *sakkatvā* (Mah. 245), *sakkaritvā* (Mah. 196). Inf. *sakkātuṃ*. P.f.p. *sakkātabbo*. P.p.p. *sakkato*. Caus. *sakkāreti* (Sen. K. 527).

**SAKKATAÑÑU** (*adj.*), Acquainted with the Sanskrit language [संस्कृत + ज्ञ]. Bál. i.

**SAKKATI**, To go (Clough's Pali Verbs, 1). See *Osakkati*, *Paccosakkati*, *Nissakkanam*, *Parisakkati*. Weber is doubtless right in referring it to खज्.

**SAKKATI**, see *Sakkoti*.

**SAKKATO** (*p.p.p. sakkaroti*), Entertained, honoured [सत्कुत]. *Pañca māse vasitvāna te 'maccā 'tīva sakkatā*, these ministers having resided five months most hospitably entertained (Mah. 70).

**SAKKATO**, and **SAKKATO** (*adj.*), Sanskrit [संस्कृत]. *Sakkatabhāsā*, the Sanskrit language (Bál. i). *Sakkatagandhesu*, in Sanskrit books (Sen. K. 202).

**SAKKATTAM**, Çakraship [चक्र + स्व]. *Sakkattam pāpuṇṇā*, to obtain Çakraship, by which is meant being re-born after death as Sakka the king of the devas (F. Jāt. 2, see *Sakko*). It is of course the reward of very high merit (Dh. 186, 187). *Sakkattam pattheti*, to pray for re-birth as Çakra (Dh. 134).

**SAKKĀYO**, Own body or person [स्व + काय]. Kh. 9; Dh. 296. *Sakkāyadiṭṭhi*, "the heresy of individuality," is one of the three saṃyojanas, release from which is obtained by entrance into the first Path (*sotāpatti*). Yātr. states that *sakkāyadiṭṭhi* is identical with *attavādo* (which see), and quotes, *visativatthukā sakkāyadiṭṭhi attavādupādānam*. Hardy says, "he also rejects the error called *sakkāya-dṛishti*, which teaches, I am, this is mine" (E. Mon. 289). Subh. in answer to my question as to the etymology says it means "svakiya çarīra," and I have no doubt that he is right. We should naturally expect *sakāya*, but the *k* is doubled to compensate for the loss of the *v* (comp. *paṭikkūla*; and *abhikkanta* = अभिक्कन्त, where the *k* is doubled to compensate for the shortening of the vowel). The North Buddhists, puzzled by the double *k*, have (as in numerous other instances, see *Paṭisambhiddā*) ascribed a wrong etymology to this word, and turned it in Sanskrit into *satkāyadrishṭi*, as if the first part of the com-

pound were सत् instead of स्व. Burnouf adopts this etymology (Int. 263), rendering *sakkāya* by "existing body," or "aggregate of what exists," and *satkāyadrishṭi* by "the view that the body is what exists." From the passage which he goes on to quote from Abhidharma Kośa Vyākhyā it is clear that the author of that work had a correct understanding of the meaning of the term, and was only at fault as to its etymology; the original of the passage will be found at Alw. N. 72, in an extract from Saṃyutta Nikāya. Here it is shown that *Sakkāyadiṭṭhi* may be held in twenty different ways (see above *visativatthukā*). A man may look on Form, the first khandha, as Self (*rūpaṃ attato samanupassati*), or he may look on Self as possessing Form (*rūpavantaṃ attānaṃ*), or he may look on Self as residing in Form (*attani rūpaṃ*), or Form as residing in Self (*rūpasmiṃ attānaṃ*). If for Rūpa we substitute in turn each of the four remaining khandhas we obtain the twenty modes of heretical view as regards the Attā or Self.—According to Saṅgīti S. there are three Antas or goals of doctrine, *sakkāyo anto*, *sakkāyasamudayo anto*, *sakkāyanirodho anto*, the body or Self, the origination of the Self, and the annihilation of the Self.

**SAKKHARĀ** (*f.*), A potsherd; gravel; clayed or brown sugar, jagghery, sugar [शर्करा]. Ab. 462, 925. *Sakkharodakam* or *sakkharapānam*, eau sucrée (F. Jāt. 8; Mah. 177). Dh. 416; B. Lot. 576; Mah. 197.

**SAKKHARAPPABHEDO** (*adj.*), Together with the distinction of letters [स + चर + प्रभेद]. This compound is used as an epithet of the three Vedas, and points to some sort of supplementary treatises upon them called *akkharappabheda*. D'Alwis renders it "distinction of letters," and identifies it with the brahminical *çikshā* (Alw. I. lxx). Burnouf says "the differences which distinguish the letters from each other" (Int. 207). *Sakkh-* is the correct reading.

**SAKKHI**, **SAKKHISSATI**, See *Sakkoti*.

**SAKKHĪ** (*m.*), A witness [साक्षिन्]. Dh. 100. *Sakkhipuṭṭho*, interrogated as a witness. *Sakkhi-bhūto*, having been witness of or to (Att. 219). *Me sakkhi bhava*, be my witness (Att. 216). So often written *sakkhi* that I feel doubtful whether this is not the right reading, or at least an alternative one, comp. *katthi*.

SAKKO, Çakra or Indra [सक्र]. Ab. 1001. When Gautama Buddha deposed Indra from his godship, he made him a powerful archangel ruling over the five lowest kāmadevalokas and having his abode in the Tāvātimsa heavens (see *Māro*). He is widely different from the Hindu Indra, though retaining many of his attributes. He is inferior in majesty and power to the two other archangels Mahābrahma and Māra. Like Mahābrahma, he is represented as exercising a beneficial influence over the affairs of men. When a good man is struggling with adversity, the fact is made known to Sakka by the throne on which he sits becoming warm (*uphāḍakāraṃ dasseti*, Ras. 15; F. Jāt. 54; Dh. 87; Man. B. 50). It is then his wont to take some earthly disguise and descend to the relief of the sufferer. When king Dhammasodhaka, seeking in vain to obtain a knowledge of the Truth, had given up his throne and resigned himself to the life of an ascetic, we are told that the moment he entered the forest, by the power of his merit the throne of Sakka became hot. *Atha devarājā cintesi akāmaṃ me paṇḍukambalasiddhānaṃ uphāṃ ahoṣi, kiṃ nu kho kāraṇaṃ? ti lokam oloketvā Sakko devarājā Dhammasodhakaṃ mahārājānaṃ sakolajambudipaṃ vicinivā saddhammajjheyyakam alabhittvā pavitṭhabhāvaṃ addasa*, "Then the archangel thought, Without my wish my marble throne has become hot, what can be the cause? and gazing over the world the archangel Sakka beheld the great king Dhammasodhaka, who had entered the forest, having sought throughout the whole land of Jambudīpa a teacher of the Truth, and having found none." Sakka then assumes the shape of a rakkhassa, meets him in the forest and puts his faith to the severest trials. At the last moment he resumes the radiant form proper to him, reveals to the astonished monarch the Truth he was in search of, and restores him to his kingdom (Ras. 18, and foll.). In the Sasajāta, Sakka in the disguise of a brahmin tries the faith of the Bodhisatta, and rewards him for his heroic endurance by imprinting the figure of the hare upon the moon as a lasting memorial of his good deed (F. Jāt. 54). In the Dadhivāhana Jātaka he is represented as bestowing upon three pious hermits the means of supplying their wants without trouble to themselves (Jāt. 2). Shortly after Gautama's attainment of Buddhahood, Sakka went

down to meet him in the disguise of a young brahmin and sung his praises (Dh. 120).

What I have said of the personality of Mahābrahma holds good also of Sakka: there is a Sakka in every cakkavāla, and the office of Sakka, which is in fact the sovereignty of the Tāvātimsa angels, and is called *Sakkattam* (q.v.), is only held for a limited period by the same individual. The Çakra of the Dadhivāhana Jātaka was a pious hermit of Himavanta (F. Jāt. 2). The Çakra of Gautama's time had been a young brahmin named Magha, who was re-born as Çakra as a reward for his zeal in doing good (Dh. 6). And according to Hardy, Gautama Buddha himself was Çakra in twenty of his antecedent births (Man. B. 100).

Sakka's usual designation is *Sakko devānaṃ indo* (Dh. 185), or *Sakko devarājā* (Dh. 120, 184, 357, 415). Many of his brahminical titles are preserved, but always explained so as to harmonize with his new Buddhist character. Thus he retains the epithet of *sahasranetto* (Dh. 87), or *sahasakkho* (Ab. 18), but it is said to mean that he can think of 1000 things at the same instant (Dh. 185; comp. the use of *pañcacakku*). He is said to be named Sakka because when a man he assiduously exercised the virtue of charity (*sakkaccaṃ dānaṃ adāsi*! Dh. 185). His title of purandara is changed to *purindada* (q.v.). He is called *maghavā* because his name when a man was Magha, and he is called Indra because he is prince or lord of the Tāvātimsa angels (Dh. 185).

Sakka with his consort Sujātā reigns with great splendour in the Tāvātimsa heaven situated on the summit of Mount Meru (Man. B. 11). His royal city is called Masakkasāra or Vassokasāra, and his palace is called Vejayanta. He is the Recording Angel of Buddhism, and four times a month, seated in his Hall of Justice called Sudhammā, he reads aloud from a golden book a record of good works done by men during the week. Sakka has a splendid car called Vejayanta driven by the charioteer Mātali, an elephant named Erāvapa, and a chank or trumpet called Vijayuttara, of tremendous power. *Sakkakaraṇā dhammā* at Dh. 185 means the conditions or qualities that qualify a man for attaining Çakraship; they are truthfulness, dutifulness to parents, respect for elders, mildness of speech, etc.

SAKKO (*p.f.p. sakkoti*), Able; possible [सक्य, and

it is just possible that it sometimes represents *मुक्ता*, comp. *mukka* = *mukta*]. Ab. 1001. With inf. (Sen. K. 521). *So arahattaṃ pattuṃ asakko*, he being unable to attain Arhatship (Dh. 210). *Sá na sakká hi taṃ vindá*, for it (the *saṅgíti*) could not be held without him (Mah. 11). *Sakká vata bho rájakumára*, the royal princes are able (or competent, or powerful, Man. B. 133, here it is perhaps *çakta*). Out of this declinable participle has grown a remarkable indeclinable word *sakká*, the use of which the foll. examples will illustrate. *Pun' idikkhasamāgamo na sakká laddhuṃ aji' eva*, "such a meeting as this cannot again be held at the present day" (Mah. 49); here we have *sakká*, where according to Sanskrit usage we should have *sakko*. Again at Dh. 80, *Na sakká so (dhammo) agāramajjhe pāretuṃ*, this law cannot be fulfilled in a household. *Buddhá ca náma na sakká sañhena árdhhetuṃ kalyāṇajjhāsayena k' ete árdhetabbá*, Buddhas cannot be propitiated by a wicked man, but they are to be propitiated by a man of good inclinations (Dh. 81). *Assame vasantena sakká hoti imāni añña sukhāni vindituṃ*, by one who lives in a hermitage, these eight advantages are able to be enjoyed (Ját. 8, here according to Sansk. use we should have *sakkāni*). The syntax of the above examples is the same as in Sanskrit, the infinitive being used passively, and the person able being in the instr. case. But in the great majority of cases *sakká* is accompanied by an infin. used *actively* (often followed by an acc.), while *sakká* has the neuter or impersonal signification "it is possible," *hoti* being sometimes added. *Sakká bhavēyya sammāsam-buddhaṃ pesetuṃ*, would it be possible to send Buddha? (Alw. I. 76, and see I. 22). *Sakká hoti methunaṃ dhammaṃ paṭisevituṃ*, it is possible to practise fornication (Pát. 75). *Na sakká puññaṃ sañkhātūṃ im' ettam api kenaci*, no one can calculate this so great merit (Dh. 35, *im'* for *imaṃ*). *Satthára gantuṃ na sakká*, the Teacher cannot go (Alw. I. 76). *Na sakká etehi saddhiṃ ekaññāne vasituṃ*, it's impossible to live in the same place with these people (Dh. 100). *Sakká gehaṃ ajiḥvasanteh' eva puññaṇi kātuṃ*, it is possible for people to do good works while still living at home (Dh. 80). *Na sakká mayá rájānaṃ yācituṃ*, I cannot ask the king (F. Ját. 9). With *iti*: *Jānapetuṃ kathaṃ sakká ānāte te tathā iti*, how is it

possible to manifest that they have been thus brought here? (Mah. 198). I have difficulty in accounting for the indec. *sakká*, except by supposing that it arose out of the frequent recurrence in phrases containing *sakka* of nom. plurals masc. and feminines sing. and plural, the majority of which end in *-ā*. The transition may be seen in two of the quotations given above, *Sá na sakká hi taṃ vindá*, and *Buddhá ca náma na sakká sañhena árdhhetuṃ*. It is also seen in a Sanskrit phrase, quoted by Benfey s.v. *चक्यं राक्षितुम्*, "they can be guarded," and in one quoted by Williams, *na sá çakyá netum balát*, "she cannot be led by force." It is curious that a p.f.p. from *चकृ* has in Pali undergone a precisely similar change. *Labhha* = *लब्ध* is used both as a declinable adj. and as an indeclinable in *-ā*. Of the latter I have given two examples s.v., and I have met with another in Dhammika S., *Na k' eso labbhā sapariggahena phassetuṃ yo kevalo bhikkhu dhammo*, for the whole of the conditions of a monk cannot be obtained by one who has a family, viz. the duties of the priesthood are incompatible with married life. The construction of the sentence is exactly the same as in *assame vasantena sakká hoti*, etc. (see above).

SAKKOTI, and SAKKATI, and SAKKUNĀTI, To be able or competent (with inf.) [*चकृ*]. Pres. *sakkoti* (F. Ját. 12; Mah. 110). *Sakkati* (= *çak-yati*) occurs in Návā S., *kiṃ so pare sakkati tīra-yetuṃ*, is he able to save others? and in Sadda Nīti the átm. form occurs, *Sakkate jārāya paṭi-kammaṃ kātuṃ*, he is able to repair what is worn out. *Sakkate* at Sen. K. 439 is probably the act. átm. Pres. *sakkupāti* (Dh. 101). Opt. *sakkupēyya* (Mah. 72). Opt. 2nd pl. *sakkupēmu* (Fausböll). Aor. *asakkhi*, *sakkhi* (F. Ját. 5; Ten J. 114; Mah. 39), *sakkupī* (Mah. 48). A regular or Sanskritic future *sakkhiti* = *çakshyati*, is given in Sadda Nīti, and I have since met with it in Dhanīya S., *na sakkhiṇti dhenupā* . . . the calves will not be able. But the future generally used is *sakkhissati*, a double future of later origin, formed upon *sakkhiti* treated as a present (compare *dakkhissati* and *hohissati*); it will be found at Dh. 84, 89, F. Ját. 6, Mah. 110. Conditional *asakkhissa* (Dh. 292). P.pr. *sakkonto* (F. Ját. 15; Ten J. 40; Alw. I. 80). Ger. *sakkupitā* (Ten J. 114). P.f.p. *sakke*. P.p.p. *satto*. The

aor. *asakkhi* and cond. *asakkhissa* are formed, like *sakkhissati*, from *sakkhiti* treated as a present. We should expect *sakundāti*, *sakuneyya*, etc., but the doubling of the *k* is carried on from *sakkoti* (= *çaknoti*), where it is philologically correct. A precisely similar instance will be found in *aggini* = *agni*, and analogous cases in *parissilesa* = *praviçlesha*, *kallahāra* = *kahlāra*, *sassirika* = *sacrika*, etc. The *ṣ* is a compensation for the change of *श्र* to *स*, comp. *sakupo*. At Mah. 141 we have a remarkable p.f.p. *sakkuṇeyyo*. The passage is as follows, *asakkuṇeyye pāsāṇe uccātum catupañcahi kīlāmāno khipi tadda so kīlāgūlake viya*, "at that age he could toss about stones which four or five men could not lift, as if he were playing at hand balls." Here *asakkuṇeyye uccātum* means "unable to be lifted," and the construction is like that of several sentences given under *Sakko* (e.g. *Buddhā nāma na sakkā saṭṭhena āradhetum*). In one example given under my art. *Parāmaṭṭho* will be found a word *asakkuṇeyyatam* "inability," which is this p.f.p. + *स्व*. I have met with *asakkuṇeyya* in several other places.

**SAKO** (*adj.*), Own [स्वक]. Ab. 736. *Sakattho*, one's own advantage (B. Lot. 297). *Sakagharam*, and *sakam gharam*, one's own house, home (Mah. 200; Kh. 11). *Sakatṭhānam*, own place, home (Ten J. 120). *Sakāyatto* (*adj.*), subject to himself (Mah. 23, in Sansk. the corresponding word is *svāyatta*). *Sakāramo*, his own monastery, built by himself (Mah. 35). Mah. 42, 155.

**SĀKO**, and **SĀKAM**, A potherb [शाक]. Ab. 459; Dh. 223; Pāt. 81. See also *Dāko*. In Sansk. we have *dākinī* side by side with *sākinī*.

**SAKUBBAM**, see *Sa* (3).

**SAKUNAGGHI** (*f.*), A kind of hawk [शकुन + अ + fem.]. Ab. 637.

**SAKUNI** (*m.*), and **SAKUNIKO**, A bird [शकुनि, and शकुनि + क]. Ab. 624; Dh. 104. Fem. *sakunīkā*, a hen-bird (Dh. 191). At Mah. 22 read *sakunīkā*.

**SĀKUNIKO**, A fowler [शाकुनिक]. Ab. 513; Sen. K. 391; Mah. 337.

**SAKUṆO**, A bird [शकुन]. Ab. 624; Dh. 282; F. Jāt. 12. Fem. *sakunī*. *Morasakunī*, a peahen (Ten J. 111). For the *ṣ* comp. *Sakkuṇāti*.

**SAKUNTO**, A bird; the Indian vulture [शकुन्त]. Ab. 624, 645, 1049; Dh. 17, 32.

**SAKYAPUTTIKO**, and **-IYO**, Belonging to the

Çākya prince [शाक्य + पुत्र + इक]. By *Sakya-putto* is meant Gautama Buddha, the son of a Çākya king, and the *adj.* *Sakya-puttiyo* is an epithet of a *samāṇa* or Buddhist priest (Kamm. 9; Sen. K. 388; Alw. I. 72, 101). *Sakya-putti* (*m.*), another derivative of *Sakya-putta* with the same meaning is also given at Sen. K. 388.

**SAKYO**, see *Sākiyo*.

**SĀLĀ** (*f.*), A house, hall, room [शाला]. Ab. 207, 934; Dh. 189. *Kammārasālā*, a workshop (Mah. 22). *Assasālā*, a stable (Pāt. 71). *Hatthisālā*, elephants' stables.

**SALABHO**, A grasshopper or moth [शलभ]. Ab. 645.

**SALĀBHO**, One's own advantage, self-gain [स्व + लाभ]. Dh. 66.

**SALĀKĀ** (*f.*), A peg, slip, bit of wood; a blade or sprout [शलाका]. Ab. 1087; Alw. I. cvii. *Tīpasalākā*, a blade of grass (Kamm. 10). *Ayasa-lākā*, iron wire or ribbon (Dh. 211, used to fasten together a bundle of bamboos). Food belonging to the collective *saṅgha* of a monastery was sometimes distributed to the monks by tickets called *salākā*, and consisting of slips of wood, bark, bamboo, talipot leaf, or other similar material. Food so distributed was called *salākabhattam*, "ticket-food" (Kamm. 9; Alw. I. 103; comp. B. Int. 259; Att. 59). Similar tickets seem to have been issued by private persons, like our soup-tickets (Mah. 162). The room in which the food was distributed by ticket was called *salākaggaṃ* (Mah. 229, as we say "soup-kitchen"), or *salāka-ṭṭhānam* or *salākabhājanatṭhānam*. Priests sometimes voted by *salākā*, a sort of ballot, the ticket-issuer was called *salākagādhāpako* (Vij.; see Pāt. 62).

**SĀLĀKIYAM**, A branch of surgery [शलाकाय]. *Sālikīyan ti salākavejjakammaṃ* (Br. J. S. A.).

**SALAKKHANAM**, see *Sāmañño*.

**SALAM**, A porcupine's quill [शल]. Ab. 616.

**SĀLAPANNI** (*f.*), The shrub *Hedysarum Gangesicum* [शलपणी]. Ab. 584.

**SALĀTU** (*adj.*), Unripe [शलटु]. Ab. 546.

**SĀLĀYATANAM**, The six organs of sense [शलयायतन]. Alw. N. 48; B. Int. 500; Gog. Ev. 69. See *Āyatanam*, *Pañcacasamuppādo*.

**SĀLEYYO** (*adj.*), Fit for rice [शल्लेय].

**SĀLI** (*m.*), Rice, especially hill paddy [शल्लि]. Ab. 450. *Sālikhettam*, a paddy field (Dh. 126). *Sālinam* (*pl.*) *saṭṭhi vāhasatāni*, six thousand cart-



loads of paddy (Mah. 70). *Sāliyavan* or *edliyavā* (pl.), rice and barley (F. Jāt. 15).

**SĀLIKĀ** (f.), The Maynab bird, *Gracula Religiosa* [शारिका]. Ab. 628.

**SĀLIKO** (adj.), Belonging to paddy [सालि + क]. Dh. 128.

**SALILĀM**, Water [सलिल]. Ab. 661; Mah. 160. *Gaṅḍasalilam*, Ganges water (Mah. 70). *Sallabdhama*, a whirlpool (Ab. 660, खम).

**SALLAHUKO** (adj.), Light [स + लघु + क]. Ab. 710. *Dhāraṇasallahuko*, light to wear (of a bark dress, Jāt. 9, comp. Dh. 245). *Sasakā c'eva harinādayo ca sallahukamigā*, animals of light weight such as hares, antelopes, etc. (Ten J. 35). *Sallahukavutti*, living on light food, temperate, frugal (Dh. 80, 402; Kh. 15).

**SALLAKATTIYĀM**, and -KĀM, The art of the surgeon or physician (from next). Br. J. 8.

**SALLAKATTO**, A surgeon, physician [शल्य + कर्तु]. Ab. 330; Att. 208. *So' ham brāhmaṇa sambuddho sallahatto anuttaro*, brahmin, I am the Supreme Buddha, the Great Physician (Sela S.). For the form comp. *nahāpito* (नापित), where we should expect *nahāpita* (नापित).

**SALLAKĪ** (f.), The tree *Boswellia Thurifera* [शल्लकी]. Ab. 568.

**SALLAKKHANĀM**, Distinguishing, testing [सल्लक्ष्य].

**SALLAKKHETI**, To observe, perceive, distinguish, consider, intend [सल्लक्ष्]. *Nāyaṃ manusso devatā bhavissatī sallahkhesi*, come to the conclusion, "this is not a man, it must be an angel" (Dh. 87). *Yuttam esa vadatīti sallahkhetvā*, recognizing the justice of the remark (Dh. 96). *Bhaviṣṣati ettha kāraṇaṃ ti sallahkhetvā*, considering within himself, "there must be some reason for it" (Dh. 123). *Kāsāvaṇ ti sallahkhetvā*, perceiving it was the yellow robe (Dh. 114). *Manussānaṃ paṇādaṃ sallahkhetvā*, watching till the people are off their guard (Dh. 372, Subh. supplies me with this correction of the text). *Imaṃ kāraṇaṃ sallahkhetvā*, having duly noted this fact (Dh. 234). *Atthaṃ asallahkhetvā*, paying no attention to, neglecting, misunderstanding the true meaning (Pāt. 61). *Asallahkhetvā*, unawares, inadvertently, accidentally (Fausb.). To consider, meditate upon (Att. 201). P.p.p. *sallahkhito*. *Meyā laddhakālaṃ paṭṭhāya ayaṃ tumhākaṃ eva sallahkhito*, ever since I re-

ceived it this robe has been intended for you (Dh. 190, comp. 198). *Anattamanadhātuko 'so kin te sallahkhitam*, you are out of spirits, what is on your mind? (Dh. 121). *Sallahkhitpeti*, to cause to be noted or found out (Mah. 58).

**SALLAKO**, A porcupine [शल्लक]. Ab. 616.

**SALLĀM**, A javelin; an arrow; a stake, splinter [शल्ल]. Ab. 393, 1087. Metaphorically in the sense of pain, evil: *Acchidda bhavasallāni*, broke the shafts of existence (Dh. 63). *Sokasallāni*, pangs of grief (Mah. 124, comp. Dh. 49). See *Sallo*.

**SALLAPATI**, To talk with [सल्लप]. *Rañā sādham sallaṇamāna*, conversing with the king (Dh. 154). F. Jāt. 12; Dh. 324.

**SALLĀPO**, Conversation [सल्लप]. Ab. 124.

**SALLAVEJJO**, A surgeon or physician [शल्य + वैज]. Ab. 330.

**SALLEKHIYAM**, and **SALLEKHO**, Scratching out, erasing [from सल्लिख]. This word appears to be only used in a religious sense, with the meaning of eradicating sin. At Alw. I. xiii we have, *sallekhiyena likhitākhilakibbiṣaṇa*, rendered "had scratched off all sin by Sallekhiya"; of the latter word D'Alwis says, "the religious observances which lead to the destruction of Kilesa." Subh. quotes, *sallekko ti kilesānaṃ sammaṃ eva likhanta chedanta tanukarapa*. I have also met with a form *sallekhatā* = *sallekha* + ता.

**SALLINO** (p.p.p.), Bent together, cowering, depressed [सल्लिण]. *Asallino*, unquailing, resolute (B. Lot. 339, comment says, *asallinanti assikucitena suvikaṣiten' eva cittaṇa*).

**SALLO**, A javelin, arrow, stake, etc. (see *Sallam*); a porcupine; the shrub *Vangueria Spinosa* [शल्ल]. Ab. 393, 567, 616.

**SĀLO**, The tree *Shorea Robusta*; a tree in general [शाल]. Ab. 539, 562, 932; Dh. 29. *Mahāśāla*, a great tree, or a great Sāl tree (Jāt. 26, for another meaning see sep.).

**SĀLO**, A brother-in-law (*jāyāya bhātiko*) [शाल]. Ab. 244.

**SĀLOHITO**, A blood or near kinsman, sapling [स or स्व + लोहित + क, or perhaps with abnormally lengthened *a*, as in *pāvacaṇa*, *ānubhāva*, *paṭibhaga*, etc.]. Ab. 243; Dh. 82.

**SĀLŪKAM**, Root of the water-lily [शालूक]. Ab. 688.

**SĀLŪRO**, A dog (Ab. 518).

SAM, With, together [सम]. One of the upasaggas, only used as the first part of compounds.

SAM (*indec.*), Happily [सम]. Ab. 1151.

SAM, see *So* (1).

SAMĀ (*f.*), A year [समा]. Ab. 81, 922; Mah. 53, 94. *Aṭṭhārasasamo*, eighteen years of age (Mah. 30). *Sataṇṇesamā*, for a hundred years (Dh. 20). According to Ab. 116 also "a compilation, abridgment."

SĀMĀ, see *Sāmo*.

SAMABHISIṆCATI, To sprinkle or inaugurate as a king [सम + अभि + सिच्]. Mah. 15, 21.

SAMABHIVADDHETI, To encourage [समभि-वर्धयति].

SAMABHIVĀHĪ (*adj.*), Leading up together [सम + अभि + बाह्विन्]. B. Lot. 567.

SAMĀCARANAM, Good manners [समाचरण]. Att. 37.

SAMĀCARATI, To follow, practise; to act, behave [समाचर]. Kh. 15; Dh. 230; Att. 196; Mah. lxxxix (*samācare nītipathānuruṇṇam*).

SAMACĀRĪ (*adj.*), Living tranquilly [सम + चारिन्]. Dh. 419.

SAMACARIYĀ (*f.*), Living tranquilly [सम + चारिया]. Dh. 69, 425.

SAMĀCĀRO, Conduct, manners [समाचार]. *Pāpakā samācārā*, bad manners, misconduct (Pāt. 6, 74).

SAMACCHATI, To sit down [समास]. *Tuṇhī sammachare*, they sit round in silence (F. Jāt. 48, *tuṇhī hutā nīdantīti vuttam heṭi*).

SAMACCHINNO (*p.p.p.*), Cut off [p.p.p. समाच्छिद्]. Dh. 410.

SĀMACCO (*adj.*), Accompanied by ministers of state [सामास].

SAMĀCINNO (*p.p.p. samācarati*), Practised, performed [समाचीर्य].

SAMĀCITO (*p.p.p.*), Overspread [समाचित]. Att. 210.

SAMACITTATĀ (*f.*), Equanimity [समचित्तता]. Att. 203.

SAMĀDAHATI, To put together [समाधा]. *Jotim s.*, to make a fire (Pāt. 15, Gogerly says "kindle"). Pass. *samādhīyati*, to become tranquillized or self-absorbed. P.p.p. *samāhito*.

SAMĀDĀNAM, Undertaking; taking, acquiring [समादान]. *Pañcasīlāsamāddānam*, taking upon oneself the five precepts (Mah. 230, comp. *samādiyati*). *Aviparītadaḥsasamāddānāni*, steady and

steadfast undertakings (B. Lot. 787). *Micchādiṭṭhisamāddāno* (*adj.*), taking up false views (Dh. 56). *Kammāsamāddānam*, acquiring Karma. *Micchādiṭṭhikammāsamāddāno* (*adj.*), acquiring the evil merit of false doctrine (B. Lot. 866). *Attānāḡatapaccuppannānam kammāsamāddānānam vipākaḡamattatānānam*, knowledge of the diversity of the consequences resulting from the acquisition of merit, past, present, and to come (B. Lot. 786).

SAMĀDAPETI, SAMĀDĀYA, see *Samādiyati*.

SAMĀDHI (*m.*), Agreement, peace, reconciliation; tranquillity, self-concentration, calm [समाधि]. Ab. 155, 858; Dh. 26, 44, 66; B. Lot. 789, 791; E. Mon. 244; Man. B. 498. *Asamādhīsamvattanikā vācā*, language not conducive to agreement, i.e. quarrelsome language. As a technical term *samādhī* is a state of supernatural tranquillity or calm, and is one of the most characteristic attributes of the Arhat (see *Samādhito*). It is sometimes confounded with *Jhāna*,<sup>1</sup> but it is really a far wider term. The preternatural calm is a necessary preliminary to the attainment of *Jhāna*, while it accompanies *Jhāna*, and is a permanent attribute of the Arhat (*Anantariko s.*, Kh. 7). This calm may amount to absolute unconsciousness as the higher *Jhāna*, or may, as in the Arhat, consist in the annihilation of passion, and a mastery over the emotions which influence ordinary men. At Dh. 311 *samādhī* in the text is said to be *aṭṭhasamāpattisamādhī*, *samādhī* co-extensive with the eight *samāpattis*. At Dh. 375 we have *upacāraḡppanavasena vā maggaḡphalavasena vā samādhīnā nādhīgacchati*, "he attains *samādhī* neither according to *upacāra* and *appanā*, nor according to the Paths and Fruitions," thus distinguishing between *samādhī* induced by *Jhāna* and *samādhī* which accompanies entrance into the Paths. The epithets *suññato*, *animitto*, *appaḡihito* are applied to the *samādhī* of the Arhat (Saṅg. S.). The three *samādhīs* are *saḡvitakko saḡvicāro s.*, *avītakko vicāramatto s.*, *avītakko avīcāro s.* (see *Jhānam*). The four *samādhīs* are *hānabhāḡgiyo s.*, *ḡhītibhāḡgiyo s.*, *visesabhāḡgiyo s.*, *nībbedhabhāḡgiyo s.* True *samādhī* has five elements (*pañcaḡgiko samādasamādhī*), viz. *piṭṭipharapaṭā*, *sukhapharapaṭā*, *cetopharapaṭā*, *lokapharapaṭā*, *paccavekkhandāni*.

<sup>1</sup> See B. Lot. 791; Kh. 7; Clough's Dict. sub voce. At Mah. 90 it appears to be used for *Jhāna* (*appetvā samādhīn*, "indulged in *samādhī* meditation," Turnour).

*mittam*. The aṭṭh. says, *dvīsu jhānesu paññā pīti-pharaṇatā, tīsu jhānesu paññā sukhapharaṇatā, paracitte paññā cetoparaṇatā, dibbacakkhū dlo-kapharaṇatā, tamhā tamhā samādkimhā vuṭṭhi-tassa paccavekkhānimittam*, "the diffusion of joy is the knowledge obtained by the first two jhānas, the diffusion of serenity is the knowledge obtained by the first three jhānas, the diffusion of thought is the knowledge of the thoughts of others (*cetopariyañña*), the diffusion of light is the divine eye, and the sign of reflexion is the self-reflexion of one who has risen from one of the states of supernatural absorption." The samādhi of ecstatic meditation is of two degrees, the inferior called *upacārasamādhi*, and the higher or perfect called *appanāsamādhi* (E. Mon. 257). Saṅgīti S. enumerates four samādhībhāvanās, or attainments of samādhi; the first leads to bliss in this world (*ditṭhadhammasukkhavihāro*), the second to nāpadasana, the third to satisampajañña, the fourth to Arhatship. Saṅgīti S. also enumerates seven requisites to the attainment of samādhi (*satta samādhipariikkhārā*), which are *sammāsaṅkappo, sammādvācā, sammākamanto, sammā-djīvo, sammādyāmo, sammāsati*.

**SAMADHIGACCHATI**, To attain [समधिगम].

Ger. *samadhigamya* (Alw. I. xiii).

**SAMĀDHIJO** (*adj.*), Originating in self-absorption [समाधि + ज]. See p. 169 (b), line 12.

**SAMĀDHIKO** (*adj.*), Connected with self-absorption [समाधि + क]. Dh. 254.

**SAMADHITṬHAHATI**, To practise resolutely [समधिष्ठा]. *Mūgādikaṃ vatavidhaṃ samadhi-ṭṭhahitvā*, having resolutely acted the part of a man who is dumb or otherwise afflicted (Att. 203).

**SAMĀDHIYATI**, see *Samādahati*.

**SAMĀDINNATTAM**, Fact of having been undertaken [*samādinna* + त्त]. Dh. 185, 399.

**SAMĀDISATI**, To indicate; to command [समादिश]. *Dīpetuṃ Dīpavaṇisaṃ samādisi*, gave orders to publish the Mahāvamsa (Mah. 257, comp. 254).

**SAMĀDIYATI**, To take with one, take away; to take upon oneself, solemnly undertake [समादि]. *Samāddya pattacivaraṃ*, taking with him his bowl and robes (Mah. 4). *Samāddy' eva pakkamati*, which at B. Lot. 472 is rendered "y va ramassant toujours," is thus explained in the aṭṭh., *samāddy' eva pakkamatīti taṃ aṭṭhpariikkhāra-*

*mattakaṃ sabbaṃ gahetvā kāyapaṭibaddhaṃ katvā 'va gacchati*, "takes all these eight requisites only, and attaching them to his person departs." *Kāliṅgo suvaṇṇapaṭṭe likhāpetvā dbhataṃ Kuru-dhammaṃ diṇvā samāddya sādhukaṃ pūresi*, the Kāliṅga king having read the Kuru laws brought to him after he had had them written out for him, made it a point of honour to carry them out, and rigidly enforced them (Dh. 417). *Porāṇaṃ Vajji-dhammaṃ samāddya vattanti*, scrupulously adhere to the old Vajjian customs (Par. S., comp. Dh. 306). Generally used of a religious undertaking or vow to fulfil some or all of the religious precepts (*sikkhāpadas*, or *sīlas*), either for a time or permanently. Thus a layman may make a vow to keep intact the five precepts, or the eight precepts for a limited period (as a year or five years), or for life. This is frequently done at the present day, the vow being solemnly recorded before a priest. *Sikkhāya padāni pañca akhaṇḍaphullāni samādiyassu*, do thou solemnly undertake to keep the five *sikkhāpadas* inviolate (Dh. 97; comp. Kh. 17). *Samāddya sikkhati sikkhāpadesu*, having taken them upon himself he exercises himself in the precepts (Saṅg. S.). *Sīlaṃ s.*, to vow the performance of the moral precepts (Mah. 249; F. Jāt. 53). *Aṭṭhaṅgasīlaṃ s.*, to undertake the eight precepts (Att. 204, 210). *Upasathaṃ s.*, to take upon oneself the uposatha vows (Dh. 308). *Dasasīlaṃ s.*, to take upon oneself the ten precepts (Mah. 110). *Pāramiṃ s.*, to undertake solemnly to perform a Pāramitā (Jāt. 20). *Vissaṃ dhammaṃ s.*, to take upon oneself the whole Law of Buddha (Dh. 47). Pres. 1st pers. *samādiyāmi* (Dh. 308). Imperat. *samādiya* (Jāt. 20), *samādiyassu* (Dh. 97). Ger. *samāddya* (Mah. 110, 249; Dh. 47, 417), *samādiyitvā* (Jāt. 53; Att. 204, 210). P.p.p. *samādinno*. *Samādinno uposatho* (*adj.*), one by whom the uposatha vows have been taken (Dh. 314). Caus. *samādapeti*, to instigate, rouse, advise (B. Lot. 431). *Sayaṃ deti paraṃ na samādapeti*, himself gives alms but does not urge others to give (Dh. 112, see also 113, line 16). *Attāno upaṭṭhāke samādapetvā*, suborning their own servants (to compass the death of Moggallāna, Dh. 298). With dat. of thing advised: *Marāḍya s.*, to incite or advise a person for death, i.e. to commit suicide (Pāt. 3, 67). With loc. of thing advised: *Mahājanaṃ puññakammesu samādapento*, en-

couraging the multitudes in the performance of good works (Dh. 309). At Mah. 249 we have an anomalous caus. *saṇḍeti* (*śīlaṃ samādetvā mahā-jenaṃ*), having induced the people to take the śīla vows).

**SAMĀGACCHATI**, To assemble; to associate with (with instr.) [समागम]. Aor. *saṃgacchi* (Dh. 38), *saṃgami* (Mah. 3, 107; Jāt. 26). Ger. *saṃgantvā* (Mah. 83), *saṃgama* (Mah. 50). P.p.p. *saṃgato* (Mah. 160, 172; Alw. I. 54; Dh. 60; Kh. 6).

**SAMĀGAMO**, Assembly; intercourse, society [समागम]. Mah. 3, 160, 172, 239; Dh. 37.

**SĀMAGGI** (*f.*), Concord [सामग्री]. Dh. 35, 105. *Sāmaggi-karano* (*adj.*), causing reconciliation (Mah. 6). There appears to be also a form *sāmaggiyaṃ* = *sāmagrya* (Dh. 105).

**SAMAGGO** (*adj.*), All, entire; friendly, harmonious, reconciled [समग]. Ab. 702; Dh. 35; F. Jāt. 58; Pāt. 95; Ten J. 37. *Samaggo saṅgho viharati*, the brethren dwell together in unity (B. Lot. 316). *Samaggā hontu*, let them be at one again (Dh. 105). Unanimous (Mah. 3; Pāt. 59). *Samaggaṃ*, unity, concord. *Samaggarato*, and *saṃmaggarāmo*, delighting in concord (Par. S.; Sen. K. 498).

**SAMĀHARATI**, To collect together [समाह]. Dh. 113.

**SAMĀHĀRO**, Collection [समाहार]. Ab. 1187.

**SAMĀHITO** (*p.p.p. samādahati*), Steadfast, firm, fixed; tranquil; attentive; established in [समाहित]. Steadfast (Dh. 65, "suttuṭṭhapito"). *Asamāhito*, unstable, thoughtless (Dh. 20). *Khurappo cāpavare samāhito*, an arrow fitted to thy good bow (Ten J. 115). *Supātha samāhitā*, listen attentively (Ras. 7). Frequent epithet of an Arhat in the sense of "calm, tranquil, whose passions or senses are stilled" (Kh. 7; Jāt. 44). Sometimes used of the self-absorption of Jhāna, which may amount to total unconsciousness (Mah. 262). *Paññāsīlasamāhito*, established in or endowed with wisdom and morality (Dh. 41, comp. 304, and Das. 44, where it is made a synonym of *saṃsaṇḍagata*).

**SAMAJĀTIKO** (*adj.*), Of equal birth, of the same caste [समजाति + क]. Jāt. 68; Dh. 218; Ras. 35; Mah. 254.

**SAMĀJIKO**, A member of an assembly [समाजिक]. Ab. 414.

**SAMAJJĀ** (*f.*), An assembly [समज्जा]. Ab. 414; Dh. 120; Mah. 213. At Ten J. 17 *mahā-samajjāṃ*.

**SAMĀJO**, An assembly [समाज]. Alw. I. 112.

**SAMĀKADDPHATI**, To pull along; to attract, entice [समाकृष]. Mah. 244. Ger. *saṃkāḍḍhiya* (Mah. 244). P.p.p. *saṃkāḍḍhito* (Dh. 315).

**SAMĀKIṆṆO** (*p.p.p.*), Covered, crowded [समाकीर्ण]. Att. 213.

**SAMAKO** (*adj.*), Equal, same, similar [सम + क]. Pāt. xxi; Alw. I. xliii.

**SAMĀKULO** (*adj.*), Covered, filled [समाकुल]. Mah. 118.

**SAMALĀṆKAROTI**, To adorn splendidly, decorate [सम + लस + कृ]. Mah. 51 (ger. *saṃalaṅka-ritvā*). P.p.p. *saṃalaṅkato* (Mah. 82, 159, 199).

**SAMĀLAPATI**, To speak [समाक्षप]. *Mūgā saṃlapiṃsu* (Jāt. 51).

**SĀMALATĀ** (*f.*), The creeper *Ichnocarpus* [सामलता]. Jāt. 60.

**SĀMALO** (*adj.*), Brown, dark [सामल]. Ab. 96.

**SAMAM**, see *Samo*.

**SĀMAM**, Conciliation; name of one of the three Vedas [सामन्]. Ab. 108, 348, 839. *Sāma-vedo*, the Sāma Veda (Alw. I. cxxiv). Adv. *sāmaṃ*, of oneself, spontaneously (Ab. 839, 1144). *Sāmaṃ vā gantabbam dūto vā pāhetabbo*, either he must go himself or a messenger must be sent (Pāt. 9). *Sāmaṃ saccāni abhisambujjihi*, by himself, unassisted, discovered the Four great Truths (B. Lot. 337).

**SAMAṆAKO**, A bad or contemptible ascetic [असम + क]. The naked faquirs (*nigaṇṭhas*) are frequently called *naggasamaṇaka* (Dh. 240, 299; Ten J. 117). Payoga Siddhi says, *nindito samaṇo samaṇako*.

**SĀMAṆAKO** (*adj.*), Belonging to a monk or Buddhist priest, monachal, sacerdotal [असम + क]. *Sāmaṇakā parikkhārā*, the requisites of a Buddhist priest (Mah. 177, comp. 16, 160). *Sāmaṇakam bahu*, many presents suitable to a monk (Mah. 26).

**SAMANAM**, Stopping, suppression [समन]. Mah. 17.

**SAMAṆAMACALO**, Ćramaṇa Rock, an epithet of the sotāpanna [असम + लस + क with euphonic m inserted]. See *Puggalo*. Subh. quotes, *samaṇamacalo ti samaṇacalo m-kāro padasandhimattam, so sotāpanno ti veditabbo, sotāpanno catūhi vātehi*

*indakhillo viya parappavādehi akampiyo acalasa-dhāya samannāgato ti samānamacale.*

**SAMANANTARĀ**, and **-TARĀM** (*adv.*), Immediately after [समन्तर abl. and acc.]. Att. 214. With gen. *Yesam dhammānam samanantara*, immediately after which doctrines.

**SAMĀNATTATĀ** (*f.*), Impartiality, feeling towards others as towards oneself [समान + आत्मन् + ता]. Att. 138; Lot. 406.

**SĀMANERO**, A Buddhist monk in deacon's orders, a novice, neophyte [अमण + ञ]. Ab. 440; E. Mon. 18; B. Int. 276; Mah. 25, 132. Fem. *sdmaneri* (Ab. 438). See *Pabbajjā*.

**SAMĀNETI**, To bring together, put together; to assemble; to compare [समान्ति]. *Aldāni samānetvā aggim jālesi*, having put the sticks together lighted the fire (Jāt. 68). *Māse divase samānetvā*, comparing months and days (Dh. 328). *Tassa kiriyaṃ tena samānetvā*, having compared the prisoner's offence with the offence described in the book of Precedents (Alw. I. 99).

**SAMAṅGI** (*adj.*), Possessing, endowed with [सम् + अङ्ग + इन्]. Loc. *samaṅgini* (Ab. 845, 923). *Uttamayasa-samaṅgino* (pl.), enjoying the highest reputation (Ten J. 46). *Samaṅgibhūto*, possessed of.

**SAMĀṆI**, see *Samaṇo*.

**SAMĀÑÑĀ** (*f.*), Name, designation, term [समा + ञ्ण]. Ab. 114; Alw. I. xvii, xxv; Sen. K. 203; Att. 195. *Etāya samāññāya abhidhīyate*, is designated by this name (Yātr., comp. Att. 218 *samaññam alabhi*, "received the name").

**SAMANNĀGATO** (*p.p.*), Endowed with [समन्वा + गत]. B. Lot. 343. With instr. *Bhadrēna yobbanena s.*, blest with auspicious youth (B. Lot. 863). *Paramāya vaṇṇapokkharatāya s.*, possessed of distinguished personal beauty (Ras. 36). Alw. I. 78.

**SĀMAÑÑAM**, Ćramapaship, state of being an ascetic (Dh. 146), or a Buddhist priest [अमण + ञ]. *Sāmaññaṃ dūpparāmaṭṭhaṃ nīrayāya upakāḍḍhati*, monasticism ill handled brings a man to hell; that is a man is not necessarily saved by becoming a Buddhist priest, for if he misuse the privileges of that holy state he is worse off than the worldling (Dh. 55, comment says if he abuse his calling by breaking the sīla precepts, etc.). At Dh. 4 we are told that the priest who makes a good profession, but does not practise what he preaches, is not a partaker of Ćramapaship, that is, is no

true priest of Buddha, does not reap the benefits of his sacred calling (comment says *sāmañña* here means the four Paths). *Sāmañña* originally meant, as its etymology implies, merely the state of being a Buddhist priest, monasticism; then it came to mean true monasticism, priesthood as it should be; and next, since if it be asked, "who is the true bhikkhu?" the answer will naturally be, "the bhikkhu who has entered the Paths," it came to be applied to the four Paths. Buddhaghosa in his comment on Sām. S. clearly points to this transition of meaning, for he says, *ettha paramatthato maggo sđmaññaṃ ariyaphalaṃ sāmaññaphalaṃ*, "in its highest sense sāmañña means the Path and sāmaññaphala the fruition of Arhatship." He also quotes Buddha's words, *katamaṃ ca bhikkhave sđmaññaṃ? ayam eva ariyo aṭṭhaṅgiko maggo*. Subh. quotes, *samaṇassa bhāvo sđmaññaṃ, kiṃ taṃ? ariyamaggo: sđmaññassa phalaṃ sāmaññaphalaṃ, kiṃ taṃ? maggaphalaṃ*, "sāmañña is the state of a Ćramapa, what is this? the holy Paths: sāmaññaphala is the fruit of Ćramapaship, what is this? the fruition of the Paths." The four sāmaññaphalas are the four Fruitions, viz. *sotāpattiphalaṃ, sakadāgāmi-phalaṃ, anāgāmi-phalaṃ, arāhattaphalaṃ* (Saṅg. S.). The term sāmaññaphala has given a name to a famous sermon of Buddha's, a masterly translation of which forms one of the principal features of the Lotus de la Bonne Loi. Unfortunately Burnouf has entirely missed the leading idea of this great discourse by taking *sđmañña* as the equivalent of *sāmānya* instead of *Ćramānya*, and rendering *sđmaññaphala* by "résultat général." The fact is as follows: Ajātasattu, pondering on the various systems of ascetic philosophy prevalent in his day, goes to each of the principal sect-founders in turn, and puts to them a question which is briefly this, "all the practical arts and sciences exhibit a visible and immediate result or fruit (*sandīṭṭhikaṃ sippaphalaṃ*); thus the potter makes vessels which are useful to mankind and moreover bring him in a tangible result in the shape of wealth, and the utility of the potter's calling is obvious and immediate; but now I wish to ask, is there in the ascetic life (*sđmañña*) any visible, tangible and immediate reward or advantage (*phala*) analogous to that reaped by the potter, or the carpenter, or the warrior?" Each of the tīrthikas avoids the main

issue and goes off into a bombastic harangue on the origin of matter or some such unpractical subject of speculation. As Ajātasattu observes, it is "as if you wanted to know all about a mango and were told all about a bread-fruit." Then the king comes to Gautama Buddha and puts the question to him, and receives as his answer a discourse which sets forth the duties and rewards of the Buddhist *çramaṇa*, culminating in the sublime attributes of Arhatship.

**SĀMAÑÑATĀ** (*f.*), *Çramaṇaship* [*sāmañña* + *ता*]. Dh. 59 (but comment explains it as right conduct towards Buddhist monks).

**SAMANNESATI**, To seek [*समन्विष*]. Dh. 255.

**SĀMAÑÑEVA**, Of one's own accord, = *sāmañ* + *eva*.

**SĀMAÑÑO** (*adj.*), General, universal, common [*समाच्च*]. Ab. 718. *Sāmaññakaṇḍo*, general chapter, one treating of miscellaneous subjects (Alw. I. ix). *Salakkhaṇasāmaññalakkhaṇavaṣeṇa*, according to special or individual (*sva-*) and general characteristics (Ten J. 48). Neut. *sāmaññaṃ*, universality, general property, kind, species (Ab. 792). *Diṭṭhisāmaññagatā*, who have arrived at unity or identity of belief, of one faith (Par. S. 9, comment says *samānadiṭṭhibhāvaṃ upagatā kutos*).

**SAMAÑO**, An ascetic; a Buddhist ascetic or monk, a Buddhist priest [*अमण*]. Ab. 433; Dh. 34, 47, 69; B. Int. 155, 275. Fem. *samaṇī*, a female ascetic, a Buddhist nun (Pât. 99). *Samaṇindo*, lord of *çramaṇas*, viz. Buddha (Mah. 85, 239, *samaṇa* + *inda*). *Samaṇo Gotamo*, the ascetic Gautama is a common orthodox appellation of Buddha (B. Lot. 863). Unbelievers sometimes address Buddha as *samaṇa* simply, e.g. the brahman in Kasibhāradvāja S., and the demon in Ālavaka S. *Samaṇuddeso*, a novice, *sāmaṇera* (Ab. 440; Pât. 17). *Samaṇadhammaṃ karoti*, to perform the duties of a *çramaṇa*, to endeavour to attain the Paths (Dh. 81, 82, 328, 396; Jât. 9). *Samaṇasukkhaṃ*, advantage or comfort of being an ascetic: eight are enumerated at Jât. 7, non-possession of wealth, etc. *Samaṇabrāhmaṇā* (pl.), Buddhist priests and brahmins. Burnouf has pointed out (Int. 158) that this compound, which is of constant occurrence, places the two classes on an equal footing, the only advantage given to the Buddhist monks being that they are named

first. Nothing shows more strongly the universal veneration in which the Brahmins were held in Gautama's time, a veneration due to their birth and intellectual endowments, than the fact that Gautama, whose mission it was to break down the brahminical system, nevertheless held up the brahmins themselves to the respect of his followers, placed them on a level with his own monks, and even adopted their name into his own system, applying it figuratively to the Arhat, or Buddhist monk who has attained the highest sanctification. Hence we have the word *samaṇabrāhmaṇā* (pl.), in which *brāhmaṇa* sometimes has its ordinary meaning and sometimes its secondary meaning of Arhat.<sup>1</sup> In Vasala sutta we are told that a man is an out-caste who deceives a monk or brahmin or other ascetic, or refuses him hospitality (Alw. N. 120). At Dh. 392 we are told that pious monks and brahmins are to be treated with kindness. At Dh. v. 142 we are told that even if a man be gorgeously arrayed (as a king's minister) yet if he be self-restrained, virtuous, and merciful, he is a brahmin, a *samaṇa*, a *bhikkhu*. That is to say, the man who wears the humble garb of an ascetic has not the monopoly of true religion. The comment on this verse tells the story of king Prasenajit's minister Santati, who, on hearing Buddha repeat a religious stanza, instantly became an arhat, and attained Nirvāṇa (by fire *kammaṭṭhāna*) while yet dressed in his court attire. The priests ask each other, "Is this man who has attained Nirvāṇa dressed in his court attire to be considered as a *samaṇa* or a brahmin?" The question is referred to Buddha, who makes this reply, *bhikkhave mama puttāṃ samaṇo ti vattum vaṭṭati brāhmaṇo ti pi vattus vaṭṭati*, "It is right to call a son of mine (i.e. a convert) both a *samaṇa* and a *brāhmaṇa*." Although Gautama treated caste as worthless from a religious point of view, yet none was more fully alive to the advantages social and intellectual of good birth, and we are constantly told of a man being born a brahmin or *kshatriya* as a reward of good actions in a former existence, or a low caste man as a punishment for crimes committed in a former existence.

<sup>1</sup> In a dictionary article it is impossible to do more than glance at this important question, which I hope to treat of more fully elsewhere.



**SAMĀNO** (*adj.*), Similar, equal, same [समान].

Ab. 530. *Asamāno*, unequal. *Dukkho 'samāna-samvāso*, dwelling with those who are not our equals is an evil (Dh. 53). *Samānasukhadukkho mitto*, a friend who is the same in prosperity and adversity (Sig. S.). *Samānakulam*, equal rank (Mah. 51). *Vayena me samāno*, my equal in age (Alw. I. 73). *Samānajātiko*, of equal birth, of the same caste or rank (Dh. 233).

**SAMĀNO** (*part. pres. fr. atthi*), Being (Alw. I. 39).

This interesting ātmane form exists side by side with *santo* the equivalent of सत्, and is in common use. *Puttho samāno*, being asked (B. Lot. 410). *Āgato samāno*, étant venu (B. Lot. 481). *Arahā samāno*, being an Arhat (Br. J. S. A.).

**SAMANTO** (*adj.*), All, entire [समन्त].

*Samantacakkhu*, all-seeing, an epithet of Buddha (Ab. 2; Dh. 148). *Samantakūṭo*, Adam's peak (Man. B. 211, Subh. says so-called because it is surrounded by peaks). *Samantapāsādikā* (f.), pleasing all, name of Buddhaghosa's *aṭṭhakathā* on the Vinaya (comp. B. Int. 198; Lot. 596). Abl. *samantā* and *samantato*, from every side, on all sides, completely (Ab. 1146). With gen. *nagarassa samantato*, all round the city (Mah. 211). *Parikkhipāpesuṃ samantā 'ritṭhapabbataṃ*, they surrounded the Aritṭha mountain on all sides (Mah. 64). *Samantato* (Mah. 3, 35). *Samantā* (F. Jāt. 8; Ten J. 36; Mah. 107, 153, 155). *Samantattaṃ*, entirety (*samanta* + त्).

**SĀMANTO** (*adj.*), Neighbouring, bordering [समन्त]. Ab. 706; Das. 2. Loc. *sāmante*, in the neighbourhood, close by (Ten J. 111).

**SAMANUBANDHATI**, To start together in pursuit [समनु + बन्ध्]. Mah. 59.

**SAMANUBHĀSANĀ** (f.), Addressing (from next). Pāt. 61.

**SAMANUBHĀSATI**, To join in addressing a person [समनु + भाष्]. P.pr. pass. *samanubhāsiyamāno* (Pāt. 95). P.f.p. *samanubhāsitabbo* (Ditto).

**SAMANUGGĀHIYAMĀNO**, Being taken up (about a false assertion), being pressed, closely questioned [p.pr. pass. caus. समनुगृह्]. Pāt. 3, 68.

**SAMANUÑÑĀTO** (p.p.p.), Approved, allowed [समनुञ्जान]. Mah. 54.

**SAMANUPASSANĀ** (f.), Consideration (from next). Alw. N. 72.

**SAMANUPASSATI**, To see, perceive [समनुदृश्]. B. Lot. 403, 654; Dh. 85. *Rūpaṃ attato s.*,

regards Form as the Self (Alw. N. 72). P.pr. *samanupassamāno* (Mahānidāna S.).

**SAMANUSĀSATI**, To direct, rule, exhort [समनुशास]. Mah. 7, 21, 90.

**SAMANUYUÑJIYAMĀNO**, Being inquired about [p.pr. pass. समनुयुज्].

**SAMANVITO** (p.p.p.), Possessed of [समन्वित].

**SAMĀPAJJATI**, To come into, enter upon, undergo, attain [समापद्]. *Jhānaṃ s.*, to enter upon or attain ecstatic meditation (Dh. 177). *Samāpattiṃ s.*, to attain the samāpattis (Dh. 202; Mah. 102, comp. Dh. 133, 309). *Kayavikkayaṃ s.*, to engage in trading (Pāt. 10, 81, comp. 4). Aor. *samāpajji* (Mah. 102). P.p.p. *samāpanno*, endowed with (Dh. 47; Pāt. 3, 65), having entered or attained (Dh. 122, *arahantamaggaṃ*, 133). *Nirodhasamāpanno*, plunged in a miraculous trance (Mah. 222). *Samāpattisamāpanno*, absorbed in abstract meditation (Mah. 30). *Paribbājakasamāpanno*, an ascetic (Pāt. 88, 89). Also p.p.p. *samāpajjito* (*sākkacchā samāpajjita*, Par. S.).

**SAMĀPANAM**, Conclusion, completion [समापन]. Ab. 1188.

**SAMĀPATTI** (f.), Attainment [समापत्ति]. This is a Buddhist technical term. There are eight samāpattis, attainments or endowments, which are eight successive states induced by the ecstatic meditation. They are *paṭhamajjhānasamāpatti*, *dutiyajjhānasamāpatti*, *tatiyajjhānasamāpatti*, *catutthajjhānasamāpatti*, *ākāśānañcāyatanasamāpatti*, *viññāṇañcāyatanasamāpatti*, *ākāśañcāyatanasamāpatti*, *nevasaññānāyatanasamāpatti* (Subh.). Hardy calls them eight modes of abstract meditation (Man. B. 170). *Nāndasamāpattihi divasabhāgaṃ vītināmetvā*, spending the day in the various degrees of ecstatic meditation (Dh. 118). *Mahākarundasamāpattito vuṭṭhāya*, rising from a trance of compassion (Dh. 94, by this is meant jhāna induced by the *karuṇābhāvanā*, q.v.). For *nirodhasamāpatti* see *Nirodha*. Burnouf, translating from Jinālaṅkāra, mentions five samāpattis which I venture to re-translate as follows, *saññāsamāpatti*, *asaññā*, *nevasaññānānā*, *ākāśaññā*, *nirodhas*. (Lot. 789). Mah. 102; B. Lot. 348; Ten J. 107.

**SAMĀPETI** (caus.), To complete, conclude [समापयति]. Pāt. 2. *Imāya gāthāya desanāṃ samāpeti*, sums up or concludes his discourse with this stanza (Fausböll). *Saṅgatiṃ samāpayi*, brought

- the Rehearsal to an end (Mah. 42). *Vāpiṃ samāpayi*, completed the tank (Mah. 144). Imperat. 2nd pers. *samāpaya* (Mah. 179). P.p.p. *samāpito* (Mah. 60, 100).
- SAMAPPETI** (*caus.*), To put, deposit, fix; to consign, commit, deliver; to give back [समर्पयति]. *Tassa rajjaṃ samappayi*, bestowed on him the kingdom (Mah. 209). *Paṇḍakāraṃ samappayun Viyayassa*, handed over the present to V. (Mah. 52). *Lekhaṃ tassa samappayi*, committed the letter to his charge (Mah. 139, comp. 47). *Soḷasannaṃ samappetvā kulānaṃ rajjaṃ attano*, handing over his kingdom to the sixteen families (Mah. 117). *Tāle sappanā samappayi*, hung the snake up to the palmyra-tree (Mah. 128). P.p.p. *samappito*. *Yasabhogasamuppito*, possessed of fame and wealth (Dh. 54). *Nirayamhi s.*, cast into hell, consigned to perdition (Dh. 56). *Kucchirogas.*, afflicted with an internal disease (Mah. 243, comp. 124). *Ratikhiḍḍās.*, filled with pleasure and merriment (Mah. 66). With instr. *Samappitā aṇṇayikā dukkhena*, the damned afflicted with torments; *Pañcahi kāmagaṇehi s.*, possessed of the five pleasures of sense.
- SAMĀRABHATI**, To begin, undertake [समारम्भ]. *Kārapetunā samārabhi*, began to build (Mah. 26). Fut. *samārabhissati* (Pāt. vii). P.p.p. *samāradḍho* (Dh. 52).
- SAMĀRAKO** (*adj.*), Including the Māra world [स + मार + क].
- SAMĀRAMBHO**, Undertaking; injury, obstruction [समारम्भ]. *Gihisaṃsārambho*, preparation by a layman (of food, Pāt. 13, 88). *Bijagāmas.*, injuring seeds (Br. J. S.).
- SAMARO**, and -RAM, Battle [समर]. Ab. 399.
- SAMĀRUHATI**, To ascend [समारुह]. *Brahmalokaṃ samāruhi*, went up to the B. heaven (Mah. 81). *Pallaṅkaṃ s.*, to mount upon a throne (Mah. 25). P.p.p. *samārūḥo*. *Mahābodhisamārūḥā nāvā*, the ship in which the Bo-tree was embarked, lit. the ship ascended by the Bo-tree (Mah. 116). Caus. *samāropeti*. *Sūlamhi s.*, to impale (Mah. lxxxvii).
- SAMASAMO** (*adj.*), Exactly the same [सम + सम]. Dh. 172 (comp. *attano balena samasamaṃ na samanupassāmi*).
- SAMĀSANNO** (*p.p.p.*), Near [समासन्न]. Ab. 92.
- SAMĀSETHA**, In the phrase *sabbhir eva samāsetha*,

- “associate with the good,” we have no doubt an opt. 2nd pers. pl. from समास्.
- SAMĀSETI**, To abbreviate, condense (Vij.). Probably a denominative from next.
- SAMĀSO**, An abridgment [समास]. Ab. 116. *Samāsato*, concisely (Mah. 252).
- SAMASSĀSETI**, To console, encourage; to relieve, refresh [समाश्वासयति]. Dh. 84; Ras. 34.
- SAMASYATI**, To be compounded (in gram.) [समस्यति].
- SAMATĀ** (*f.*), Sameness, equality [समता]. Ab. 137.
- SAMATALAM**, A level surface [सम + तल]. Jāt. 7; Pāt. 71 (is it here an adj.?).
- SAMATHO**, Tranquillity, calm, quietude; cessation [श्म + थ on the analogy of *damatha*]. Ab. 155, 757; Alw. I. 93. *Yass’ indriyāni samathaṃ gatāni*, whose senses are stilled (Dh. 17). *Adhikaraṇa-samatho*, settling or removal of questions or disputes. *Sabbasaṅkhārasamatho*, cessation of all being (Gog. Ev. 6). *Samatha* and *vipassanā* are frequently mentioned together as attributes of the Arhat (Dh. 196, 425). There are two orders of Arhats, the *sukkhavipassako* and the *samathayāniko*. Vij. writes to me, “The first is so called because he attains sanctification by contemplating the dry facts of physical and moral phenomena, such as impermanence, suffering, non-identity, etc. This order of Arhats is devoid of the supernatural powers attributed to the higher class, their passions are merely dried up. The other and superior order, those who make the *Samatha* the vehicle to the attainment of Arhatship, possess various supernatural powers (*anekavihiṭṭā iddhividhā*).” *Samathayāniko* is therefore *samatha* + यान + इक, “one who makes quietude his vehicle.”
- SAMATIKKAMATI**, To cross over (a stream, Dh. 412); to elapse (of time, Mah. 76) [समतिक्रम]. P.p.p. *samatikkanto*, having crossed over or escaped from (Dh. 35).
- SAMATIKKAMO**, Rising above, getting beyond [समतिक्रम].
- SAMATIMSA**, see *Samo*.
- SAMATITTHIKO** (*adj.*), Said of the Ganges when quite brimming. Vij. tells me it is सम + तीर्थ + इक, having its fords or banks levelled (with the top of the stream).
- SAMATIVIJHATI**, To penetrate [समति + व्यध]. Dh. 2.
- SAMATTAM**, Equality [सम + त्व]. Mah. 11.

SAMATTHANAM, Allaying disputes [समर्चन].

Ab. 858.

SĀMATTHIYAM, Strength; ability, competence [सामर्थ्य]. Ab. 1052; Mah. 252.

SAMATTHO (adj.), Fit, able, adequate, competent, strong; significant [समर्थ]. Ab. 1068; F. Jāt. 3; Dh. 354; Mah. 14, 40. *Samatthakāle*, when you were strong, viz. in good health (Dh. 147). *Samatthabhāvo*, ability, power (Mah. 41).

SAMATTO (p.p.), Concluded; complete, entire, all [समाप्त]. Ab. 702, 1068; Mah. 169; Kh. 24. *Sattā samattā*, all beings (Att. 208). *Samattāni samāddānāni*, accomplished and undertaken (of duties or vows, Dh. 185).

SAMAVATTHITO (p.p.), Ready [समवस्थित]. *Samavattitā no savandya sotā*, our ears are ready to hear.

SAMAVĀYO, Combination, union; multitude [समवाय]. Ab. 630; Att. 192.

SAMAVEPĀKI (adj.), The following phrase occurs in Raṭṭhapāla S., *bhavaṃ kho pana Raṭṭhapālo etarahi appābādho appātāko samavepākiniya gahapīya samannāgato nātiṭṭhāya nācucchāya*. It is clear from the context that *samavepāki* represents a possible Sansk. word समवेपाक्विन् and means "promoting equal or steady digestion," the idea being, I suppose, that digestion went on satisfactorily if the मधुस्रो diffused neither too great nor too little warmth.

SAMAVETI, To be united [समवे]. Pāt. 73.

SAMAVHAYO, A name [समाह्वय]. Alw. I. ix.

SĀMAYIKO (adj.), Temporary [सामयिक].

SAMAYO, Agreement, combination; multitude; season, time; custom, rule, religious obligation; order, precept; religious belief, doctrine [समय]. Ab. 66, 161, 778. *Ekam samayaṃ*, or *ekasmiṃ samaye*, at one time, at a certain time, once upon a time, once (Alw. I. lxix; Kh. 10; Ras. 27). *Tena kho pana samayena*, now at that time (Alw. I. 92; Dh. 121). *Tusmiṃ samaye*, at that time, then (Dh. 154, 230, 258). *Uḥhasamayo*, time of heat, hot season (Pāt. 15; Dh. 210). *Majjhantikasamayo*, noon-tide (Ras. 32). *Sāyanhasamayam*, in the evening (Jāt. 9). *Pubbapḥasamayam*, in the morning. *Paccūsasamaye*, at dawn (Dh. 94). *Tassa maraṇasamayam nātvā*, perceiving that his death-hour was come (Dh. 93). *Sītasamaye aggim katvā addasi*, when they were cold he made fire and

gave it them (Dh. 186). *Samaye*, in due time, in due course (Mah. 134). *Samaye pupphanti*, blossom in season, at the right time (Jāt. 27). *Hoti kho yo bhikkhave samayo*, priests, there will come a time when . . (Gog. Ev. 14). *Aññatra samayā*, except on occasion, except under particular circumstances, or at a particular time (Pāt. 8, 13). *Buddhabhāvāya samayaṃ oloketvā*, awaiting the time for his becoming B. (Mah. 199, comp. Pāt. 106). *Brāhmaṇasamayasmim*, according to brahminical observance or custom or views (Alw. I. xlv). *Saddhammarājasamayo*, the doctrine or religion of the King of Truth (Yātr. comp. Mah. 41). *Sammāvinnāṭasamayo*, to whom all forms of religious belief were thoroughly familiar (Mah. 250, Turnour says "possessed of great aptitude in attaining acquirements"). *Tumhākaṃ jānana-samayo ettako 'va*, is that all the learning or religious truth you know? (Dh. 121). *Akkhara-samayaṃ na jānāti*, he was illiterate, lit. did not know the combinations of letters (Alw. I. 101). *Samayantaram*, foreign usages or politics (Att. 125, 224). Vij. informs me that *samaya* in *mahā-samayo* means "a multitude" (see Ab. 778, "sam-ūha"). Thus *Mahāsamayasutta* means the discourse preached to a great company, and on Pāt. 14, line 4, he says, "when three priests live by alms, and a fourth comes and there is not enough, the occasion should be regarded as a large company and meals taken accordingly."

SAMĀYOGO, Combination, multitude [समायोग].

SAMBADDHO, see *Sambandhati*.

SAMBĀDHETI (caus.), To oppress, afflict [caus. सम्बाध्]. Att. 202.

SAMBĀDHO, Pressure, crowding, difficulty, obstruction [सम्बाध्]. Ab. 1085. *Sabbesaṃ idha sambādho*, this place is too small for all of you, lit. there is crowding here for all (Mah. 83). *Sambādhapaṭipanno 'smi*, I am in great straits or distress (Gog. Ev. 28). *Yassa sambādho bhavissati*, any one who is crowded (Pāt. 12). *Asambādho* (adj.), without crowding, unconfused (Mah. 182). *Ati-sambādhata*, too great narrowness (Jāt. 7). Also used as an adj. (Ab. 718). *Sambādho gharāṇo*, the householder's life is a confined one. *Anta-garam sambādhataṃ*, the interior of the city is crowded (Dh. 233). At Alw. I. x and Ab. 183 we have *sambādhikata*, thronged, = *sambādhakata* with *s* changed to *i* (as in मङ्गलीकृत).

**SAMBĀHANAM**, Rubbing the body, shampooing [संवाहन]. Ab. 769; Ten J. 42.

**SAMBĀHATI**, To rub, shampoo [संवाह]. Ten J. 20.

**SAMBAHULO** (adj.), Many [सम् + बहुल]. Ab. 703. *Sambahulā jānapaddā bhikkhū*, a number of monks from the country (Das. 38; Dh. 348, 379).

**SAMBALAM**, Provision for a journey [सम्बल]. Ab. 380; Sen. K. 537.

**SAMBANDHANAM**, Binding [सम्बन्ध + बन्ध]. Dh. 175.

**SAMBANDHATI**, To bind [सम्बन्ध]. Ger. *sambandhitā* (Pāt. 29, 66). P.p.p. *sambaddho*. At Mah. 150, *Mahāgāmena sambaddhā sand'gā Gut-tahālakam*, is rendered by Turnour, "his army formed one unbroken line from M. to G." If this rendering is correct, the lit. translation would be "the army reached G. while (its rear was) yet connected with or shut in by M."

**SAMBANDHO**, Connexion; relationship, kinship [सम्बन्ध]. Pāt. 29, 69, 77, 79.

**SAMBARĪ** (f.), Jugglery [शम्बर]. Ab. 512.

**SAMBARO**, Name of an Asura [शम्बर]. Ab. 14.

**SAMBHAGGO** (p.p.), Broken [सम्भग]. Das. 8.

**SAMBHAJJATI**, To be broken [सम्भज्जते]. Dh. 331 (*sambhajj-* should I think be the reading in each case).

**SAMBHAMO**, Confusion, excitement; fear; respect [सम्भम]. Ab. 916.

**SAMBHĀRO**, Preparation; materials; necessities; constituent part, element [सम्भार]. Ab. 970. *Evam samattā sambhāre*, "thus the collection of the materials being completed" (Mah. 169). *Dabbasambhāro*, collection of materials (Mah. 236), mass of masonry (Mah. 152). Paramattha Jotikā says that a lie has four *sambhāra*, elements or constituents, the intention to deceive, the effect produced on the person spoken to, etc. At Pāt. xli we seem to have *majjasambhāro*, the elements of intoxication (in newly-drawn toddy), opposed to *majjabbhāro*, intoxicating property (in fermented toddy, or palm wine). *Bodhisambhāra* (pl.), constituents or requisites of Buddhahood, e.g. the accomplishment of the Pāramitās (Jāt. 1).

**SAMBHĀSĀ** (f.), and **SAMBHĀSANAM**, Conversation [सम्भाषा, सम्भाषण]. Ab. 124; Dh. 186.

**SAMBHATTO** (p.p.), Devoted, faithfully attached (of a friend) [सम्भत]. Ab. 346; Dh. 103; Pāt. 92.

**SAMBHĀVANĀ** (f.), and **-NAM**, Honour, fame;

imagination, idea, reflection [सम्भावन]. Dh. 284; Mah. 172; Att. 199.

**SAMBHAVATI**, To arise, be produced, spring from (with abl.); to meet with [सम्भू]. Gog. Ev. 66; Alw. N. 36. P.pr. *sambhavam* (Kh. 10). *Na sambhossāma taṃ mayam*, we shall not meet with or reach this, i.e. we shall not live to see that day (Mah. 28). *Suddhodanamahārājassa puttam sabbāññutam pattam sambhaveyyāma vā no vā*, whether or not we live to see the son of king S. after he has attained omniscience (Jāt. 56). P.p.p. *sambhūto*, produced, born, sprung from, originating in (Gog. Ev. 46; Dh. 428; Jāt. 1). Caus. *sambhāveti*, to honour, esteem (Mah. 25); to think, fancy (Att. 199); to gratify (Jāt. 60, read *maṅgalavacanathutighosehi sambhāventesu*). P.p.p. *sambhāvito*, suitable (Ab. 740).

**SAMBHAVO**, Production; birth; origin, cause; union; semen [सम्भव]. Ab. 91, 274, 977. *Damilikucchisambhavo* (adj.), the issue of a Tamil womb (Mah. 253, comp. Dh. 71). *Attasambhavo*, originating in self (Dh. 29). *Sambhavesi* (adj.), seeking re-birth (Kh. 16). *Bhavo kalisambhavo*, continued existence caused by sin (Alw. I. vii).

**SAMBHEDO**, Confluence of two rivers; difference [सम्भेद]. Ab. 681; Att. 213. *Jātisambhedo*, distinction of birth or caste (Alw. I. xlv). *Jātisambhedato bhayāmi*, I'm afraid on account of difference of caste (Dh. 155).

**SAMBHINNO** (p.p.), Broken, interrupted [सम्भिन]. Mah. 9.

**SAMBHĪTO** (p.p.), Terrified [सम्भीत].

**SAMBHOGO**, Sensual enjoyment; happiness, enjoyment; use [सम्भोग]. Ab. 104; Das. 6. *Sambhogakarasam*, making use of (Pāt. 61).

**SAMBHŪ** (m.), Progeny [सम्भू].

**SAMBHUÑJATI**, To eat with [सम्भुज्ज]. Pāt. 17.

**SAMBHŪTO**, see *Sambhavati*.

**SAMBODHI** (f.), Perfect knowledge or enlightenment; perception of the Truth, attainment of Buddhahood; Buddhahood, Buddhahood [सम् + बोधि]. Mah. 2; Dh. 128. A form *sambodho* is occasionally met with (Sen. K. 470, I have seen also the dat. *sambodhāya*). *Sambodhi-aṅgo* = *sambojjhaṅgo* (Dh. 16).

**SAMBOJJHAṅGO**, see *Bojjhaṅgo*.

**SAMBUDDHO** (p.p.), Thoroughly known or understood; one who is thoroughly enlightened, has known or discovered the Truth, a Buddha

[समुच्च]. Dh. 33. *Rāgadosaparetehi nāyaṃ dhammo susambudho*, this doctrine is not easily understood by those who are lost in sin (Gog. Ev. 6). *Sambuddhaputtā*, sons of the All-enlightened (Ras. 39, of Arhats). *Paccekasambuddho*, a Pratyeka Buddha (Mah. 24). *Sambuddhuparinibbānaṃ*, the death of Buddha (Mah. 15). *Dīpaṅkaro sambuddho*, Dīpaṅkara Buddha (Mah. 1).

SAMBUJJHANAM, Knowing thoroughly (from समुच्च).

SAMBUKO, A bivalve shell [समुक्क]. Ab. 676.

SAMC-, SAMCH-, For words beginning thus, see *Saṅc-*, *Saṅch-*, the spelling *ṅc* in the MSS. is an inaccuracy or abbreviation.

SAMECCA (*ger.*), Having acquired, learnt, known [समेत्त = समे]. Comp. *abhisamecca*.

SAMEKKHITO (*p.p.*), Considered, reflected upon [समीक्षित, or समा + ईक्षित]. Ten J. 10, 94.

SAMENA, see *Samo* (2).

SAMETI, To meet together; to harmonize; to be equal to, correspond with [समि]. *Sameruṃ* (aor.), they made friends together (Ten J. 42, of two vicious horses). *Samet' āyasmā saṅghena*, let the venerable one live at peace with the fraternity (Pāt. 5). With instr. *Ettha sabbo saṅgho sametu no*, let all the clergy meet me here (Mah. 170); *Imāni suttasaṅkhyāni nyāse āgatasuttasaṅkhyāhi na samentī*, these numbers of rules do not agree with the numbers given in the Nyāsa (Alw. I. 104, comp. Pāt. xviii). Aor. 3rd pl. also *samimsu* (Jāt. 29). P.p.p. neut. *samitam*, connectedly, continuously, constantly (Gog. Ev. 2).

SAMETI, see *Saṃmati*.

SAMETO (*p.p.*), Brought into contact with, connected with, possessing [समेत]. *Mahābodhisametā nāvā*, the ship which carried the great Bodhi tree (Mah. 120).

SAMHANANAM, Striking, destroying [संहनन].

SAMHARATI, To collect; to fold up [संह]. *Dhanam s.*, to accumulate wealth (Ras. 73). *Nānaphalāni samharitvā*, having collected together various fruits (Dh. 108). Of rolling up a carpet to remove it (Dh. 324). Of rolling up a golden scroll (Alw. I. 78, see *Paṭṭo*). Of a monk collecting food on his begging rounds (Jāt. 66). P.f.p. *samhāriyo* (Dh. 193). Caus. *samhārāpeti* (Dh. 324; Pāt. 105).

SAMHĀRO, A compilation, abridgment [संहार]. Ab. 116.

SAMHATI (*f.*), Assemblage, mass [संहति]. Ab. 630; Alw. I. 111; Att. 192.

SAMHATO (*p.p.*), Firm, well-knit, compact [संहत]. Att. 191.

SAMHITO, see *Sandahati*.

SAMĪ (*f.*), The tree Acacia Suma [समी]. Ab. 566.

SĀMI (*indecl.*), Half; blamably [सामि]. Ab. 1200.

SĀMĪ (*m.*), Lord, master, owner; husband [सामिन्]. Ab. 725. Fem. *sāminī*, wife (Mah. 24). *Sāmiḥagatī*, husband's sister, sister-in-law (Ab. 245). Voc. *sāmi*, husband! (Dh. 290; Ten J. 40). See *Kārakaṇi*.

SĀMĪCI (*f.*), Correctness, propriety, proper or respectful act or duty [a derivative of सम्यक्, Subh. identifies it, I think rightly, with सामीची "stud vandanā"]. *Sabbam cetiyavandanādisāmicikam-maṃ niṭṭhapetvā*, having performed all right and proper duties, beginning with worship at sacred shrines (Pāt. xxix). Subh. quotes, *sāmicikammaṃ ti anucchavikakammaṃ*. *Therānaṃ pādadhoo-nacivaradānadhedaṃ sabbam sāmicikammaṃ*, all proper duties (of laymen towards priests) such as washing their feet and giving them robes (Par. S. A.). *Tato paṭṭhāya tesam sāmicimattam pi na karimsu*, from that time forward they never showed them any sort of civility (Dh. 105). *Sāmicipaṭṭipanno*, living with propriety, in the discharge of proper duties (Alw. I. 78). *Āyaṃ sāmicī*, this is the proper course, this is the rule in the case (Pāt. 6, 10, 14, 17). Pāt. 75 says, *sāmicīti anudhammatā, lokuttaradhammaṃ anugatā ovaḍḍanusāsaṃ sāmicidhammatā ti vuttam hoti*, "sāmicī means acting according to law; right and lawful proceedings are intended, that is, injunctions and commands in accordance with divine truth." The final vowel appears to be short, if so it is to avoid the concurrence of the three long vowels in three consecutive syllables.

SAMIDDHI (*f.*), Success, prosperity [समृद्धि]. Dh. 15; Ras. 16.

SAMIDDHO, see *Samijjhati*.

SAMIDHĀ (*f.*), Firewood [समिध]. Ab. 36.

SAMIJJHANAM, Success, accomplishment (from next). Dh. 135.

SAMIJJHATI, To succeed, prosper, take effect [समृद्ध]. Of business prospering (Sām. S.). Of a wish or prayer being fulfilled or realized (Ras. 24, 62; Dh. 134, 161). *Sace me idaṃ naṃs samijjhati*, si telle et telle chose me réussit (Br. J.

S. A.). Fut. *samijjhissati* (Dh. 134). P.p.p. *samiddho*, successful, prosperous.

SAMIKKHAM, Investigation [समीक्ष].

SĀMIKO, Lord, master; husband [स्वामिक]. Ab. 240, 1122. *Tāya tassa attano sāmikabhāve akkhāte*, when her being his husband had been told by her (Dh. 156). *Dāyajjasāmiko*, lord or owner of the heritage, heir (Alw. I. xlv). *Atthi nu kho etassa sāmiko*, I wonder does any one claim this property? (F. Jāt. 53). *Me ghare hessati sāmiko*, will be master in my house (Mah. 25). Das. 3.

SAMISU, see *Sameti*.

SĀMINI (f.), see *Sāmi*.

SAMINJATI, To be moved, tremble, falter [समिञ्ज]. Dh. 15, 273.

SAMIPAGO (adj.), Approaching [समीपग]. Mah. 16, 155.

SAMIPAKO, at the end of a compound = *samīpa* (Mah. 204).

SAMIPATTHO (adj.), Standing near [समीपस्थ]. Mah. 246.

SĀMĪPIKO (adj.), Proximate (a grammatical term) [next + र्क].

SAMĪPO (adj.), Near [समीप]. Ab. 705. Of time, proximate, recent (Sen. K. 428). Neut. *samīpaṃ*, proximity; used at the end of compounds in the loc. and acc., the latter where there is motion, the former where not. *Khattasamīpaṃ gantvā*, went up to the field, lit. went to the neighbourhood of the field (F. Jāt. 15; Dh. 266). *Jetavanasamīpe*, near or in the neighbourhood of J. (Ten J. 19).

SAMĪRANO, Air, wind; name of a plant [समीरन्]. Ab. 37, 579; Alw. I. c.

SAMĪRATI, To be moved [समीर]. *Vātena* (Dh. 15).

SAMĪRO, Air, wind [समीर]. Ab. 38.

SĀMISO (adj.), Having food [स + आमिष]. *Sāmisō hatthi*, hand soiled with food (Pāt. 23).

SAMITAM, see *Sameti*.

SAMITATTAM, State of being quelled or removed [समित + त्व]. Dh. 47.

SAMITI (f.), Union; an assembly [समिति]. Ab. 414, 630, 1057; Dh. 56.

SAMITO = समित, see *Sammati*.

SAMMA, A term of familiar address, used by equals, or by a superior to an inferior, my good sir! friend! I think it must be सौम्य, it can hardly be a vocative from *samyāc*. *Tvāṃ pana s. Jivaka kiṃ*

*tuphī*, and you, my excellent J., why are you silent? (Sām. S., king Ajātasattu speaking to a favourite). *Tvāṃ pi s. kacchapa*, and you, friend tortoise (F. Jāt. 17; in the Jātaka it is the usual address of the animals to each other, e.g. see F. Jāt. 12, Ten. J. 14, 15). By a king to a fowler (Ten. J. 113). By a man to a rakkhasa (Ras. 21). By two brahmins to each other (Dh. 12). Dh. 88, 186; Das. 46. Pl. *sammā*. *Rakkhissāmi sammā*, I'll hold my tongue, my good friends! (Dh. 419, comp. 187).

SAMMĀ (f.), The pin of a yoke [शस्त्रा]. Ab. 449. *Sammatālo*, a kind of cymbal (Ab. 142).

SAMMĀ (indecl.), Fully, thoroughly, accurately, rightly, properly, well, really, truly [सम्यक्]. Ab. 127, 1154. *Rāgaṃ s. vinayatu*, let him wholly put away lust (Mah. 253). *S. dhammaṃ vipassato*, to one who clearly beholds the Truth (Dh. 67). *Ye-saṃ sambodhi-aṅgesu s. cittaṃ subhāvitaṃ*, whose mind is fully perfected or versed in the bojjhaṅgas (Dh. 16). *S. paṭijaggati*, to tend carefully (Dh. 85; Ras. 38). *S. santappayitvā*, having thoroughly satisfied him (Ras. 20). *Thitā s. paṭipāṭiyā*, standing duly arranged in a row (Mah. lxxxvii). *Sammā vadamāno*, speaking rightly or truly (Alw. N. 34). *S.* before a vowel, to avoid hiatus, takes the form *sammad*, instead of *sammag* as one would expect, e.g. *sammad eva āsavehi vimuccati*, is wholly freed from human passion (Par. S.); *sammad eva rajanaṃ patigaphāti*, takes the dye perfectly (but *sammā 'va* in a recent text, Alw. I. 112); *sammadakkhāto*, well preached (Dh. 16); *sammadāññā*, perfect knowledge (Dh. 11, 18). *Sammā* is much used as the first part of a compound. *Sammā-dājīvo*, right living (B. Lot. 519). *Sammādasanaṃ*, right views (Dh. 137). *Sammādhārd* (f.), a heavy shower (Sām. S.). *Sammādiṭṭhi* (f.), right views, true doctrine, orthodoxy (Ab. 154; Dh. 56; B. Lot. 519). With affix -ka, *sammādiṭṭhiko* (adj.), orthodox, a true believer (Dh. 98, 137). *Sammākamanto*, right occupation (B. Lot. 519). *Sammāpaṭipanno* (adj.), living a proper life, well-conducted. *Sammappajāno*, see *Pajāno*. *Sammappaññā*, right knowledge, true wisdom (Gog. Ev. 47; Dh. 35). *Sammāsamādhi* (m.), right abstraction of the mind (B. Lot. 519; Dh. 285). *Sammāsamodhi* (f.), perfect knowledge of the Truth, supreme Buddhahood (Ten J. 48). *Sammāsbuddho*, one who is truly and perfectly



enlightened, who has true and perfect knowledge of the Truth, a supreme Buddha (Alw. I. 92; Ab. 3; Ras. 25; Dh. 34, 70; Kh. 2). *Kassapasammā-sambuddho*, the supreme B. Kassapa (Alw. cxxiv). Of Gautama Buddha (Alw. I. v). *Sammāsaṅkappo*, right thought or wish (Dh. 3; B. Lot. 519; there are three, *nekkhammasaṅkappo*, *vyāpādas.*, *avihiṃsā.*). *Sammāvācā* (f.), right speech (B. Lot. 519). *Sammāvataṇi*, right religious practice or ceremony. *Sammāvāyāmo*, right exertion (B. Lot. 519).

**SAMMADDATI**, To trample [सम्मुह्]. Pāt. xxviii (tipāṇi).

**SAMMADETHI** (caus.), To intoxicate, exhilarate [सम्मुह्].

**SAMMADO**, Exhilaration [सम्मुह्]. Ab. 87. *Bhatta-sammado*, the drowsiness caused by a heavy meal (Dh. 401).

**SAMMAGGATO** (adj.), Walking rightly, living a blameless life [सम्यक् + गत].

**SAMMAJJANAM**, Sweeping [सम्मार्जन]. Pāt. 1; Dh. 154; Att. 198.

**SAMMAJJANĪ**, and **SAMMUÑJANĪ** (f.), A broom [सम्मार्जनी]. Ab. 223; Pāt. 1. *Dve tayo sammuñjanippahāre datvā*, giving two or three strokes of the broom (Dh. 372).

**SAMMAJJATI**, To sweep [सम्मार्जति]. Dh. 106, 198, 372, 402. P.f.p. *sammajjitabbo* (Pāt. xx). P.p.p. *sammajjho* (Jāt. 10).

**SAMMĀNAM**, and **SAMMĀNANAM**, Honour, veneration [सम्मान, and सम्मानन]. Mah. 53, 240, 241; Dh. 135; Att. 196.

**SAMMANNATI**, To agree to, decide, resolve; to sanction, approve, select [सम्मन्वति]. *So mahāthero . . kṛtūṃ saddhammasaṅgītiṃ . . bhikkhū pañcasate yeva mahākkhūpāsavo vare sammanni*, this great therā authorized or chose (the corresponding word in Br. J. S. A. is *uccini*) five hundred eminent Arhat priests to hold a rehearsal of the Law (Mah. 11). *Ānandathero pi sammanni kṛtūṃ saṅgītiṃ*, the therā Ānanda also decided or chose to join in the rehearsal (Ditto). *Tato therō vinayaṃ puṇṇanāthīdya attanā ca attānaṃ sammanni Upāṇiṭthero pi vasaṇṇanāthīdya sammanni*, then the Elder undertook (lit. himself chose or authorized himself) to put the questions on Discipline, while Upāṇi Thera undertook to make the answers (Br. J. S. A.). *Pācīnake ca caturo*

*caturo Pāṭheyyake pi ca sammanni*, he selected four Pācīnaka and four Pāṭheyyaka priests (Mah. 18). *Sammannitvā deti*, decides upon giving it, lit. after resolution gives it (Pāt. 87). *Saṅghe . . bhikkhūṃ saḍḍakagghāpakāṃ sammannitvā*, the chapter having elected a priest to act as ticket-distributor (Pāt. 62). For two other instances of this word see the extract under art. *Kammavācā*. I find in a comment *sammannīti sammataṃ akkhi*. One would expect *sammāññati*, as the simple verb takes the form *maññati*, but analogous irregularities are not wanting, e.g. compare the double forms *paññatti* and *paṇṇatti*, *paññāsa* and *paṇṇāsa*, *aññā* and *ḍḍā*; compare also *paṇṇarasa* and *paṇṇuvisati* with *pañcadasa* and *pañcaviṇṇati*. P.p.p. *sammato*, approved, assented to, authorized, chosen; allowed; esteemed, honoured, considered, regarded. *Sammataṇi saṅghena imāni pañca bhikkhusatāni . . dhammaṃ ca vinayaṃ ca saṅgīyitvā*, is the assembly in favour of these 500 monks rehearsing the dhamma and vinaya? lit. are these 500 monks approved of by the assembly to rehearse (See *Kammavācā*). *Kuṇḍibhi sammata*, a landholder of high character (Mah. 142). *Dutiyasammato asso*, the second best horse, lit. esteemed second (Mah. 134, opposed to *maṅgalavāhī*, the state charger). *Alattha aṭṭh' amacce 'va mahante yodhasammata*, gained over eight great nobles, warriors of reputation (Mah. 205, comp. lxxvi). *Sādhūsammato* means, not "esteemed by good men" (Alw. I. x), but "considered good, excellent, estimable." A comment says, *ayaṃ sādhu saṇṇariso ti evaṃ sammato*. *Seṭṭhasammato*, considered the best, the most esteemed (Ten J. 109). *Thapāpepi sammataṇa amaccena*, caused to be laid by a minister specially selected for that purpose (Mah. 173). *Sāsānikasammataṇa raṭṭhaṃ*, a country reputed dangerous (Pāt. 107). *Saṅghena sammata*, authorized by the clergy, having received permission from the clergy (Pāt. 87, comp. 13, 93). *Lokasammataṇa*, universally esteemed, held by the world in the highest repute (Jāt. 49). *Amhe uttamaṇḍakulasammata*, we are looked upon as belonging to one of the best princely families. *Ratanaṃ vā ratanasammataṇa vā*, jewels or valuables (Pāt. 18, lit. what may be looked upon as a jewel). *Maṅgalasammato*, or *abhiṃmaṅgalasammato*, festive, festively arrayed (Mah. 173; Dh. 246; Jāt. 53). Comp. *Sammuti*. Caus. *sammānati*, to honour

with, to present with. With instr. *Upaḍḍha-  
rajjena sammānesi*, presented him with the half of  
his kingdom (Dh. 341, 324). There appears to be  
also another form of the caus. *sammāneti*, for in  
Sām. S. A. I find *amaccā bhikkhū hantabbā ti  
sammānāyitvā*, the ministers having resolved  
that the priests should be put to death. *Samma-  
nāto* is perhaps a p.p.p. form from this caus.  
*Yā ad sāṅghena sīma sammānitā*, the boundary  
determined by the chapter (Ras. 69).

**SAMMANETI**, To consult together [सम्मन्].  
Dh. 333.

**SAMMĀPĀSO**, see *Yāgo*.

**SAMMAPADHĀNĀM**, Right exertion [सम्यक् +  
प्रधान]. There are four, exertion to prevent sin-  
ful conditions arising, exertion to put away sinful  
states already existing, exertion to produce meri-  
torious states not yet in existence, exertion to re-  
tain meritorious conditions already existing (Att.  
57; Man. B. 499; Dh. 382; Kh. 27). The text  
is, *idā' evuso bhikkhū anuppannānaṃ pāpakānaṃ  
akuselaṇaṃ dhammānaṃ anuppāddiya chandaṃ ja-  
neti vāyamati viriyāṃ ārabhati cittaṃ paggaṇhāti  
padahati, uppannānaṃ pāpakānaṃ ak. dhammā-  
naṃ pahāṇāya chandaṃ janeti*, etc. (Saṅg. S.).

**SAMMASATI**, To seize, grasp [समुज्ज]. I have  
only met with this word in the metaphorical sense  
of seizing or grasping with the mind, gaining a  
thorough knowledge of, mastering; it is one of  
the terms of the ecstatic meditation. *Yato yato  
sammasati khandhānaṃ udayanyayaṃ*, as soon as  
he masters the idea of the arising and vanishing  
of the skandhas (Dh. 67). *Kammaṭṭhānaṃ s.*, to  
grasp with the mind and dwell upon one of the  
forty karmasthānas or subjects for ecstatic con-  
templation (Dh. 184, 228, 286, see *Kammaṭṭhā-  
naṃ*). *Tilakkhaṇaṃ s.*, to realize or imbue one-  
self with the idea of the transitoriness, the evil  
and the unreality of existence (Ten J. 119, see  
*Lakkhaṇaṃ*). *Paccayākkāraṇānaṃ anulomapaṭi-  
lomavaseṇa s.*, to cause the mind to dwell suc-  
cessively on the twelve Nidānas in direct order and  
in reverse order (lit. forwards and backwards,  
Dh. 320; at Jāt. 25 the ten Pāramitās are simi-  
larly meditated upon). Dh. 132, 134; Jāt. 74.

**SAMMĀSATI** (f.), see *Sati* (1).

**SAMMATI**, To be appeased or calmed; to cease  
[सम्]. *Verāni sammanti*, hatred is appeased  
(Dh. 2, comp. 70). P.pr. *sammamāno* (Pāt. 63).

P.p.p. *santo* (Ab. 749, 841). *Santaṃ tassa manasā  
hoti santā vācā*, tranquil is his mind, tranquil his  
speech (Dh. 18, comp. 26, 67; B. Lot. 376).  
*Paḍaṃ santaṃ*, the quiet place or lot, Nirvāṇa  
(Dh. 66; Kh. 15). *Santindriyo* (adj.), whose  
senses are stilled or calmed (Alw. I. 93). *Santa-  
vutti*, living a tranquil life (Alw. I. x). Also  
p.p.p. *samito* (Ab. 749, 841). *Samitagamaṇaṃ*,  
a staid or sober gait (Dh. 234). Caus. *saleti*, to  
appease, to extinguish, suppress, put a stop to.  
*Taṃ saletuṃ*, to suppress this heresy (Mah. 15,  
18; comp. Pāt. 62). *Lokaṃ saletuṃ*, to give  
peace to the world (B. Lot. 376). *Pāpāni s.*, to  
extinguish sin (Dh. 47).

**SAMMATO**, see *Sammānati*.

**SAMMATTAṂ**, Correctness, truth [सम्यक्]. See  
*Rāsi*.

**SAMMATTHO**, see *Sammajjati*.

**SAMMATTO** (p.p.p.), Delighting in, intoxicated  
with [समत्त]. Dh. 51.

**SAMMIṆJETI**, To bend back or together, double  
up. *Sammiṇṇitaṃ vā bhāsaṃ pasāreyya pasāritaṃ  
vā bhāsaṃ sammiṇṇeyya*, should outstretch his bent  
arm, or draw back his outstretched arm (B. Lot.  
306; Gog. Ev. 8). Burnouf refers this word to  
इज्ज, wrongly I think, as it does not account for  
the double *m*: moreover we have already *sammiṇṇati*  
= समिज्ज with a different, nay opposite, meaning.

I diffidently suggest समुज्ज.

**SAMMISSO** (adj.), Mixed [समिश्र]. Dh. 191.

**SAMMODATI**, To agree with, be in harmony with,  
be friendly with [सम् + मुह]. *Saddhiṃ s.*, to  
make friends with, to exchange friendly greeting.  
*Sammoditvā tīya saddhiṃ* (Mah. 121, comp. Par.  
S. 1, *Bhagavatā saddhiṃ sammodi*). P.pr. *Sa-  
maggo hi saṅgho sammodamāno avivādamāno  
ekūddeso phāsu viharati* (Pāt. 5; Ras. 36; F.  
Jāt. 58; B. Lot. 316). *Sammodamāno therena*,  
making friends with the elder (Mah. 78, Turnour  
says "conversing graciously"). P.f.p. *sammoda-  
niyo*. *Sammodaniyā kathā*, friendly talk, pleasant  
converse (Par. S. 1).

**SAMMOHO**, Bewilderment, infatuation, error [स-  
मोह].

**SAMMOSO**, Confusion (from सम् + मुष).

**SAMMUKHATĀ** (f.), Presence, confrontation [स-  
मुमुख + ता]. Pāt. 62.

**SAMMUKHO** (adj.), Face to face with, in the

presence of [सम्मुख]. *Sammukhacīṇṇaṃ*, a deed done in a person's presence (F. Jāt. 13, a personal kindness). *Buddhānaṃ sammukhaṭṭhāne ṭhiṭṭā*, standing in a spot in the presence of Buddhas, i.e. standing before Buddhas (Dh. 266). Loc. *sammukhe*. *Dvinnāṃ tippaṇṇaṃ sammukhe*, in the presence of two or three (F. Jāt. 9). *S. ṭhatvā*, standing before him (Dh. 134). *Sammukhekato*, done in the presence of some one (F. Jāt. 14). Abl. *sammukhā* (Ab. 1157; Dh. 272). With acc. *Hessāma s. imaṃ*, we shall stand (lit. be) before him (Jāt. 17). With gen. *Kasmā me s. hasati*, why does he laugh in my presence? (Mah. 219). *Buddhānaṃ sammukhāḍḍassanaṃ*, beholding the Buddhas face to face (Ras. 62). *Sammukhāḍḍiṭṭho*, seen face to face (Alw. I. 92). *Cirassutā no Ānanda Bhagavato sammukhā dhammikathā*, it is a long while, Ānanda, since we heard a religious discourse from the mouth of the Blessed One (Dh. 107; Pāt. xxii). *Pakkāmi hatthisammukhā*, went away from the other elephants (Att. 135). *Sammukhāvinayo* is one of the *Adhikaraṇasamathas* (Pāt. 62). Vij. explains it thus, "The principle requiring the presence of the party accused (*puggalasammukhatā*), and the presence of a chapter of priests adjudicating the case (*saṅghasammukhatā*)." With final *ā* changed to *i*, *sammukhābhūto*, confronted; *sammukhābhāvo*, presence (Dh. 314). Pāt. 62.

SAMMULHO, see *Sammuyhati*.

SAMMUÑJANĪ, see *Sammajjanī*.

SAMMUTI (f.), Consent, authorization, permission; choice, selection; general consent or use [सम्मति, for the *u* comp. *muti*, *nuto*]. Ab. 1133. *Āññatra saṅghasammutiya*, without, or except by, the permission of the fraternity (Sen. K. 329; Pāt. 7). *Sādhusammuti me tassa Bhagavato dassandya*, let kind permission be (granted) to me for seeing the Blessed One (Ditto). *Sīmāsammuti*, choice or determination of a boundary (Pāt. 61). *Yass' āyasmato khamati imesaṃ pañcannaṃ bhikkhusatānaṃ sammuti*, every priest who approves the selection of these 500 priests (see *Kammavaddā*). *Sammutisaccaṃ*, *paramatthasaccaṃ*, "that which is generally received as truth by the general consent of mankind, and truth which is an axiom . . . independently of its being supported by the authority of mankind" (D'Alwis), I suppose we might render them subjective and objective truth (Att. 67). *Dakkhiṇeyyasāṅgho*,

*sammutisāṅgho*, the clergy worthy of offerings (i.e. who are converted men) and the clergy generally (Pāt. xl). *Sammutideva*, devas by consent or choice of mankind (*Mahāsammatakalato paṭṭhāya lokena devāti sammata*, i.e. kings and princes addressed as *deva*). *Sammutiya* (loc.) *ñāṇaṃ*, general knowledge (see *Ñāṇaṃ*). Comp. *Sammannati*.

SAMMUYHATI, To be stupefied, bewildered, paralyzed [सम्मूह]. Mah. 126; Dh. 173. P.p.p. *sammūlho*, bewildered, infatuated (Das. 6. 35).

SAMO, Tranquillity [शम]. Ab. 757, 922. *Samaṃ carati*, to lead a life of spiritual calm (Dh. 26).

SAMO, Toil, fatigue [यम]. Ab. 529, 922.

SAMO (adj.), Even, level; like, similar, same, equal; upright, just, impartial; full, complete, entire [सम]. Ab. 922. *Bālasuriyasamappabho*, glittering like the morning sun (Mah. 112). *Samo bhāgo*, equal portion (Ab. 54). *Sesaṃ pasusamā*, the rest are on a level with the brutes. *Samaṃ rupasītaṃ*, smooth and soft (Dh. 232). *Samasāḍḍani samapantāni akkharāni*, letters (of an inscription) regular (lit. having equal tops) and arranged in regular lines (Alw. I. 80). *Ubbho samā bhavaṃti*, both are alike (Dh. 54). With instr. *Rāgena samo aggi nāma n'atthi*, there is no fire like lust (Dh. 354, comp. 36, Kh. 7). *Attanā samasamāṭṭhānena anuggahito*, favoured with a position exactly similar to his own (Br. J. S. A.). *Paṭha-visamo*, like the earth (Dh. 18). *Tassābhisekasa-makālaṃ*, at the identical time of his inauguration (Mah. 22). *Paṇḍuṃ samaṃ karonto*, smoothing down the earth (Dh. 154). *Bhūmiṃ samaṃ karonto*, clearing the ground (Mah. 140, so *maggaṃ* Jāt. 52). *Unnatāṃ samaṃ hoti*, the valleys are filled up (B. Lot. 576). *Samakaraṇaṃ*, levelling (Ab. 796). *Samatalo* (adj.), level (Dh. 135). *Sārapena saddhiṃ sineruṃ samaṃ kātum*, to bring down Mount Meru to the level of a mustard seed (Dh. 132). *Samaṃ paṭhaviyaṃ katvā*, levelling it with the ground (Dh. 178). *Sukkhakaddama-kaṇḍehi cindpetvāna taṃ samaṃ*, raising (a bit of ground) by piling it with lumps of dried mud, to a level (with the elephant's back, Mah. 107). *Samatimsapāramiyo*, all the thirty *Pāramitās* (Dh. 117; Ras. 25; Subh. says "exactly 30, not 29, or 31"). *Katvāna viriyaṃ samaṃ*, making an adequate exertion, exerting his full strength (Mah. 13). Adv. *samaṃ*, with (Ab. 1136). With instr.

*Tassabhisekena samam*, at his inauguration (Mah. 68). Instr. *samena*, impartially. *Samena nayatī pare*, judges others with equity (Dh. 46). *Samena dhammena*, justly and righteously (Ten J. 1; Mah. 53, 208 *dhammena ca samena ca*; Dh. 373). **SĀMO** (*adj.*), Black, dark [साम]. Ab. 839. Fem. *sāmā*, the Priyaṅgu plant (Ab. 571). Masc. *sāmo*, the colour black (Ab. 96). **SAMODHĀNĀM**, Combination [समवधान]. Ab. 1170. *Dasanakhāsamodhānam*, bringing the ten finger-nails together (in clasping the hands). **SAMODHĀNETI**, To join, connect (denominative from last). *Saṅgitaṃ ca asaṅgitaṃ ca sabbam samodhānetvā*, combining all both that was rehearsed and was not rehearsed (Br. J. S. A.). *Dabbasambhāre s.*, to bring together building materials (Jāt. 9). *Pañca dukkhāni samodhānetvā*, summing up the five evils (Dh. 392). *Jātakam samodhānetvā*, connecting the Jātaka, i.e. connecting the incident in hand with the tale related in illustration of it (F. Jāt. 8, 30; Dh. 115). **SAMOKIRATI**, To sprinkle all over [समवकु]. *Samokiranti pupphehi*, they sprinkle him with flowers (Jāt. 27). **SAMORUYHA** (*ger.*), Having descended [ger. समव + ह]. Mah. 61. **SAMOSARĀNĀM**, Union, junction (fr. next). **SAMOSARATI**, To come together [समव + सु]. P.p.p. *samosaṇṇa* (Att. 190). **SAMOTARATI**, To descend, disembark [समवतु]. Mah. 63. **SAMPADĀ** (*f.*), Success, happiness, blessing; successful attainment, success in obtaining; attainment, possession (comp. *sampanna*) [सम्पद]. Ab. 385, 993. The five sampadās or blessings are *śītisampadā*, *bhogasampadā*, *ārogyasampadā*, *śīlasampadā*, *ditṭhisampadā*, friends, wealth, health, virtue and truth. *Bhogasampadam labhati*, obtains the blessing of wealth (Dh. 112). *Puññasampadā*, possession of merit (Kh. 14). *Śīlasampadā*, successful practice of a moral life (see *Ānisaṇṇa*). *Appamādena sampādettha*, with diligence work out your salvation, i.e. attain the four Paths (B. Lot. 305; Burnouf has oddly confounded it with *sampādeti*). **SAMPADĀLETI** (*caus.*), To cleave, rend [caus. ह with सम्प]. Mah. 137. **SAMPADĀNĀM**, Giving [सम्पदान]. In gram. a name of the dative relation (Sen. K. 330).

**SAMPĀDANĀM**, Effecting, accomplishment; preparing, obtaining [सम्पादन]. Jāt. 80; Att. 202. **SAMPĀDANIYO** (*p.f.p.*), To be prepared or effected [सम्पादनीय]. Mah. lxxxvi. **SAMPĀDETI**, see *Sampajjati*. **SAMPADHŪPĀYATI**, To send forth clouds of smoke [सम्प + धूप]. **SAMPADUTTHO** (*p.p.p.*), Impure, wicked [सम्प + दुष्ट]. **SAMPAGGAHO**, Favour, patronage [सम्पद्य + ह]. Mah. 18. **SAMPAHĀMSĀ** (*f.*), and **SAMPAHĀMSANĀM**, Satisfaction, pleasure, approval [from सम्पद्य]. Ab. 790, 1186. **SAMPAHĀMSETI** (*caus.*), To gladden, delight; to express approbation of a person, to praise [सम्प + हर्षयति]. B. Lot. 431; Dh. 349. **SAMPAHĀRO**, Wounding; strife, battle [सम्पहार]. Ab. 399; Pāt. 90. **SAMPAJĀNĪNĀM**, Consciousness, intelligence (abstract noun from next). Ab. 154; Dh. 389; Alw. I. 78. **SAMPAJĀNO** (*p.pres.* from सम्पज्ज्ञा), Knowing, understanding, conscious. *Sampajānamustōdō*, a knowing or intentional falsehood (Pāt. 12; Jāt. 23; B. Lot. 342). *Sampajānakārī*, acting consciously, with full knowledge of what one is doing. See *Sato*. **SAMPAJJALITO** (*p.p.p.*), Kindled, burning [सम्प + ज्वलित]. *Kodhena s.*, burning with anger (Dh. 172). **SAMPAJJATI**, To turn out, happen; to succeed, prosper; to be obtained, fall into any one's possession [सम्पद्य]. With dat. *Santike upagacchantānam agayhūpagā sampajjati*, to those who come up close to it, it turns out to be intangible (Dh. 210, of a mirage). *Sampajjamāno dūmo*, a flourishing tree (Ten J. 119). *Kammaṭṭhānam sampajjati*, his k. succeeds (Jāt. 7). *Mahanto puññakkhandho sampajjissati*, a great accumulation of merit will be obtained or realized (Att. 195). *Tesaṃ ambam khādītva atṭhi ropitaṃ na sampajjati*, when after eating the mango they planted its stone it would not grow, lit. "having eaten the mango the stone planted does not succeed, or thrive, to them" (F. Jāt. 6). *Tesaṃ petānam dibbannopānam sampajjatu*, may celestial food and drink be the portion of these Pretas (Dh. 130). *Dassāmi sampajjissati nu kho mano*, if I shall give alms I wonder

whether my good intention will be rewarded (Dh. 292). P.p.p. *sampanno*, successful; complete, abounding, perfect; having obtained, possessed of; well-flavoured, sweet (Ab. 845). *Sampanna-vijjācarapa*, endowed with *vijjā* and *carapa*, lit. by whom *v.* and *c.* have been obtained (Dh. 26; Alw. I. xxxiv). *Sampannasākhā vanaspati*, a well-branched forest tree (Dh. 77). *Sampannasālo* (adj.), virtuous (Dh. 11). *Sampannakāratamā*, most rich in milk (of a cow). *Āñño tayā sampannavagataro n'atthi*, there is no one possessed of greater fleetness than yourself (Dh. 161). *Sampannodako padaso*, a district abounding in water, well-watered (Das. 3, comp. Mah. 12). *Sampannavayyākarapaṇaṃ*, a full or complete explanation. *Sabbākārasampanno maṇi*, a gem of the first water, lit. perfect in all its facets? (Sām. S.). Caus. *sampādeti*, to succeed in obtaining, procure, obtain, effect, work out, accomplish. *Ekavacanam pi sampādetvā kathetum na sakkoti*, could not succeed in getting out a single word, could not successfully or effectually speak a single word (F. Jāt. 8, and see p. 9, *katham s.*, to succeed in speaking). *Muhutten'eva yāgukhajjakam sampādeti atha bhaddam sampādessāmīti*, succeeded at once in obtaining broth, but saying "I must manage to get some rice." (Dh. 403). *Attham eva sampādeti na pālīn*, gets the sense correctly, but not the text or exact words (Dh. 419). *Abhiññā s.*, to attain the supernatural faculties (Dh. 182, comp. Att. 212). *Kasiravijjādi ke kamante sampādentī*, successfully carry on the occupations of farming, commerce, etc. (Par. S. A.). *Dohaḥ tassa sampādetum*, to satisfy her longings, give effect to her wishes (Mah. 134). P.p.p. *sampādito*, obtained, prepared (Jāt. 64; Alw. I. xiii).

**SAMPAKAMPATI**, To tremble, be shaken violently [सम्पक्कम्प]. Jāt. 25. P.f.p. *sampakampiyo*. *Asampakampiyo*, that cannot be shaken, immovable (Kh. 8).

**SAMPAKĀSITO** (p.p.p.), Displayed [सम्पक्काशित]. Ab. 441.

**SAMPAKINṆO** (p.p.p.), Strewn, crowded [सम्पक्किण].

**SAMPAKKHANDANAM**, Leaping forward, aspiration [सम्प + खण्ड + ञ]. Man. B. 411.

**SAMPĀLETI** (caus.), To protect, keep [सम् + पालयति]. Das. 7.

**SAMPĀPAKO** (adj.), Causing to obtain, bringing,

procuring (from next). Att. cxxx; Dh. 421; B. Int. 590.

**SAMPĀPUNĀTI**, To attain; to come to, find, meet with [सम्प्राप]. *Bodhisattam sampāpuniṣṣu*, met the B. (Jāt. 67). *Gāmaṃ sampāpuni*, reached the village (Dh. 85). *Dvāraṃ na sampāpuni*, could not find, lit. reach, the door (Dh. 279). Dh. 176. P.p.p. *sampatto*. *Paṭṭikāle sampatte*, when the time of her delivery had come (Mah. 58, comp. Dh. 299). *Mahāvihāraṃ sampatto*, having reached the M. (Mah. 252). *Sampattayācākaṇaṃ jīvitaṃ paricajjitvā*, sacrificing their lives for the beggars they met with, or that presented themselves (F. Jāt. 52). *Sampattapariṣā*, the crowd that had come up, or that was present (Dh. 91). *Venaṃ sampattakāle*, when he reached the forest (Dh. 194, comp. F. Jāt. 17). Caus. *sampāpeti*, to bring. *Imaṃ siḥaṃ ayyassa sampāpeti*, take this quickly to my lord (Dh. 161).

**SAMPARĀYIKO** (adj.), Relating to the future state [सम्परायिक]. Ab. 86. *Samparāyiko attha*, matters relating to the future state (Dh. 387).

**SAMPARĀYO**, Futurity, the future state, future life, the next world [सम्पराय]. B. Lot. 370. *Diṭṭhadhamme vā samparāye vā vipākaṃ na deti*, brings a reward neither in the present world nor in the world to come (Dh. 293).

**SAMPARIVĀRETI** (caus.), To surround [सम्परिवारयति]. Jāt. 61.

**SAMPARIVATTATI**, To roll oneself, grovel; to turn, revolve [सम्परिवृत्त]. Dh. 401. *Dabbī samparivattamānā*, a spoon rolling or stirring itself in broth (Dh. 259). P.p.p. *samparivatto*. *Samparivattasāyī*, rolling himself on the floor (Dh. 58). *Samparivattako* (Brahmāyū S.). Caus. *samparivatteti*, to turn over.

**SAMPASĀDANAM**, Making serene, tranquillization [fr. caus. सम्पसद]. Man. B. 411.

**SAMPASĪDATI**, To be tranquillized, re-assured [सम्पसद].

**SAMPASSATI**, To behold, discern, see clearly [सम्पस्सति]. Das. 7, 35; Dh. 51. *Sampassatāṃ brāhmaṇa n'esa dhammo*, brahmin, this is not the duty of the wise (discerning). Comp. *Sandāṭṭhe*, *Sandasseti*.

**SAMPATI** (adv.), Now [सम्पति]. Ab. 1140.

**SAMPATICCHANAM**, Assent (from next). Ab. 790.

**SAMPATICCHATI**, To assent, agree; to accept, receive, take [सम्पत्ति]. *Sadhūti sampaticchitvā*,

agreed, saying very well (Dh. 79, 97, 160, 232; Ját. 52). *Rajjam sampaticchitvā*, having accepted the sovereignty (Mah. 46). Of taking a bribe (Dh. 298). *Ovddam s.*, to receive admonition, to take it in good part (F. Ját. 52). *Tassa vacanam sampaticchitvā*, listening to what he said, agreeing to it (Ját. 7).

**SAMPATIGGAHO**, Favourable reception, welcome [सम्प्रतिगृह्ण].

**SAMPĀTO**, Fall, descent [सम्पत]. *Dhārasampāto*, a heavy shower (Ab. 50). *Jalasampāto*, accumulation or mass of water.

**SAMPATTI** (*f.*), Success, prosperity, glory, magnificence, beauty; successful attainment, attainment [सम्पत्ति]. Ab. 385, 993. Pl. *sampattiyo*, worldly prosperity (Mah. 260). *Sampattim patthagamāna*, those who wish to get on (Dh. 157). At Dh. 341 are mentioned three sampattis or successful attainments, *manussasampatti*, *devalokas.*, *nibbānas.*, attainment of the human state, the angelic state, and Nirvāṇa or annihilation (comp. E. Mon. 292; Man. B. 494; Kh. 14). *Mahāsampattiyaḍ parihariyamāno*, nurtured with great magnificence (Dh. 117, comp. Mah. 132). *Rūpasampatti*, success of form, personal beauty, glory (Ten J. 51, 112). *Dantasampatti*, beauty of teeth, teeth of brilliant whiteness (Dh. 234). *Edisaṃ sampattim deti*, will bestow upon him such and such honours (Mah. 133). *Khaṇasampatti*, attaining the right moment (B. Lot. 305). At Dh. 94 I think *sirisampatti* means "glory and prosperity." Dh. 95, 99, 119; Ras. 28. In the sense of "attainment" it is not necessary to identify it with *saṃprāpti*, as will be seen from the use of *sampaddā*, which is an exact synonym of *sampatti*. *Sampattikarameggo*, at Man. B. 28, 63, seems to mean "renovating rain," rain that brings prosperity or growth.

**SAMPATTO**, see *Sampāpunnāti*.

**SAMPAVĀṆKO**, A friend, companion. In the compounds *pāpasampavāṇko* and *kalyāṇasampavāṇko*. Apparently सम्प्र + वृज्, but how it comes to have this meaning I cannot tell. *Kalyāṇamitto kalyāṇasahāyo kalyāṇasampavāṇko* (Saṅg. S.).

**SAMPAVĀRETI** (*caus.*), To cause to refuse [caus. सम्प्र + वृ]. In the phrase *sahatthā santappesi sampavāresi*, (waiting on him) with his own hands caused him to take his fill, caused him to refuse (this is Subhūti's explanation, he says it means that the host handed dishes until the guest said,

"I have had enough," and refused further food). The idea intended to be conveyed is one of liberal hospitality.

**SAMPAVATTANAM**, Causing to proceed [सम्प्रवर्तन]. *Kattabbam khettdanam s.*, fields must be cultivated, lit. set going.

**SAMPAVATTETI** (*caus.*), To set going [सम्प्रवर्तयति]. *Ukkuṭṭhiṃ sampavattayi*, set up a shout (Mah. 142). Comp. *Pavatteti*.

**SAMPAVEDHATI**, To be shaken violently [सम्प्रव्यथ]. Ját. 25, 51.

**SAMPAVEDHĪ** (*adj.*), Shaky, loose [from last with term. हृन्]. *Khīlā nikkhātā asampavedhī*, the stakes are driven in and cannot be shaken (Dhaniya S.).

**SAMPAYĀTO** (*p.p.*), Gone away [सम्प्रयात]. Dh. 43.

**SAMPAYOGO**, Union [सम्प्रयोग]. Alw. I. xxxiv.

**SAMPAYUTTO** (*p.p.*), Connected with, dependent on, resulting from [सम्प्रयुक्त]. Dh. 89, 99, 424; Pāt. 65; Ras. 86.

**SAMPHAPPALĀPO**, Frivolous talk. The etymology I have failed to discover, the latter part of the compound is probably साप and not प्रसाप. Can *samphappa* be a gerund? With affix हृन्, *samphappalāpī*, talking foolishly. Br. J. S. A. says, *anattaviññāpikā kāyavacchayogasanuṭṭhāpikā akusalacetanā samphappalāpo*.

**SAMPHASSO**, Contact [संस्पर्श]. Ját. 60; Ten J. 119. *Samphassa* in the Buddhist philosophy is a synonym of *Phassa*. *Samphassajo*, sprung from Contact.

**SAMPHULLITO** (*adj.*), In full blossom [comp. सम्पुष्क]. Ab. 542.

**SAMPHUSATI**, To come in contact with, touch [संस्पर्श]. B. Lot. 576. Inf. *samphusitum* (Dh. 164). P.p. *samphuṭṭho*. *Asamphuṭṭhalakkhaṇam*, quality of intangibility.

**SAMPINḌATI**, To be added together [सम्पिण्ड]. *Sampinḍamāno* (Alw. I. 104). P.p. *sampinḍito*, added together, combined (Mah. 144).

**SAMPIYO** (*adj.*), Friendly [समिप]. *Sampiyena*, by mutual consent (Alw. N. 120).

**SAMPŪJETI**, To venerate [सम्पूज]. Mah. 183.

**SAMPUNNO**, and **SAMPŪRITO** (*p.p.*), Filled, full [सम्पूर्णा, सम्पूरित]. Mah. 134, 265; Ját. 20.

**SAMPUTO**, A box, casket [सम्पुट]. Ab. 317. *Pāṇisampuṭo*, the hollow formed by joining the hands (Mah. 248).



**SAMRAHITO** (*p.p.p.*), Deprived or devoid of [सम् + रहित]. Dh. 111.

**SAMRAKKHANAM**, Preservation [संरक्षण]. Sen. K. 468.

**SAMRAMBHO**, see *Sārambho*.

**SAMRĀVO**, Uproar [संराव]. Ab. 128.

**SAMSADO**, Session, assembly [संसद + ञ]. Ab. 414. One would expect *samsadā* (f.), or is it *samsādo* with vowel shortened metri causa?

**SAMSAGGO**, Connexion, conjunction, association [संसर्ग]. *Tesaṃ samsaggena*, through companionship with them (Ten J. 117). *Asādhua*, intercourse with the wicked (Mah. 238; comp. Ras. 33). *Kāyas*, personal contact (Pāt. 4). *Samsagga* is much used of living in the world as opposed to the retirement of the ascetic life (see *Samsaṭṭho*). *Samsaggajāto*, (adj.), living with laymen (Khaggavisāpa S.).

**SAMSAHO** (adj.), Able [सम् + सह]. Alw. I. c.

**SAMSANDATI**, To run together, unite, associate [सम् + सन्द]. Ten J. 45. Aor. *samsandi* (Ten J. 42). Caus. *samsandeti*, to put together, unite.

**SAMSANNO** (*p.p.p.*), Distressed, weak [p.p.p. संसद]. Dh. 49.

**SAMSAPPATI**, To creep along [संसृप]. Dh. 410.

**SAMSARANAM**, Transmigrating [संसारण].

**SAMSARATI**, To go through continually, to transmigrate [संसृ]. *Devalokaḥ devalokaṃ samsarantā*, passing from one deva world to another (Dh. 129). *Kappasatasaḥassam devamanusseru samsaritvā*, having for a hundred thousand kalpas transmigrated in the deva worlds and the world of men (Dh. 267, comp. 252). P.pr. gen. pl. *samsaratam* (Alw. N. 21). P.p.p. *samsito*. *Samsitam digham addhānam*, a long road has been traversed (Par. S. 17, of transmigration). Also *samsarito* (Ditto).

**SAMSĀRO**, Passing through a succession of births, continued existence, transmigration [संसार]. Dh. 73. *Anekajāttisamsāram sandhāvisam*, I have traversed a succession of many births, or I have passed through a transmigration of many existences (Dh. 28). *Samsāraḥ na dhavanti tādino*, for him there are no revolutions of being in store (Dh. 18). *Digho samsāro*, a long period of renewed existence (Dh. 11). *Gambhīre samsārasāgare*, in the deep ocean of continued existence (Dh. 182). *Samsāram atikkamati*, to pass beyond existence, attain Nirvāṇa (Ten J. 48).

**SAMSATI**, To proclaim [संस].

**SAMSATTHO** (*p.p.p.*), Joined, associated; living in society [संसृष्ट]. Dh. 51. *Rājaraḥamāhamattehi asamsaṭṭhabhāvo*, state of not being brought into contact with kings and ministers of state (Jāt. 7). *Paṇḍitasamsaṭṭhāni bhojanāni*, food mixed with sweet things (Pāt. 89). Of branches entwined (F. Jāt. 6). *Yā pana bhikkhunī samsaṭṭhā vihareyya gaḥapatinā*, any nun who shall form a connexion with a householder (Pāt. 107, comp. Mah. 227). The Buddhist priests were forbidden to live, or associate unduly, with laymen. *Kulasamsaṭṭhadosaṇa saṅgho tam nīharī tato*, for the offence of associating with families the saṅgha expelled him thence (Mah. 207). *Bhikkhuniyo pan' eva samsaṭṭhā viharanti pāpācārā*, if again the nuns are living in lay society, acting sinfully (Pāt. 100). *Asamsaṭṭhavihāro sādā saddhivihārī*, (a therā) who lives apart from the world and always lives with his fraternity (Jāt. 1). Dh. 72.

**SAMSATTO** (*p.p.p.*), Adhering [संसक्त]. Att. 216.

**SAMSAYO**, Doubt [संशय]. Ab. 170; Dh. 349; Mah. 244.

**SAMSEDO**, Sweat, moisture, vapour [सम् + सेद]. *Samsedajo*, sprung from moisture.

**SAMSEVANAM**, and **SAMSEVO**, Attending on, associating [from संसेव]. Att. 193.

**SAMSIBBANAM**, Entwining (from next). Dh. 410.

**SAMSIBBATI**, To entwine, entangle [सम् + सिव]. Of a creeper twisting itself about a tree (Dh. 409).

**SAMSITO**, see *Samsarati*.

**SAMSŪCAKO** (adj.), Indicating [संसूच + क्व]. B. Lot. 330.

**SAMSUDDHO** (*p.p.p.*), Pure [संसुद्ध]. Jāt. 2.

**SAMUBBAHATI**, To pull out [समुद्बुह].

**SAMUBBHAVO**, Springing up, production [समुद्भव]. Att. 216.

**SAMUCCAYO**, Collection, accumulation [समुच्चय]. Ab. 1183; Pāt. xv, 102.

**SAMUCCHEDO**, Extirpation [समुच्छेद]. There are five *pañānas* or relinquishments, which are the same as the five *vimuttis*. The last three are *samucchedappahānam*, *paṭippassaddhipphānam* and *nissaraṇappahānam*, the relinquishment which consists in extirpation, the relinquishment which consists in cessation, the relinquishment which consists in escape from existence. Vij. says that the first is the cessation of human passion (*kilesa*) on

entrance into the Paths, the second on attaining the fruition of the Paths, and the third on attaining Nirvāṇa.

**SAMUCCHINDATI**, To extirpate; to break off, put an end to [समुच्छिद्]. *Paññattā s.* to break through or put a stop to established ordinances (Par. 8. 5; Pāt. xxxvii). P.p.p. *samucchiṇno* (Dh. 45, 375).

**SAMUCCINATI**, To select, appoint [समुच्चि]. Alw. I. 112.

**SAMUDĀCARATI**, To treat, behave towards; to lay claim to [समुदाचर्]. *Saphena s.*, to treat kindly (Dh. 89). *Sambuddhabhāvāṇa paṇ'assa ajānantā kevalaṇaṁ nāmena ca āvusoḍḍena ca samuddācaranti*, but unaware of his having become a Buddha they merely addressed him by his name and with the appellation *āvuso* (Jāt. 82, this is called at Dh. 119 *sasamucchaviko samuddācāro*, an improper mode of address). *Uttarimanussadhammaṇa s.*, to lay claim to the possession of supernatural qualities (Pāt. 3, 68). P.p.p. *samudāciṇṇo*. *Asamudāciṇṇakileso*, by whom evil passions have not been practised (Ten J. 46). Aor. *samudācari* (Ditto).

**SAMUDĀCĀRO**, Behaviour, practice [समुदाचार]. B. Lot. 649. *Antokilesasamudācāraṇaṁ vāretvā*, abstaining from the practice of lusts that arise within them (Ten J. 111). See last.

**SAMUDĀGAMO**, Beginning [समुदागम]. Jāt. 2 (Faustöll).

**SAMUDĀHAṬO** (p.p.p.), This word occurs at Mah. 252, where it appears to mean, "brought forward, produced, got ready" (it is said of a palm-leaf manuscript). There is another derivative of समुदाह, *samudāhdro*, the meaning of which I feel doubtful about. It occurs in the text of the nine Nāthākarapadhammas enumerated in Saṅg. S., *bhikkhu dhammakāmo hoti piyasamudāhdro abhi-dhamme abhivāyaye ulārapāmuḍḍo*. In the following phrase it may possibly mean "utterance," *imassa paṇa samudāhāranigghoso* (I have unfortunately no reference for the passage).

**SAMUDAYO**, Rise, origin, commencement; origination, cause; multitude [समुदाय]. Ab. 630, 927. See *Ariyasaccāṇa*. B. Lot. 518; Alw. N. 38.

**SAMUDĀYO**, Quantity, entirety [समुदाय]. Ab. 126, 629.

**SAMUDDHAṬO** (p.p.p.), Entirely removed, extirpated [समुद्धत]. Mah. lxxvii.

**SAMUDDITTHO** (p.p.p.), Pointed out, illustrated [समुद्दिष्ट].

**SAMUDDO**, A sea [समुद्र]. Ab. 659; Dh. 23. *Mahāsamuddo*, the ocean (Dh. 295).

**SĀMUDDO** (adj.), Marine [सामुद्र]. Neut. *sāmu-ddam*, bay-salt (Ab. 461).

**SAMUDETI**, To arise [समुद्दि]. In Br. J. S. Atth. I find a 3rd pl. *samudayanti*, which is a curious instance of "forming back," as if *samudayanti* could exist by the side of *samudenti*, as *kārayanti* by the side of *kārenti*. P.p.p. *samudito*, elevated, excited (*samuditamano udaggamano attamano*).

**SAMUGGAHĪTO** (p.p.p.), Accepted, understood (of an explanation) [p.p.p. समुद्ग्रह].

**SAMUGGATO** (p.p.p.), Arisen [समुद्गत].

**SAMUGGHĀTO**, Removal [fr. समुद् + हन्]. *Tassa samugghātāṇaṁ gacchanto*, proceeding to the rooting out thereof (viz. of angry feelings, Dh. 426). The removal or un-consecration of the boundary of a temple land or monastery by a Saṅghakamma is called *sīmāsamugghāto* (Ras. 69; Mah. 236, 237). See *Samūhanti*.

**SAMUGGO**, A box, basket [समुद्ग]. Ab. 317; Mah. 59, 99 (of a flower basket); Alw. I. 74.

**SAMŪHANANĀM**, Removal (from next). Pāt. 62.

**SAMŪHANTI**, To remove [सम् + उद् + हन्]. *Sikkhāpadāni s.*, to abolish precepts (Pāt. xxxvii). *Sīmā s.* is said of the formal removal or desecration of a temple boundary by a chapter of priests. It is opposed to *sīmā sammanati*, to fix a boundary (Pāt. 69, comp. 61, last line, and 62, and see *Samugghāto*). Inf. *samugghātum* (Mah. 236). P.p.p. *samūhato*, removed, extirpated (Dh. 45, 375; Ras. 69).

**SAMŪHETI** (caus.), To bring together, assemble [caus. समूह]. Mah. 252.

**SAMŪHO**, Multitude, assemblage, aggregation, mass [समूह]. Ab. 629; Dh. 210. Of a fraternity of monks (Alw. I. x).

**SAMUJJALITO**, and **SAMUJJALO** (adj.), Blazing, resplendent [from समुज्ज्वल्]. *Ratanasamujjalo* (adj.), blazing with jewels (Att. 219, comp. Dh. 315). *Samujjāṇitadīpamālaṇaṁ (nagaram)*, brilliant with hanging festoons of lamps.

**SAMUJJHITO** (p.p.p.), Abandoned [समुज्झित]. Ab. 754.

**SAMUKKĀṢATI**, To elevate, exalt [समुक्कृष्]. Alw. N. 121.

**SĀMUKKĀMSIKO** (*adj.*), This word occurs in the phrase, *yā buddhānam sāmukkāmsikā dhamma-desanā tam pakāsesi*, where Vij. renders it "originally discovered by Buddha." He quotes the comment, *sāmukkāmsikā ti sāmān ukkāmsikā attanā yeva uddharitvā gahitā sayambhuñāpena diṭṭhā*, which makes it = *sāmān + ukkāmsikā*. But may it not be a derivative of a noun *samukk-aniso* = सम् + उत्कर्ष?

**SAMŪLAKE** (*adi.*), Roots and all [समूह + क]. Dh. 111.

**SAMULLAPANAM**, Speaking with [fr. समुद् + षप्]. Dh. 430.

**SAMUNNADATI**, To utter loud cries [समुन्नद्]. Att. 210.

**SAMUPABBŪLHO** (*p.p.p.* समुपबुद्ध). In Paritta, *devāsurasāṅgamo samupabbūlho ahoṣi*, a conflict was set up between devas and asuras. Comp. *abbūlho, paribbūlho*.

**SAMUPAGACCHATI**, To approach [समुपगम]. Sen. K. 474.

**SAMUPĀGACCHATI**, To come to [समुपागम]. Aor. *samupāgami* (Mah. 231). P.p.p. *samupāgato*. *Dasahi rājānam dhammehi s.*, endowed with the ten qualities of kings (Mah. 242, comp. 11, 249). *Rohaṇam samupāgatā*, fled to R. (Mah. 254).

**SAMUPAMO** (*adj.*), Resembling [सम् + उपम]. Mah. 239.

**SAMUPASOBHITO** (*p.p.p.*), Splendidly adorned [समुप + शोभित].

**SAMUPATTHATI**, To serve, supply [समुपस्था]. Mah. 207.

**SAMUPETI**, To approach, meet [समुपे].

**SAMUPPĀDO**, Arising, production, origination [fr. समुत्पद्]. See *Paṭiccasamuppādo*.

**SAMUPPANNO** (*p.p.p.*), Arisen, produced [समुत्पन्न]. Kh. 18; Dh. 328.

**SAMUSSAYO**, Accumulation; the body (as an assemblage of various constituents, comp. *kāya*) [समुच्छय]. Ab. 1099; Dh. 63, 312; B. Lot. 355. See next.

**SAMUSSETI**, To raise, lift up [समुच्छु]. *Setacchattam s.*, to raise the royal standard (umbrella). P.p.p. *samusseto*, uplifted; accumulated. *Samussitadhajō*, uplifted banner (Alw. I. 79). We probably see in this word the beginnings of a change which has become universal in the Sinhalese language, in which a Sanskrit च or छ is

always represented by *s* (e.g. *sat* = छत्र, *sula* = Pali *cūla*, *miris* = मरीच, *paru* = पखात्, etc.).

**SAMUTTEJETI** (*caus.*), To stir, excite, fill with delight [caus. समुत्तिज]. B. Lot. 431.

**SAMUTTHAHATI**, To rise up; to come to life again (Das. 31) [समुत्था]. Aor. *samutthahi*, rose to the surface of the ground (Mah. 168). Ger. *samutthāya*, stirring, active, busy (Dh. 106, comp. 176). P.p.p. *samutthito*, arisen, produced (Dh. 43, 274). Caus. *samutthāpeti*, to originate, set on foot (Das. 42). *Katham samutthāpesum*, began a discussion (F. Jāt. 46; Dh. 139, 300). *Mahāvassam samutthāpesi*, raised a storm of rain (Jāt. 73). *Vacanam s.*, to begin to speak (Alw. I. cvi). P.p.p. *samutthāpito* (Pāt. 80).

**SAMUTTHĀNAM**, Rising, origination [समुत्थान]. Das. 41; Mah. 31 (*kathāsamutthānam*).

**SAMVACCHARO**, and -**RAM**, A year [संवत्सर]. Ab. 81. *Tipi samvaccharāni* (Ten J. 114). F. Jāt. 6, 10; Mah. 253. Acc. *samvaccharam*, for a year, during a year (Dh. 20, comment says, *samvaccharam nirantarām*).

**SAMVACCHARO** (*adj.*), An astrologer [संवत्सर]. Sen. K. 393.

**SAMVADANAM**, One of the magic arts forbidden to Buddhist priests [संवद्दन]. Br. J. S. A. says, *samvadanam nāma ajja nakkhattam suṇḍaram eṭṭi eva samaggaḍḍhā itti vo veyogo na bhavissatthi evam samaggakaraṇam*, by *s.* is meant effecting a reconciliation by saying, "to-day the stars are favourable, this very day be ye reconciled, so shall you not be divided."

**SAMVADDHANAM**, Causing to grow [संवर्धन]. Att. 198.

**SAMVADDHITO** (*p.p.p.*), Reared, fostered, brought up; enlarged; grown up; flourishing [संवर्धित]. Ras. 33.

**SAMVADDHO** (*p.p.p.*), Brought up, grown up; flourishing [संवुद्ध]. Pāt. 6. *Parī pure samvaddhandri* (Br. J. S. A.).

**SAMVANĀNĀ** (*f.*), Explanation, commentary; description; praise (from next). Att. 191; Pāt. vii.

**SAMVANĀNETI**, To describe, explain; to praise [संवर्ण]. Mah. 197. P.p.p. *samvannito* (Kh. 31).

**SAMVARANAM**, Covering [संवरण]. Ab. 1183.

**SAMVARI** (*f.*), Night [शबरी, शखरी]. Ab. 69.

**SAMVARO**, Closing, restraint [संवर]. Dh. 34. *Indriyasamvaro*, subjugation of the senses. *Cakkhand*

*saṁvaro*, restraint with the eye, viz. keeping the eye under restraint (Dh. 65). *Chaddrasaṁvaro*, "closing of the six avenues, subjugation of the six organs of sensation" (Alw. I. 88, comp. *Indriya-saṁvaro*, *Catusaṁvarasīlāṇi*, *Pātimokkhaṇi*, *Saṁvuddhi*). At Ras. 85 restraint is said to be five-fold, *ellasaṁvaro*, *satis*, *ñāpas*, *khantis*, *viriyas*, restraint under the moral law, the restraint of a self-possessed mind, the restraint of a mind chastened by wisdom, the restraint of long-suffering, the restraint which enables a man to make an active exertion.

**SAMVASATHO**, A village [संवसथ]. Ab. 225.

**SAMVASATI**, To live, pass one's time; to live with [संवस]. Dh. 31; Pāt. 17.

**SAMVĀSO**, Living with [संवास]. *Asamānasamvāso*, living with those who are not our equals (Dh. 53). With instr. *Bālehi s.*, living with fools (Dh. 37). *Sukhasamvāso* (adj.), pleasant to live with (Ditto). *Tāya samvāsam dāri*, cohabited with her (Mah. 44, comp. Ten J. 54). Co-residence of a monk with the fraternity of his monastery (Pāt. 68, comp. *Asamvāso*). With affix व् at the end of a compound, *samānasamvāsakā bhikkhūni* (Pāt. 96).

**SAMVATTANIKO** (adj.), Conducive to [fr. संवृत्]. *Asamāddhisamvattanikā vācā*, language that does not conduce to peace of mind, angry speech (comp. Par. 8, Pāt. 74). *Saggasamvattanikā paṭipaddā*, *apāyas*. p., practices leading to heaven or hell. *Paññāsavassam dyaṣamvattanikam kusalam*, meritorious works leading to fifty years' life (Dh. 288).

**SAMVATTATI**, To lead, conduce [संवृत्]. With dat. *Idam no puññam purisattabhāvaṇaṭṭhāya samvattatu*, may this good deed of ours lead to our attainment of rebirth as men (Dh. 205). *Upakārya s.*, to conduce to the welfare of (Jāt. 8). Pāt. 17; Dh. 128, 129, 397.

**SAMVATTO**, The destruction of a kappa [संवर्त]. Ab. 82, 1051. See *Kappo*.

**SAMVEDITO** (p.p.), Admonished? [संवेदित]. Dh. 125.

**SAMVEGI** (adj.), Quick, vehement [संवेग + हन्]. Dh. 26.

**SAMVEGO**, Agitation, emotion, grief [संवेग]. *Saṁvegāṇi āpajji*, he was greatly moved. *Saṁvegajāto*, agitated (Dh. 86; Mah. 38). *Saṁvegakāraṇa*, causing emotion, pathetic (Mah. 1). Of

the heart being touched by hearing the Truth (Ten J. 121; Mah. 141; Dh. 384).

**SAMVEJANAM**, Agitating, alarming (fr. next). Mah. 3.

**SAMVEJETI** (caus.), To agitate, cause emotion or alarm [संवेजयति]. Dh. 392.

**SAMVETHETI** (caus.), To wrap [संवेष्टयति]. Pāt. 87 (see also 86).

**SAMVIBHĀGO**, Partition, distribution [संविभाज]. Dh. 185; Mah. 22, 61.

**SAMVIBHAJATI**, To divide [संविभज]. *Bhikkhūhi samvibhajitabbo*, must be shared with the priests (Pāt. 17). Caus. *samvibhājeti* (Mah. 197).

**SAMVIDAHATI**, To dispose, fix, arrange, direct, appoint, assign, accomplish [संविधा]. *Sabbam saṁvidahi imam*, carried out all these arrangements (Mah. 182). *Yathā vekallam n' ahoṣi tathā saṁvidahi*, so managed, made such arrangements, that there was no deficiency (Dh. 265). *Saṁvidhātābham saṁvidahitvā*, having made the necessary arrangements, or given the necessary directions (Dh. 220). At Dh. 372, *civaraṇa saṁvidahanto* appears to mean "arranging his dress." *Bhesajjaṇa saṁvidahi*, prescribed for her (Dh. 89). *Tam (vattham) chinditvā saṁvidahitvā nivāsetvā pūrupitvā*, cut the piece of cloth in two, and turning each half to use made of it an upper and an under robe (Dh. 114). *Ālambanaphalukam s.*, to set up or fix a bench or garden seat (Jāt. 8). *Thānantaram saṁvidahi yodhānam*, assigned posts of distinction to his warriors (Mah. 159). Ger. *saṁvidhāya*, having made an appointment, by appointment (Pāt. 13, 16, 88 *saṁketam katvā*). *Dhātā-rakkham saṁvidhāya*, having provided for the protection of the relic (Mah. 107). Inf. *saṁvidhātum*. P.p.p. *saṁvihito*. *Rakkhā susaṁvihitā*, protection completely provided. *Tena saṁvihitarakkho* (adj.), receiving his protection (Das. 46, comp. *susaṁvihitarakkho*, Dh. 305).

**SAMVIDHĀNAM**, and **SAMVIDAHANAM**, Appointment, etc. [संविधान].

**SAMVIGGO** (p.p.p.), Excited; agitated, alarmed (Gog. Ev. 28); vexed, grieved (Ras. 18, 90) [संविग]. *Tuṭṭho saṁviggaṇaṇaṇa*, rejoiced and excited (Att. 134).

**SAMVIHITO**, see *Saṁvidahati*.

**SAMVIJJATI**, To exist, to be found [संविज्जते]. *Ekaccassa saddhā mandā s.*, one has little faith (Dh. 253).

**SAMVIJĀTI**, To be moved or agitated [संविज्]. Dh. 120.

**SAMVĪTO** (*p.p.*), Surrounded, shut in [संवीत]. Ab. 745.

**SAMVOHĀRO**, Business, traffic [संववहार]. Pāt. 10.

**SAMVUNĀTI**, and **-NOTI**, To cover [संवृ]. Alw. 20. *P.p.p. samvuto*, restrained, controlled (Dh. 65). With instr. *Manasā susamvuto*, well guarded in mind (Dh. 50, comp. 40, 41). With loc. (Dh. 2). *Sīlasamvuto*, living under the restraint of the moral law (Dh. 51). *Samvutindriyo*, having the senses controlled or subdued (Mah. 30). See *Samvaro*.

**SĀMYĀM**, Equality, equipoise [साम्य]. Ab. 818, 975.

**SĀMYAMO**, and **SAÑÑAMO**, Restraint, self-control, abstinence, sobriety [संयम]. *Samy-* (Ab. 430, 768; Kh. 13; Dh. 394). *Saññ-* (Kh. 5; Dh. 5, 46). *Kāyasaññamo*, restraint in one's actions (Dh. 286).

**SĀMYATO**, and **SAÑÑATO** (*p.p.*), Tied, fastened; restrained, self-controlled [संयत]. *Samyataḥ kesaḥ*, braided hair, or hair tied up in a knot (Ab. 257, 864). *Saññatacāri, samyatacāri*, living in self-control (Dh. 19, 286). With instr. *Vācāya s.*, temperate in speech, keeping the tongue under control (Dh. 65). *Asaññato*, unrestrained, licentious (Dh. 54). *Samy-* (Ab. 747). *Saññ-* (Dh. 5, 65, 286; Mah. 33, 111).

**SĀMYATTIKO**, A voyaging merchant, sea-trader [सायाचिक]. Ab. 667.

**SĀMYOGO**, and **SAÑÑOGO**, Union, bond; connexion, association, society [संयोग]. Das. 6, 9. In gram. a conjunct consonant (Pāt. 29). Of criminal intercourse (Mah. 131).

**SĀMYOJANĀM**, and **SAÑÑ-**, Bond, attachment [संयोजन]. Dh. 6, 40, 61. In a religious sense *samyojana* is the bond of human passion which binds man to continued existence, and the removal of which is obtained by entrance into the Paths (B. Lot. 290). The ten *samyojanas* (*dasavidhaṃ s.*, Dh. 195, 363, 410) are *sakkāyaditṭhi, vicikicchā, sīlabbataparāmaṇo, kāmāraḍḍo, paṭigho, rūparāḍḍo, arūparāḍḍo, māno, uddhaccaṃ, avijjā* (Vij.). Of these the first five are called *pañca orambhāgiyasamyojanāni*, and the last five *pañca uddhambhāgiyasamyojanāni*. The first three (*tīṇi samyojanāni*) are removed by the First Path (E. Mon. 289). From

Dh. 421 we learn that the first five are so called because they cause rebirth in the lower worlds (the *apāyas, kāmadevaloka*, etc.), and are got rid of by the first, second and third Paths, while the last five cause rebirth in the *rūpa* and *arūpadevaloka*, and are got rid of by Arhatship. When Arhatship is attained, and human passion is got rid of, there is nothing left to cause rebirth; and when the Arhat dies he is not reborn, but passes out of existence. From Par. S. 19 it appears that the *Sotāpanna* has got rid of the three *samyojanas*, that the *sakadāgāmin* has in addition reduced to a minimum *rāga, dosa* and *moha*, and that the *anāgāmin* has got rid of the fourth and fifth *samyojanas*. I have said in my article *Nibbānaṃ* (p. 269, a) that a man after entering the first path, may pass on through the others to Arhatship in the same existence. I may add that the successive attainment of the paths may either be slow, extending over a whole life, or may be more or less rapid, and even in rare cases instantaneous, a man being one moment an unconverted man and the next an Arhat, having in that brief interval passed successively through all the Paths and got rid of all human passion. The boy *Nigrodha* attained Arhatship while his head was being shaved for admission to the priesthood (Mah. 24, 103). *Yasa* entered the first path one night and attained Arhatship next day (Dh. 119). *Ānanda* after attaining *Anāgāminship* remained for many years unable to attain Arhatship, and did not succeed till after Buddha's death (Mah. 13). We often read of a person entering the paths, and even reaching the fourth, by merely hearing a sermon of Buddha (Dh. 99, 119), or even a single stanza (Dh. 308).

**SĀMYOJETI** (*caus.*), To put together, prepare (e.g. a medicament) [संयोजयति]. Ras. 87.

**SĀMYUGAM**, Strife [संयुग]. Ab. 399.

**SĀMYUTTO**, and **SAÑÑUTTO** (*p.p.*), Joined, connected [संयुक्त]. *Samyuttanikāyo* or *samyuttakanikāyo*, name of one of the divisions of the *Suttapiṭaka*.

**SANĀBHIKO** (*adj.*), Having a nave (of a wheel) [स + नाभि + क]. B. Lot. 575.

**SANAM** (*adv.*), Always [समत]. Ab. 1153.

**SĀṆAM**, Hempen cloth, coarse cloth [शाण]. Ab. 291; Pāt. 76.

SANĀMAKO (*adj.*), Having a name [सनामक].  
*Dīpaṅkarasānamako* (Jāt. 28).

SANANTANO (*adj.*), Perpetual; ancient, primeval.  
Ab. 709, 713; Dh. 2, 102. This is not a nasalized form of सनातन, but *sanam* + तन.

SAÑCARANĀM, Wandering about; uniting [सञ्चार]. Pāt. 75; Ten J. 51, 114.

SAÑCARATI, To go about, wander; to meet, unite [सञ्चर]. Dh. 320; Ten J. 49. *Bhikkhāya sañcaram*, going from village to village for alms (Mah. 243). The noose of a bird-snare, when it springs together and catches the bird, is said *sañcarati*, to meet or unite (Ten J. 50, 114, it catches the peacock by the leg).

SAÑCĀRIKĀ (*f.*), A female messenger [सञ्चारिका]. Ab. 236.

SAÑCARITTAṀ, Going backwards and forwards, acting as go-between (*s. samāpajjati*). Either सञ्चारिन् + त् or more probably सम् + चरिन्. Pāt. 4, 69.

SAÑCĀRO, Defile, passage [सञ्चार, सञ्चार]. Alw. I. c; Ab. 773.

SAÑCAYO, Accumulation, quantity [सञ्चय]. Ab. 629; Mah. 4, 223. For *sañcayanto* see *Saṅcinati*.

SAÑCETANĀ (*f.*), Thought, intention (fr. *sañceti*). Of *manosañcetana* (see *Āhāro*) Hardy says, "It includes the thoughts that have entered into the mind and there abide, continued thought or reflection" (Man. B. 501).

SAÑCETANIKO (*adj.*), Intentional [last + र्क]. Pāt. 4, 68. *Tā paṭhamam asañcetanikā hutvā*, they having in the first instance acted without intention of sin (Dh. 177).

SAÑCETETI (*caus.*), To be aware, intend [सञ्चेतयति]. Pāt. 66.

SAÑCHĀDETI, To cover, hide [सञ्च्छद्]. Dh. 126; Ten J. 112; Ras. 32. P.p.p. *sañchanno*.

SAÑCHINNO (*p.p.p.*), Cut [सञ्छिन्न]. Ab. 752.

SAÑCICCA (*ger.*), Intentionally, consciously, purposely [सञ्चिक्ख, सञ्चित्त]. Pāt. 3, 66; Dh. 103; Mah. 128. The reading *sañcicca* is erroneous.

SAÑCINATI, To accumulate [सञ्चि]. Pres. also *sañcinoti* (Att. 200). P.p. *sañcayanto* (Mah. 127).

SAÑCUNṆO (*p.p.p.*), Crushed, shattered [comp. चूर्ण]. Jāt. 26.

SANDAHATI, and SANDHETI, To connect; to get ready, arrange [सन्धा]. *Dhanuṃ āropetvā khurappam sandahitvā*, having taken up his bow

and fitted an arrow to it (Ten J. 115). *Pāvaca-nena saha sandhetvā*, bringing them into conformity with the Scriptures (Alw. I. cxxiv). *Dhanuṃ sandhāya*, making ready his bow (Mah. 48, 205, Turnour says "bending it"). The ger. *sandhāya* is used adverbially in the sense of "in connexion with, with reference to, concerning." *Maṃ sandhāya bhāsati*, he is speaking of me (F. Jāt. 19, comp. Dh. 242, 343, 391; Pāt. 73, 91; Kh. 21; Alw. I. 63). P.p.p. *samhita*, fitted or equipped with, possessed of (Dh. 19). *Samhita* and *sahita* are used in almost exactly the same way; thus under *Sahito* will be found the phrase *bhinuddanam vā sandhātā sahitaṇam vā anuppaddātā*, where we should expect *samhitaṇam*. Again at Dh. vv. 19, 20 we have *sahita* where the comment speaks of "text" (सहित), and as bearing on the phrase *sahitam me asahitan te* (see *Sahito*), I have found in Saṅgīti S. the expression *atthasaṃhitena vakkhāmi no anattasaṃhitena*.

SANDĀLETI (*caus.*), To break [caus. सन्दह].

SANDĀNĀM, A cord [सन्धान]. Ab. 499; Dh. 71.

SANDANO, A war chariot [सन्धान]. Ab. 372; Mah. 128.

SANDĀSO, A smith's tongs [from सम् + दृश्, in S. we have सन्दृश् and सन्दिश्]. Ab. 327 (the Sinhalese word *aṇḍu* in the margin means "tongs").

SANDASSANĀM, Showing, exhibition [सन्दर्शन]. Jāt. 67.

SANDASSETI (*caus.*), To show, teach [caus. सन्दह]. B. Lot. 431.

SANDATI, To flow [सन्ध]. Jāt. 18. *Assanda-māno*, not flowing (Jāt. 51).

SANDATTHO (*p.p.p.*), Bitten, compressed [सन्दह]. Att. 204.

SANDEHO, Doubt; accumulation [सन्देह]. Ab. 170. *Pūtisaṇḍeho*, mass of corruption, is an epithet of the body, equivalent to *pūtikāyo* (Dh. 27, comp. *deho* "the body").

SANDESO, News; a message, communication [सन्देह]. Mah. 111. *Sandesaharo*, a messenger (Ab. 347). *Sandesotti* (*f.*), a message = सन्देस + उक्ति (Ab. 124).

SANDHĀNITO (*adj.*), Bound [सन्धानित]. Ab. 747.

SANDHĀRETI (*caus.*), To hold back, repress; to bear, carry [सन्धारयति]. *Assūni sandhāretum nāsakkhimsu*, were unable to restrain their tears (Dh. 227). *Puttasokaṃ sandhāretum na sakkoti*,



is unable to repress or restrain his grief for his son (Dh. 359; Das. 3). To resist (Dh. 246). To bear a weight, carry (Dh. 199). To stop, to bring to a stop (Dh. 364, comp. Ras. 40).

**SANDHĀTĀ** (*m.*), One who joins or reconciles [सन्धातु]. See *Sahito*.

**SANDHĀVATI**, To run through, traverse [सन्धाव्]. Used as a synonym of *samsarati* "to transigrate." Aor. 1st pers. *sandhāvissam* (for *sandhāvissam*, Dh. 28).

**SANDHĀYA**, **SANDHETI**, see *Sandahati*.

**SANDHI** (*m.* and *f.*), Junction, union; agreement; a joint of the body [सन्धि]. Ab. 763; Mah. 25. *Maggasandhi*, place of junction of two roads (Ab. 203). *Chijjhamānesu sandhibandhanesu*, when the ligaments of the joints are being severed (Dh. 258). *Kūṭṭhasandhiggahanaṃ*, fitting or joining on the peak of a house (Att. 203, crowning the edifice of long-suffering). *Sandhiṃ katvāna*, having made a compact (assignation) with her (Mah. 57). Of the joints of masonry (*duvīññeyyasāḍḍisandhi setu*). Juncture, proper place or interval (Mah. 201, 211, flowers were suspended at suitable places, *thānesu*, Subh.). In gram. of the euphonic vowel and consonant changes that take place at the junction of final and initial syllables (Sen. K. 200). In Pali external sandhi is comparatively little used. According to Ab. 941 *sandhi* is also used in the sense of rebirth (*paṭisandhi*). An example of this is found at Dh. v. 97, where *sandhicchedo*, "who has brought rebirths or continued existence to an end," is explained by the commentator *vajjasandhiṃ saṃsārasandhiṃ chetvā ṭhito*. *Sandhicchedo* has a different sense at Dh. 301, 407, where it evidently means housebreaking (comp. Sansk. *sandhicaura*, *sandhihāra*). I render the first passage, "Some such terrible accusation as, 'This burglarious deed unseen or heard or thought of before (i.e. of unheard-of atrocity), or this state offence (treason), was perpetrated by you;'" and the second, "Discontented with their own property, they attempt burglaries and such like offences." Ab. 941 makes *sandhi* fem. when it means rebirth and masc. when it means union. But in the sense of union it is probably common, as Ab. 763 makes it fem. in that sense, and at Mah. 201 we have the fem. loc. *sandhiyam*, where "junction" is intended.

**SANDHUPĀYATI**, To smoke [सन् + धूप].

**SANDIDDHO** (*p.p.p.*), Smeared [सन्दिग्ध].

**SANDITTHIKO** (*adj.*), Visible, actual, belonging to this life [सन्दिग्ध]. Ab. 88. At Alw. I. 77 the *dharmma* or Truth of Buddha is said to be *sanditthiko*, viz. productive of immediate results, attended with advantages even in this world. *Sanditthikaṃ sāmāññaphalaṃ*, reward of asceticism even in this life (see *Sāmāññam*). When the punishment of a crime (or reward of a good action) takes place in this world, i.e. before death, it is called *sanditthiko vipāko*, as opposed to punishment in a future state of existence. An example is given at Mah. 261, 262, where a king having been deposed by his rival and put to death by being built into a wall, the chronicler observes that this was the immediate (*sanditthiko*) retribution for his having in the days of his prosperity buried a Buddhist priest alive. *Te diṭṭhe 'va dharmma sanditthikaṃ sippaphalaṃ upajīvantī*, in this very world they enjoy the immediate fruits of their industry (Sām. S.).

**SANDITTHO** (*p.p.p.*), Seen [सन्दिग्ध]. *Sandittha*, a friend at first sight (*diṭṭhamattako*, Ab. 346). *Sanditthasambhattā*, friends and intimates (Dh. 103, 264, comp. Pāt. 92).

**SANDO** (*adj.*), Thick, coarse [सद्ग]. Ab. 707. *Sandacchāyo rukkhō*, a tree giving dense shade (Dh. 222).

**SANḌO**, and **SANḌAM**, An assemblage of lotuses [सण्ड]. Ab. 687.

**SANḌO**, A multitude [सण्ड]. *Tarusapaḍo*, a grove of trees (Ras. 21). *Jambusapaḍo*, a jamba-grove (a name of Jambudīpa).

**SANDOHŌ**, An assemblage [सण्डोह]. Ab. 629, 992 (cluster of villages).

**SANEMIKO** (*adj.*), Having a felly or tire [सवेमि + क]. B. Lot. 575 (of a wheel).

**SANGĀHAKO** (*adj.*), Compiling, making a recension [संग्रहक]. *Dhammasaṅgāhako* (Jāt. 1). *Saṅgāhako*, a charioteer (Dh. 194).

**SANGAHEŚI**, **SANGAHITO**, see *Saṅgahati*.

**SANGĀHIKO** (*adj.*), Including, embracing [संग्रहि + क], Das. 44.

**SANGAHO**, Taking, collecting; conjunction, assemblage; a compilation, abridgment; favour, kindness [संग्रह]. Ab. 116, 925. *Akko mahantam balasaṅgaham*, he made a great levying of forces (Mah. 217). *Tivaggasaṅgahā tanti*, a text comprising three vaggas (Alw. I. v). The three

great convocations at which the text of the Tipiṭaka was settled were called saṅgītis or Rehearsals (fr. संज्ञि), and the text of the Tipiṭaka as settled was called saṅgaha, Collection or Recension. *Dutiyo saṅgaho*, the second Recension (under Kāṭhaka, Mah. 28). *Akaruṇa Dhammasaṅgahaṃ*, they made a recension of the Dharma, reduced it to a canon (Mah. 19, comp. 12). *Vinayasāṅgaho*, recension of the Vinaya. *Akaṇṇu dhammasaṅgahaṃ*, they made a recension or edition of the Dhamma (this was a perverted edition made by schismatic monks, Alw. I. 63). *Paṭhamapārdījike saṅgahaṃ drūḷhe*, when the recension of the first Pārājika was completed (lit. when it was raised into a canon or collection). At Mah. 256 we are told of King Dhātusena *Dhammasoko va kēsi saṅgahaṃ Piṭakattaye*, like Dh. he made a recension of the three Piṭakas. *Saṅgahakaraṇaṃ*, favour, patronage (Mah. lxxxix). *Saṅgahaṃ assa karissāmi*, I will treat him kindly (Dh. 219). *Puttadārassa saṅgaho*, cherishing wife and child (Kh. 5). *Sādhavo saṅgahenātha asaṅgahena sādhaṃ*, he treated good men with favour, but bad men with disfavour (Mah. 242, Turnour renders it well, "patronized the virtuous, discountenanced the wicked"). *Manussasaṅgahaṃ karonto*, winning the hearts of the people, enlisting their sympathies (Dh. 157, similarly at Mah. 205, *akāsi janasaṅgahaṃ* is rendered by Turnour "rallied the population round him"). In two instances (Mah. 76, 102) when a priest is spoken of it is rendered by Turnour as if meaning "spiritual help, religious consolation" (comp. Alw. I. 76). With *tro* acc. *Taṃ kātuṃ saṅgahaṃ*, to show him favour (Mah. 260). *Dussaṅgaho* (adj.), difficult to please or propitiate. There are four Saṅgahavatthus, or elements of popularity, appertaining to kings, viz. *dānaṃ*, *piyavacanaṃ*, *atthacariyaṃ*, *samānattatā*, largesse or liberality, affability, beneficent rule, and impartiality (Alw. I. 73; Att. 138; Mah. 242). Comp. *Saṅgaphāṭi*.

**SANGĀHO**, Collecting, taking [संघाह]. *Yodhasaṅgāho*, enlisting or impressing troops (Mah. 61).

**SANGĀMAJI** (m.), and **-JITO**, Victorious in battle [संघामजित्]. Dh. 19, 286.

**SANGAMMA** (ger.), Having assembled; having united with [ger. संगम]. Mah. 87. *Sangamma Kassapaṃ*, having joined K. (Mah. 259).

**SANGAMO**, Meeting; intercourse, connexion, asso-

ciation [संगम]. Ab. 769; Mah. 238. *Sindhu-saṅgamo*, confluence of two rivers (Ab. 681). Of sexual intercourse, *saṅgamaṃ karoti* (with instr. Mah. 135, comp. Ab. 103).

**SANGĀMO**, Conflict, battle [संघाम]. Ab. 399; Dh. 19, 57; Mah. 3, 151.

**SANGAṆHĀTI**, To seize, take, collect; to compile; to abridge; to contain, embrace, include; to treat kindly, favour, conciliate, provide for the welfare of, help, protect [संघहृ]. Mah. 233, 246. *Tāṇa ty ādāni saṅgaphāṭi*, includes tāṇa and others (comp. Ab. p. 11, last line). *Saṅgahetvā samāsaṭo*, "having condensed into an abridged form" (Mah. 252). *Ājātasattuṃ saṅgaphitvā*, having wormed himself into the affections of King A. (Dh. 330). Gogerly renders *nirattthakena saṅgaphāṭi* in Sig. S., "he will be profuse in unprofitable compliments." *Saṅgahetvāna vaddhakiṃ*, having made friends with a carpenter (Mah. 236, Turnour says, "formed a plot with"). *Datvāna dakkhiṇaṃ deṣaṃ taṃ saṅgaṇhi yathārahaṃ*, duly provided for him by giving him the southern province (Mah. lxxxvii). Aor. also *saṅgaheṣi* (Mah. 242, 255). Ger. also *saṅgayha* (see next). P.f.p. *saṅgahetabbo* (Dh. 392). P.p.p. *saṅgahito*. *Suttena saṅgahitāni pupphāni*, flowers strung together with a string (Alw. I. iv). *Yodhesu saṅgahitesu pañcasatesu*, when five hundred soldiers had been enlisted (Mah. 61). *Āññattha saṅgahitaṃ suttaṃ*, a discourse placed in one part of the canon (Alw. I. 63).

**SANGAṆI** (f.), One of the books of the Abhidhamma is named Dhammasaṅgaṇi, which appears to mean something like "enumeration of conditions." *Kāmaṇvacararūpavacardādidhamme saṅgayha saṅkhipitvā vā gāṇayati saṅkhyāti etthāti dhammasaṅgaṇi* (Subh.), "Dh. is so called because therein the author after compilation and condensation enumerates and sums up the conditions of the Kāmaloka, the Rūpaloka, and so on" [सं + गण + इ].

**SANGAṆIKĀ** (f.), Communication, association [सं + गण + इका]. Vij. says "*gaṇasaṅgaṇikā* means conversation with a multitude or company, society." He adds that at Dh. 153 the two anchorites feared that even the association of two persons would constitute company, and so they proposed to live apart. In a monk who has retired from the world it is sinful to be *saṅgaṇik-*

*drāmo*, "delighting in society," see Par. 6, where the comment observes that even the company of one or two or three others constitutes society. From *saṅgaṇikadrāmo* (-kā drāmo) is formed a noun *saṅgaṇikadrāmatā* (Par. 6; Sen. K. 397). In Sām. S. A. I find *paviveke rato gaṇasaṅgaṇikaṃ pahāya*, delighting in solitude, forsaking society. At Dh. 270 we have *gaṇasaṅgaṇikā* as opposed to solitude, *kilesasaṅgaṇikā*, or association with human passion, opposed to detachment of the mind (*cittaviveko*), and *saṅkhārasaṅgaṇikā*, or association with the elements of existence, by which is meant life, opposed to *upadhiviveko*, which means cessation of existence.

SANGARO, Calamity; war; promise [सङ्गर]. Ab. 824 (the additional meanings "*mittakāra*, *lañca-dāna*, *bala* and *rāsi*" are given).

SANGATI (f.), Union, intercourse [संगति].

SANGATO (p.p.), Meeting, associating or uniting with [संगत]. Att. 208, 213. Neut. *saṅgataṃ*, association (Dh. 37).

SANGĀYANAM, Rehearsing (fr. next).

SANGĀYATI, To chant, rehearse [संगे]. Alw. I. v. P.f.p. *saṅgāyitaḥ*. P.p.p. *saṅgīto* (Jāt. I). Neut. *saṅgitaṃ*, a chant, chorus.

SANGHABHATTAM, Food belonging to a community of monks as opposed to food belonging to an individual monk [संघ + भत्त]. Kamm. 9.

SANGHABHEDO, Causing divisions or schisms among the priesthood, one of the Abhiṭṭhānas [संघ + भेद]. Dh. 145, 331; Kh. 27.

SANGHABHOGO, Maintenance of priests [संघ + भोग].

SANGHĀDISESO (adj.), Requiring a saṅghakamma at every stage [संघ + आदि + शेष]. *Saṅghādisesā āpatti* is the name of a class of thirteen priestly offences next in heinousness to the Pārājikā āpattis. Hardy says, "Saṅghādisesā, thirteen in number, that require suspension and penance but not permanent exclusion" (E. Mon. 9). Burnouf explains it to mean "that which must be declared to the Saṅgha from beginning to end." The real meaning, if I mistake not, is "an offence dealt with by a Saṅghakamma in the earliest (*addi*) and later (*sesa*) stages." This is pretty clear from the following extracts given at Pāt. 68, 69. The first is, *saṅghādiseso ti saṅgho 'va tassā āpattiyaṃ parivāsaṃ deti mūlāya paṭikāssati mānattaṃ deti abbhetai, na sambahulaṃ na*

*ekapuggala, tena vuccati saṅghādiseso ti*, "so called because a Saṅgha, not a multitude of priests or a single priest, inflicts parivāsa for this offence, renews the punishment (if necessary), inflicts mānatta, and reinstates." Here it will be seen that there are three and sometimes four processes, in each of which a Saṅghakamma is required. The second extract is, *saṅgho ādimhi c'eva sese ca icchitabbo assati saṅghādiseso, kiṃ vuttam hoti? imam āpattiṃ āpajjivā vuttānta-kāmassa yaṃ tam āpattivuttānaṃ tassa ādimhi c'eva parivāsaddānathāya ādito sese ca majjhe mānattadānathāya mūlāya paṭikassanena vā saha mānattadānathāya avasāne abbhānathāya ca saṅgho icchitabbo, na k'ettha ekam pi kammaṃ vinā saṅghena saṅghā kātuṃ ti saṅgho ādimhi c'eva sese ca icchitabbo ti saṅghādiseso*, "Saṅghādisesa is that for which a Saṅgha is wanted in the first instance and in the remaining instances. What is meant by this? For the man who has committed this offence and wishes to be rehabilitated, for his rehabilitation a Saṅgha is required; first at the beginning to administer parivāsa, and, following upon the beginning (*ādito sese*), in the middle to administer mānatta, or possibly (*vā*) mānatta combined with mūlāya paṭikassana, and lastly at the end to reinstate the offender. For in this matter no single ceremony can be performed without a Saṅgha, and saṅghādisesa is so called because a Saṅgha is required in the beginning and in the rest."

SANGHAKAMMAṀ, An act or ceremony performed by a chapter of priests assembled in solemn conclave [संघ + कर्मण]. B. Lot. 437. A great variety of acts, as *uposathakammaṃ*, *pavārapak-*, *abbhānak-*, *kaṭṭhinuddhārak-*, etc., are performed by a chapter, which must consist of at least four upasampanna priests (a sāmaṇera is not eligible to a saṅgha, E. Mon. 18). The question before the chapter is decided by vote (see *Kammavācā*). The foll. details I translate from Pāt. xi: "For the purpose of an ecclesiastical act a saṅgha is of five sorts, it may consist of four members, or five members, or ten, or twenty, or above twenty. Of these, by a chapter of four any ecclesiastical act can be performed with the exception of upasampadā, pavārapak and abbhāna. By a chapter of five all acts except upasampadā in the central districts (*majjhimesu janapadesu*), and abbhāna. By

a chapter of ten all acts with the exception of abbhāna. By a chapter of twenty there is no ecclesiastical act that cannot be performed, and the same may be said of a chapter consisting of above twenty members." A chapter of four is called *catuvaggo saṅgho*, a chapter of five *pañcavaggo*, and so on (Pât. xl). *Saṅghakammam karoti*, to perform an ecclesiastical act, hold a chapter (Dh. 332). *Saṅghassa kammamālako*, a chapter house, Uposatha hall (Mah. 198).

**SĀNGHĀRĀMO**, A Buddhist monastery = vihāra [संघ + आराम]. B. Lot. 436.

**SĀNGHATĀNAM**, Junction [संघट्ट + ञ]. Ab. 941.

**SĀNGHĀTĪ** (*f.*), One of the three robes (*ticcavarāṇ*) of a Buddhist monk [संघाटी]. E. Mon. 114; Ras. 25; Mah. 7.

**SĀNGHATITO** (*adj.*), Struck, sounded [संघतित].

**SĀNGHĀTO**, Assemblage, multitude; killing, hurting; name of one of the eight principal hells [संघात]. Ab. 504, 629, 657, 1080; Pât. xxviii.

**SĀNGHĀTO**, One of the perpendicular timbers of a house; junction [derivative of संघट्ट]. Ab. 223, 1134. *Piṭṭhasaṅghāto* means a doorpost (Pât. 87, 89, 90; Ab. 219 has *-ṭakam*). I take *piṭṭha* in the sense of "lintil," so that *piṭṭhasaṅghāto* would mean "lintil-post." At Dh. 258 *aṭṭhisāṅghāto* appears to mean the joints (lit. bone-couplings). *Nāvāsāṅghāto*, a raft (Ten J. 26, 100, also *saṅghāṭandvā*, Yātr.).

**SĀNGHATṬATI**, To knock against, or together [संघट्ट]. P.pr. *saṅghatṭamāno*. Caus. *saṅghatṭeti*. *Ghaṇṭam saṅghatṭayi*, rang the bell (Mah. 129). *Gopphakam gopphakena saṅghatṭento*, knocking his ancles together (Brahmayu S.). P.p.p. *saṅghatṭito* (Alw. I. cviii).

**SĀNGHĪ** (*adj.*), Having a crowd of disciples [संघ + इन्].

**SĀNGHIKO** (*adj.*), Belonging to or connected with the priesthood [संघ + इक्]. *Saṅghiko lābho*, gains belonging to the whole fraternity of a monastery, as opposed to the gains of a single monk (Pât. 11, 103). *Saṅghikam dānam*, gifts bestowed on the priests (E. Mon. 81).

**SĀNGHO**, A multitude, assemblage; the assembly of Buddha's priests, the priesthood, clergy, church; a fraternity of priests; a chapter of priests [संघ]. Ab. 631. *Sakunasaṅgho*, a flock of birds (Dh.

325; Jāt. 52; comp. Ras. 25). *Devas*, host of devas, angelic host (Ras. 27). *Ñāttis*, assemblage of kinsmen, family circle (Ras. 21; Dh. 222; B. Lot. 863). E. Mon. 376; B. Lot. 435; B. Int. 284; Mah. 150 (at Mah. 208 for *-saṅghānam* read *-saṅkhānam*); Pât. 76. As a term for an assemblage of Buddhist priests the word *Saṅgha* has several shades of meaning. First it is applied to the Church of Buddha all over the world, viz. all who are ordained Buddhist priests (see *Pabbajjā*). This is its widest and most important use. The *Saṅgha* or Church is one of the Three Gems (see *Ratanam*) or objects of the highest veneration to all devout Buddhists. It is so because all who enrol themselves in the *Saṅgha* thereby solemnly renounce the world, and devote themselves to the attainment of that perfect sanctification (Arhatship) which results in Annihilation (Nibbāna) after death. Though it is true that all priests do not attain Arhatship in this existence, yet none but a priest can attain Arhatship in this existence, and consequently cease to exist when death takes place, and heaven is the only immediate reward that the pious layman can look to. The fact that some priests are sinners (whose punishment is hell, see *Sāmaññam*) does not detract from the sanctity of the *Saṅgha* viewed as an object of veneration, since the priesthood contains innumerable saints, and the unworthiness of a few representatives does not impair the sacred character of the office. Beside this wide signification, the term *Saṅgha* has several less extended ones. Thus it may be restricted to those of the Priesthood who are walking in the Four Paths (the *sāvaka-saṅgho*, see Alw. I. 77), and who form the church in its highest sense (see *Sāmaññam*). At Pât. xl we are told that the *Saṅgha* is twofold, *dakkhiṇeyya-saṅgho*, and *sammutisāṅgho*, the Church worthy of gifts and the ordinary Church: by the former the *aṭṭha ariyapuggalā* are meant (those who are in the four Paths and four Fruitions), and by the latter the collective priesthood without distinction (*avisesa-bhikkhusamāho*). Again the collective monks of a country or town are called the *Saṅgha*, Church, or clergy, of that country or town. So also the monks of a monastery are the *Saṅgha* or fraternity of that monastery. Or *Saṅgha* may mean merely a company or assemblage of monks accidentally thrown together (e.g. *mahatā bhikkhusaṅghena*

*saddhikā*). Lastly a number of monks assembled together for administrative purposes are called a Saṅgha or chapter (see *Saṅghakamma*). Hence the term S. may be applied to assemblies of monks varying in number from a chapter of four to the whole body of Buddhist monks, amounting at one time to millions. Saṅkhyārtha Prakāśa observes that there are two saṅghas, *bhikkhusaṅgho* and *bhikkhunīsaṅgho*. At the present day there are no nuns in Ceylon, and but few in other countries. Saṅgha when applied to monks is properly an abbreviation for *bhikkhusaṅgha*, "assembly of monks," which term is of common occurrence and coextensive in its use with *saṅgha*. The senior priest in any assembly of priests is called *saṅghatthera*, "elder of the assembly," who generally would be president. Thus Kassapa was *saṅghatthero* or president of the first Saṅgīti (Mah. 11, comp. Dh. 384). At Mah. 19 we are told that at the second Saṅgīti the *thera* Sabbakāmin was *puṭhuvīyā saṅghatthero*, the longest ordained priest in the world (he had been *upa-sampanna* 120 years, he was not however president of the Saṅgīti). *Saṅgharājā*, patriarch or pontiff, is the (modern) title of the principal ecclesiastical functionary in Burmah.

**SANĠHUTTHO** (*p.p.*), Sounded, resounding [सं-सुष्ठु]. Mah. 99, 170 (*nānduriyasaṅghuttho*).

**SANĠITI** (*f.*), Chanting together, rehearsal [सं-गीति]. *Dibbasaṅgīti*, celestial choir (Jāt. 31). The term S. is given to three great historical convocations or General Councils (*saṅgītitayam*, Mah. 251) of the Buddhist Clergy held for the purpose of fixing the text of the Buddhist Scriptures (Tipiṭaka). They were called Saṅgīti or Rehearsal, because the text was recited, sentence by sentence, by an eminent *thera*, and chanted after him in chorus (*gaṇasajjhāya*) by the whole assembly. The first Rehearsal was held at Rājagaha under the patronage of King Ajātasattu, immediately after Gautama Buddha's death (B.C. 543), the apostle Kassapa presiding, while Upālī was the reciter or precentor for the Vinaya, and Ānanda for the Dhamma. It consisted of five hundred members, and is variously called *paṭhamamahāsaṅgīti*, "First Great Rehearsal" (Alw. I. vi, at Mah. 14 *paṭhamadhamma*), or *pañcasatikā s.*, "synod of five hundred," or *theriyā s.*, "synod of elders" (Mah. 20). The

second (*duṭṭiyamahāsaṅgīti s.*) was held at Vesālī under the patronage of King Kālāsoka (the Black or dark-featured Asoka, not as Kern says, the "Chronological Asoka" !!), B.C. 443, and consisted of seven hundred members presided over by the apostle Revata (Mah. 15-20; E. Mon. 174). The third (*tatiyamahāsaṅgīti s.*) was held at Pāṭaliputta, under the patronage of King Dhammāsoka, in the year B.C. 309, and consisted of a thousand members, under the presidency of Tissa the son of Moggallī (E. Mon. 174; Mah. 42). At Alw. I. 63 we are told of a heretical synod called Mahāsaṅgīti, "the great Rehearsal," because it was held by ten thousand heretical monks. In Sinhalese the Nikāyas of the Suttapiṭaka are called *saṅgiya's*, viz. *saṅgīti's* (e.g. *dīkṣaṅgiya + dīghasaṅgīti*, *māduṃsaṅgiya = majjhimaṅgiya*, E. Mon. 168, 169). As explaining this use of the word I quote the foll. passage from Br. J. S. A. *Suttantapiṭake catasso saṅgītiyo, tāsu paṭhamam katarasaṅgītim? ti, dīghasaṅgītim bhante*, "In the Sutta Piṭaka there are four rehearsals, of these which shall he rehearse first? The Long Rehearsal, Lord." Here *saṅgīti* has the secondary meaning of "text rehearsed."

**SANĠITO**, see *Saṅgītyati*.

**SANĠO**, Attachment, bond, tie [सङ्ग]. Ab. 769. Generally used in the religious sense of that which attaches men to the world, human passion, desire, etc. The five saṅgas are *rāgo, doṣo, moho, māna, diṭṭhi*, lust, hate, ignorance, pride, false doctrine (Dh. 66, 421). There are also seven (Dh. 410). Dh. 31, 61, 71, 73, 337, 428.

**SANĠO** (*adj.*), Together with its Aṅgas (of the Veda); with its divisions [सङ्ग]. Ab. 411. *Saṅgopāṅgo*, with its divisions and subdivisions (Ab. 691).

**SANHO** (*adj.*), Smooth; soft, gentle, mild; delicate, minute, subtle, abstruse [सहस्र]. B. Lot. 602. *Saṇhakarāṇo* (*adj.*), smoothing, levelling (Ab. 1007). *Saṇhasukkhamaṇi* at Dh. 80 appears to mean "minutely and exactly." *Atisaṇho* (*adj.*), very abstruse (Dh. 366, of Abhidhamma doctrine). *Saṇhavo* (*adj.*), of mild or gentle speech (Dh. 185). *Na kko pana maṃ saṇhena samuddacarissati*, he certainly won't let me off, will not treat me mildly (Dh. 89). *Saṇhavo* = *çlakṣhṇatvak* (Dh. 412). *Saṇhena*, "gently, mildly," is opposed to *pharusena*, "harshly" (see *Puriso*).

SĀNI, see So (1).

SĀNI (f.), A curtain, screen, tent [शाणी]. *Nisinno āpi-antare*, sitting behind a curtain, or within a tent-shaped screen (Mah. 42, comp. Dh. 159, *antodāpiyam*). Of a screen thrown round a tree (Mah. 112). *Sāpipākāro*, a circular, tent-like screen (Mah. 49; Dh. 328). *Sāpikappam ukkhipitvā*, lifting up the hem or corner of the curtain (to see what there was behind, Dh. 159, 245). *Paṭṭasāpi*, a screen of fine cloth (F. Jāt. 6).

SANIKAM (*adv.*), Slowly; softly; quickly [शुन-क्वेस् or more properly *sapim* + क्]. It is curious that this word, which in S. means slowly, should in Pali mean both slowly and quickly. Ab. 1153 gives it the meaning of *siḥa*. In Brahmayu S. we have *nātisigham gacchati nātisapikam*, where it can mean nothing but slowly. At Jāt. 9 it must mean slowly, for we are told that one of the advantages of the bark garment is that *sapikam kilissati*, "it gets dirty slowly," while one of the disadvantages of the sāṭaka or linen cloak is that *lahum kilissati*, "it soon gets dirty." At Dh. 107, it certainly means quickly; *aṇḍakāni divā tāni sapikam apānetvā*, "seeing some pupæ (in the honey-comb he had offered to Buddha), hastily removed them." At Dh. 356 we are told that the temperate man *sapikam jirati*, "wears out slowly." At Dh. 176 we have, *tāsetvā pucchiyamānā na kathessati sapikam upāyena pucchissāmi*, if she's asked through intimidation she won't tell, I'll question her gradually and craftily." At Dh. 234 we are told that a king looks best *sapikam gacchanto*, "walking slowly or with dignity." At F. Jāt. 4, *sūkaram niddāyentam divā sapikam gantvā mapikkhandham gaphitvā*, "seeing the boar asleep went softly and possessed himself of the magic jewel." At F. Jāt. 13 it might mean either quickly or softly. The transition of meaning may be seen in the last two examples: first the word meant "slowly," then "softly, gently, deftly," and lastly, since what is done gently and deftly is apt to be done quickly, it came to mean "quickly." For the *ṣ* comp. *sakkupāti*, *sakuṇa*.

SANIM (*adv.*), Same meanings as last [शनेस्].

I have only met with this form at Mah. 156, where we have *paccosakki sapim sapim*, which Turnour renders "backed rapidly." From the context it

might just as well mean slowly, but see last. I find *sapī* in Vaṅḍisa S.

SANITO (*p.p.p.*), Sounding [सजित]. Ab. 747.

SAÑJANANAM, Producing [सञ्जन].

SAÑJĀNANAM, Perceiving (fr. *sañjānāti*). Sen. K. 524; Ab. 874.

SAÑJĀNĀTI, To think, suppose; to recognize, perceive, comprehend; to call, name [सञ्ज्ञा]. Att. 215. *Olokitaṃ saññāya*, understanding the look (Dh. 324). *Divā sañjānitvā*, having seen and recognized him (Dh. 206, comp. 157, 291). *Mato ti saññāya*, thinking him to be dead (Dh. 299, comp. 114; F. Jāt. 15). *Putto me ti saññāya*, imagining him to be her son (F. Jāt. 49). *Tam Adinnapubbako tv eva sañjānimsu*, they nicknamed him Never-gave-a-farthing-in-his-life (Dh. 93). P.pr. *sañjānanto*, knowingly, purposely (Pāt. 68). Pass. *saññāyati*. *Santikaṃ āgacchantaṇam n'eva saññāyati*, to those who come near is no longer distinguishable (Dh. 210, of a mirage). *Sabbavacanānam attho akkhareh' eva saññāyate*, the meaning of all words is expressed or known by letters (Sen. K. 200). P.p.p. *saññāto* (Sen. K. 200). Caus. *saññāpeti*, to appease; to make known; to urge, induce; to command (Dh. 145). At Mah. 236 and Das. 1, 31, it evidently means to influence a person, induce him to see things in a better light, pacify, appease, console him. With two acc. *Attano dhammavāditāṃ saññāpetvāna nāgare*, making known to the townsmen that he was of the orthodox faith (Mah. 16). *Tam nānappakārehi saññāpetvā*, urging him by every possible argument (to take orders, Dh. 141). *Te saññāpetvā*, having enjoined or instructed them (how to address him, Dh. 119). *Iti rājānaṃ saññāpetvā*, having persuaded the king that, induced him to believe that (Mah. 235). *Saññāpetvāna te*, having persuaded them, overcome their scruples against returning to court (Mah. 205). *Saññāpetum asakkonti*, unable to persuade him, to turn him from his purpose (Dh. 403). *Veyyāvaccakaram saññāpetvā*, having intimated or apprised the agent, a periphrastic expression implying the handing to the agent of the purchase money of a robe for the priest (Pāt. 9). P.p.p. caus. *saññatto*.

SAÑJANITO (*p.p.p.*), Arisen, produced [सञ्जनित]. Att. 213.

SAÑJĀTI (f.), Birth, origin [fr. सञ्जन्]. Ab. 801.



**SAÑJĀYATI**, To arise, be produced or born [संजन्]. Dh. 275. P.p.p. *sañjāto*, born (Ab. 241; Mah. 75), arisen, produced. *Atthe sañjāte*, when need arises. *Sañjātasamvego* (adj.), filled with emotion, lit. to whom emotion has arisen (Dh. 117; Mah. 141). Caus. *sañjāneti*, to cause, produce (Dh. 349).

**SAÑJHĀ** (f.), Evening [संज्या]. Ab. 68.

**SAÑJIVO** (adj.), Alive [संजीव]. *Sañjivakukkuṭo*, a live fowl (Dh. 171). *Sañjivo*, name of one of the eight principal hells (Ab. 657; Man. B. 26).

**SAÑKĀ** (f.), Doubt, uncertainty [संका]. Ab. 170.

**SAÑKADḍHATI**, To collect [संकड्]. F. Jāt. 56.

**SAÑKALANAM**, Addition [संकलन].

**SAÑKAMATI**, To go, pass on [संकम]. *Imamhā kāyā aññam kāyaṃ s.*, transmigrates from this body to another (Gog. Ev. 44). P.f.p. *sañkamantiyo*, that must be transferred. *Civarasañkamantiyaṃ dhāreyya*, should wear a dress not belonging to her, lit. that will have to be handed over again (Pāt. 106, 113). P.p.p. *sañkanto* (Pāt. 96).

**SAÑKAMO**, Difficult progress [संकम]. Ab. 773.

**SAÑKAMPATI**, To tremble [संकम्प]. Jāt. 25.

**SAÑKANIYO**, see *Saṅkati*.

**SAÑKAPPETI** (caus.), To will, determine, arrange [संकप्पयति]. P.p.p. *saṅkappito* (Dh. 312).

**SAÑKAPPO**, Thought, imagination; determination, resolve, wish [संकप्प]. Ab. 155; Dh. 13, 27, 60, 264. *Saṃsannasaṅkappamano* (adj.), in whose mind right thoughts or aspirations are weakened (Dh. 49). *Saṅkappā paripunnā*, my wishes are fulfilled (Jāt. 77, comp. Dh. 251). *Paduṭṭhamanasaṅkappo* (adj.), the wishes of whose heart are corrupt (he says *sattā haññantu vā vijjhantu vā*).

**SAÑKARO**, Confusion [संकार]. *Dūrasaṅkaro vi-hāro*, a secluded monastery, lit. from which confusion or turmoil is remote (Mah. 252).

**SAÑKĀRO**, Dust, sweepings, rubbish [संकार]. Ab. 224; Mah. 255. *Saṅkārakūṭakaṃ*, and *saṅkārādhanam*, a dust-heap (Ab. 224; Dh. 11).

**SAÑKĀSO** (adj.), Resembling [संकाश]. Ab. 530; Ras. 20; Dh. 146.

**SAÑKASSAM**, Name of a town in India [साङ्कास]. Ab. 201.

**SAÑKASSARO** (adj.), Anxious, hesitating. Dh. 55, 396.

**SAÑKATHĀ** (f.), Conversation [संकाथा]. Ab. 120.

**SAÑKATI**, To hesitate, doubt, suspect [सङ्क]. P.f.p. *saṅkantiyo*, to be distrusted (Att. 194).

**SAÑKATĪRAM**, A dust-heap [सम्+कटीर]. Ab. 224.

**SAÑKATO** (adj.), Narrow [संकट]. Ab. 718.

**SAÑKETO**, Engagement, appointment, rendezvous [संकेत]. *Saṅketam yāti or gacchati*, to keep an appointment or assignation (Ab. 232; Mah. 106). Ras. 31.

**SAÑKHĀ**, and **SAÑKHYĀ** (f.), Calculation; number, sum; numeral; understanding, reason, intelligence [संखा]. Ab. 845. *Dvādasasahas-saṅkho bhikkhusaṅgho*, a company of monks 12,000 in number (Mah. 133, comp. Dh. 116, 144). *Anekasaṅkhā Damiḍā*, a great many Tamils, lit. many in number (Mah. 151). *Saṅkhyāpatham atikkantā bhikkhū*, monks innumerable, lit. exceeding the range of calculation (Mah. 11). At Alw. I. 104 we have a neut. form, *imāsi satta-saṅkhyāni*, these numbers of sūtras. The numerals are called *saṅkhyā* (Sen. K. 404). The high numerals are given at Ab. 474-476 and Sen. K. 412, 413; they are as follows, *satam*, a hundred, *sahasam*, a thousand, *dasasahasam* or *nahutam*, ten thousand, *satasahasam* or *lakkham*, a hundred thousand, a lac, *dasasatasahasam*, a million, *koṭi*, ten millions. From *koṭi* upwards each succeeding numeral is ten million times the preceding one. They are *pakoṭi* (= ten million *koṭis*), *koṭippakoṭi*, *nahutam*, *ninnahutam*, *akkhohini*, *bhūda*, *abbudam*, *nirabbudam*, *ahaham*, *ababam*, *ataṭam*, *sogandhikam*, *uppalam*, *kumudam*, *pupphakam*, *padumam*, *kathānam*, *mahākathānam*, *asaṅkhyam* (see each s.v.). *Saṅkham* or *saṅkhyam gacchati*, to be reckoned as, to be called or termed. With *iti*: *Tasmā tam tato paḅkuti Kal-andakanivāpō ti saṅkham gataṃ*, accordingly from that time forth it was called K. (Sig. S. A.). *Nāḷi-kerdānam rasena katā surā to eva saṅkhyam gacchati*, that which is made from the sap of coco-nut trees and other palms is called toddy (Pāt. 90, comp. 89; Dh. 409, 410). *Kūlapāda-pariveṇam iti saṅkham upāgataṃ*, came to be called K. (Mah. 101). In Muni Sutta na upeti *saṅkham* is rendered by Coomaraswamy "is not reckoned as one living," viz. I suppose, ceases to exist. Instr. *saṅkhyāya*, discriminately, wisely (Dh. 47, comment at p. 377 says *ñāṇena*; see *Apas-senam*).

**SAÑKHALĀ** (f.), and **-LAM**, and **-LO**, A chain [सङ्खल]. Ab. 364.

SĀṆKHALIKĀ (f.), A chain [last + कृत्]. Mah. 261; Dh. 411. *Saṅkhalikāhi bandhetvā* (Yātr.).

SĀṆKHĀRAKKHANDHO, see next.

SĀṆKHĀRO, Constructing, preparing, perfecting, embellishing; aggregation; Matter; Karma; the Skandhas [संस्कार]. Ab. 832; B. Int. 503. At Ab. 307, *vāsanaṃ*, "perfuming," is explained by *gandhamādyādisaṅkhāro*, "fitting up or embellishing with perfumes, flowers, etc." (comp. Ab. 958). This passage is probably the origin of the strange mistake by which *saṅkhāro* and *vāsanā* at Ab. 772 are said to mean "perfume," whereas they represent the terms *saṅskāra* and *vāsanā* in their Vaiṣṇika acceptation (the marginal Sinhalese translation is *suvāṇḍa* = *sugandha*). *Bhūmisāṅkhāro*, preparing or clearing a piece of ground (Ab. 832, see margin). As a technical term *Saṅkhāra* has several decided shades of meaning. First from the idea the word contains of aggregation or composition, we have it in the wide sense of all existing things or substances, matter, the material universe. In this sense it was no doubt originally used in such expressions as *aniccā sabbasaṅkhārā*, *vayadhammā saṅkhārā*, etc. At Mah. 194 we read *sabbam pi saṅkhāragataṃ avassaṃ yeva bhijjati aniccā sabbasaṅkhārā iti vuttam hi Sattakund*, which Turnour translates, "for by our divine Teacher it has been announced that all that is launched into this transitory world will most assuredly perish: the whole creation therefore is perishable." Vij. writes to me, "*Saṅkhāraloka* is the world of organic and inorganic matter, I think it includes the *Sattaloka*." I believe the fact to be that originally the division of the universe was into *okāsaloka* and *saṅkhāraloka*, "the realm of Space and the realm of Matter," and that the *Saṅkhāraloka* was afterwards subdivided into *sattaloka* and *saṅkhāraloka*, the realm of animates and the realm of inanimates. Hence we have the three divisions of the universe into *sattaloka*, *saṅkhāraloka* and *okāsaloka* (see Man. B. 3, where Hardy says "*saṅskāraloka*, the material world, including trees, rocks," etc.). And thus it is that while in some cases sentient beings are included under the term *saṅkhāra*, in others the terms *satta* and *saṅkhāra* are distinctly opposed. For a striking example of this opposition see Dh. 359, where we are told that *mā piyehi samāgacchi* in the text means *piyehi satt-*

*ehi vā saṅkhdrehi vā kuddācanāṃ ekakkaṇaṃ pi na samāgaccheyya*, "let him never even for a moment associate with objects of delight, whether they be persons or things (animate or inanimate)." Again at B. Int. 505, we read *Buddho ti ko satto vā saṅkhāro vā*, "what being or thing is that which we call a Buddha?" It must be clearly understood that the word *Satta* applies to the living and moving being as a person or individual only, the separate elements of which the being is composed belonging to the *saṅkhāraloka*.<sup>1</sup> Thus the man belongs to the *Sattaloka*, while the *khandhas* of which he is made up belong to the *saṅkhāraloka*, being themselves inanimate. At Das. 44, 45 will be found a gloss on the word *loka*, in which we are told that the *sattaloka* includes beings in this world and the next, the angels, mankind, etc. (at p. 45, line 3, read *ādiṇu pana sattaloka*), and that *Saṅkhāraloka* includes *Āhāra* or food, the eighteen *Dhātus*, the *Khandhas*, etc. The term *Saṅkhāra* is applied to many things that cannot be brought under our term "Matter," such as qualities, attributes and modes of beings and things. Thus not only is a plant a *saṅkhāra* but its greenness is a *saṅkhāra*, not only is a rock a *saṅkhāra* but its hardness is a *saṅkhāra*, not only is a man a *saṅkhāra* but his vital principle is a *saṅkhāra*, not only is the eye a *saṅkhāra* but vision is a *saṅkhāra*, and the image depicted on the retina is a *saṅkhāra* (see the *dhātus*, which are all *saṅkhāras*). In fact *saṅkhāra* includes every thing of which impermanence may be predicated, or, which is the same thing, every thing which springs from a cause (see *Saṅkhato*). As Buddhism does not recognize the existence of a Supreme Being or Creator, there are only two things which are uncaused and eternal, namely *Okāsa* or Space (or Extension), and *Nibbāna* or Void (le Néant, non-entity).

Owing to reflections on the impermanence of things being so frequently associated with death, the term *saṅkhāra* came to be sometimes used in the restricted sense of the attributes of living beings, conditions of sentient existence. Thus at Dh. v. 203 we have *saṅkhārā paramā dukkhā*, the elements of being are the greatest evil, or Exist-

<sup>1</sup> *Sattaloka* might be rendered by "animal kingdom," using "animal" in its widest sense.

ence is the greatest suffering, where the comment says that *saṅkhāra* means the five khandhas (see Alw. N. 84, and 60 note). So in *saṅkhārā sassaṭṭa n'atthi* at v. 255 Buddhaghosa takes *saṅkhārā* in the sense of the five khandhas, and D'Alwis renders the phrase "no states of existence are eternal." There is, however, nothing in the context to show that elements of sentient being are meant. At v. 368 the context plainly requires *e.* to be taken in the sense of the elements of sentient existence (*mettāvihāriyo bhikkhu pasanno buddhasāsaṇe adigacche paṇaṃ santaṃ saṅkhārūpasamaṃ sukhāṃ*, see art. Nibbānaṃ, p. 271, a, line 14 from bottom, and Alw. N. 59, see also Gog. Ev. 6). At Dh. 383 it is said that the saint who has understood the destruction of the saṅkhāras has understood Nirvāṇa (annihilation). In this case *S.* might perhaps have its widest sense of all existing things, matter, but the commentator again takes it to mean the five khandhas. In *Sāsanavaiṇsa*, a modern Burmese work, in connexion with the death of Buddha I find the foll. reflection, *aho vata acchariyo saṅkhārudhammo*, "mysterious, alas, are the conditions of existence," where sentient existence is implied. Another use of the term saṅkhāra is in the well-known formula *sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe saṅkhārā anattā*, ascribing to existence or Matter the three characteristics (*tilakkhaṇaṃ*) of impermanence, evil, and unreality. At Dh. 49 *dharmā* is substituted for *saṅkhārā* in the third formula. The comment takes both saṅkhārā and dhammā in the sense of the five khandhas, but the substitution is another proof that the meaning of a wide term like saṅkhāra must not be too closely pressed. We may be right in taking these formulas in the sense of "Life is transient, life is evil, life is unreal," but they may also mean "All existing things are transient, evil, unreal" (*suññā*, Dh. 383, line 8). At Dh. 270, line 6, saṅkhāra clearly refers to sentient existence. At Ten J. 119 we have *saṅkhāre parigaṇhitā tilakkhaṇaṃ sammāsanto paccakabodhiṇaṃ paṭivijjhi*, "investigating the nature of things and mastering the three Characteristics, he attained the knowledge of a Pratyeka Buddha." In Br. J. S. A. I find *saṅkhārānaṃ abhisankharanālakkaṇaṃ*, the essential property of Matter is Aggregation, or the essential property of the Elements of Being

is Organization. At Alw. I. 108 we are told that the world is oppressed by three sufferings or evils, the evil of pain (*dukkhadukkhatā*), the evil of change, and the evil of existence (*saṅkhāradukkhatā*). From the first two release is sometimes obtained during life (as in the case of the Brahma and Formless Angels, p. 111, note), but from the third there is no release but in the annihilation of being (*anupādisesā nibbānadhātu*).

By *saṅkhārā* (pl.), or Aggregations, as a link of the Paṭiccasamuppāda, is meant the aggregate of those states of the mind which bring about the performance of good and bad actions (see *Paṭiccasamuppādo*). Practically it is identical with Karma or Moral Merit (see Colebrooke's *Essays*, edited by Cowell, London, 1873, vol. i. p. 453), and is rendered by Hardy (*Man. B.* 391) and Gogerly (*Ev.* 66), "Merit and Demerit." The Saṅkhāras of the Paṭiccasamuppāda are three in number, *puññābhisaṅkhāro, apuññābhisaṅkhāro* and *āneñjābhisaṅkhāro*, good states of mind, sinful states of mind and states of mind leading to immovability. The first of these causes rebirth in the Rūpa-brahmaloka, the second causes rebirth in the Kāmaloka (including the hells and the world of men), and the third causes rebirth in the Arūpa-brahmaloka. *Āneñja* is only another form of *āneñja* (which see), and means immovability or impassibility, and is descriptive of the state of steady and immovable abstraction or trance in which the Formless Angels live. Subh. quotes from Vis. M. Tika, *samādhipaccatthikānaṃ atidāratāya na iñjati anañjanabhāvaṃ abhisankharoti āneñjābhisaṅkhāro*. The form *āneñjābhisaṅkhāro* also occurs (see Gog. Ev. 66), where we have *ā* instead of *e*. For this change compare *koṭṭhā* from *kuṭṭhā*, *bāhusacca* from *bāhusatta*, *sākhalya* from *sākhila*; compare also *moḍāṅgika* with *muṭṭāṅga*. In his account of the Nidānas Alabaster, not inaptly, renders *saṅkhārā* by "predisposition" (Wheel of the Law, p. 236). From another point of view the saṅkhāras of the Paṭiccasamuppāda are also three, *kāyasaṅkhāro, vacasaṅkhāro* and *cittasaṅkhāro*, or state of mind which causes good or bad actions, state of mind which causes good or sinful speech, and state of mind which causes good or bad thoughts (Gog. Ev. 68). They correspond to *kāyakammaṃ, vacikammaṃ* and *manokammaṃ* respectively.

As the fourth Skandha (*saṅkhārakkhandho*), *saṅkhārā* (also plur.) has a somewhat different meaning. Here the Aggregations are certain properties and faculties of the sentient being, fifty-two in number. I take the list from the second chapter of Abhidhammatthasaṅgaha, where they are called "mental properties." *Phasso, vedanā, saññā, cetanā, ekaggatā* (or *cittakaggatā*, see Hardy), *ñānendriyaṃ, manasikāro, vitakko, vicdro, adhisokkho, viriyaṃ, pīti, chando, moho, ahirikaṃ, anottappaṃ, uddhaccaṃ, lobho, diṭṭhi, māno, doṣo, issā, macchariyaṃ, kukkucçaṃ, thānamiddhaṃ* (counted as two, *thīna* and *middha*), *vicikicchā, saddhā, sati, hiri, ottappaṃ, alobho, adoso, tatramajjhataṭṭā, kāyapassaddhi, citta-passaddhi, kāyalahutā, cittalahutā, kāyamudutā, cittamudutā, kāyakammaññatā, cittakammaññatā, kāyapāguññatā, citta-pāguññatā, kāyujjukatā, cittujjukatā, sammāvedcā, sammādharmanto, sammā-ājīvo, karuṇā, muditā, paññendriyaṃ* (see Man. B. 404-418). It will be seen that the *saṅkhāras* of the fourth Khandha have a good deal in common with those of the Paṭiccasamuppāda. Both are referred to Mind. Thus while on the one hand the *saṅkhāras* of the Paṭiccasamuppāda are said to be good and bad *cetasās* (Gog. Ev. 6), on the other hand those of the Khandha are said to be "mental conditions" (*cetoyuttā dvipaññāsa dhammā cetasikā matā*, Abhidhammatthasaṅgaha), and in commenting on the Paṭiccasamuppāda, Br. J. S. A. says that *cetanā* is a property of the *Saṅkhāras*.

The term *dyusaṅkhāro* means the aggregate of life that a man has to live in any existence, and which is determined by his karma in that or a previous existence (*dasakusalakammehi dyusaṅkhāro pi'ssa vadāhati*, Att. 212, comp. 85). *Ayusaṅkhārasa dubbalattā*, the precariousness of man's tenure of life (Att. 200, 45, comp. B. Int. 79). When it is said of Buddha that he renounced his sum of life (*dyusaṅkhāram ossajī*), it is meant that he made a resolution to die at the end of three months from that time, though he might, had he so wished, have lived much longer (B. Lot. 291). Among the enumerations of dhātus quoted by Bornouf from Jina Alaṅkāra there is an interesting one of three, *nirodhadhātu, saṅkhāradhātu, nibbānadhātu*, which means I think, "element of destruction, element of reconstruction,

element of void" (B. Lot. 516). The term *kāya-saṅkhāra* is rendered by Hardy "element of the body," the breath is one of these (Man. B. 428, in Saṅg. S. I find *passaddhakāya-saṅkhāro*, adj.).

The terms *asaṅkhāriko* and *sasaṅkhāriko* (adj.) are used in two different senses. First we have two sorts of Anāgāmin, *sasaṅkhārikapariniḍḍyī* and *asaṅkhārikapariniḍḍyī*, thus explained by Vjessintha, "Sas- is an Anāgāmin who attains Nirvāpa having the aggregate of merit and demerit still remaining, they are it is true far behind him, and powerless for good and evil, but the sum total is not extinct: as- is the opposite of this." Secondly as epithets of Citta (*cittaṃ somanassasahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ*) they mean, according to Vj., "spontaneous and unspontaneous," a *sasaṅkhārika* action being "the result of some inducement by another or example set by another."

*Abhisāṅkhāro* is used as a synonym of *saṅkhāro*. Thus Māra as an impersonification of Karma is called *Abhisāṅkhāramāro*; and the three *saṅkhāras* of the Paṭiccasamuppāda are called *puññābhisaṅkhāro*, etc. instead of *puññasāṅkhāro*, etc. Vj. tells me that *iddhābhisaṅkhāram abhisāṅkhari* means "called up by supernatural power an object of that shape," lit. "produced or created a miraculous object or creation" (I have met with the parallel phrase *dutiyāṃ kāyāṃ iddhiyā abhisāṅkharitvā*).

SĀṆKHĀTI, To calculate, reckon [संख्यति]. Dh. 35.

SĀṆKHATO (p.p.), Put together, aggregated, organized, made, wrought, built, created, perfected, embellished; cooked, dressed, compounded [संख्यत]. For a full discussion of this word I must refer the reader to *Saṅkhāro*, since every *saṅkhāra* is a *saṅkhata*, and the neut. *saṅkhatam* is a synonym of *saṅkhāra*. There are three *saṅkhatalakkaṇas* or properties of Matter (or of existing things, organic and inorganic), viz. production or birth (*jāti*, Ab. 792), duration or existence, and annihilation. Vj. gives me the text as follows: *Tīṇi imāni bhikkhave saṅkhatassa saṅkhatalakkaṇāni, katamāni tīṇi? uppādo paññāyati, itthi paññāyati, itthassa aññathattam paññāyati*, "Priests, matter has these three properties of matter, what three? there is production, there is existence, there is the opposite of existence." That is to say, every existing thing springs into

existence, continues to exist for a period, and is finally annihilated. This applies to matter as well as to sentient beings, for we must remember that the whole universe is periodically annihilated and after an interval called into existence again (see *Kappo*). Subh. writes to me "saṅkhata includes all things that proceed from a cause," and quotes *paccayehi saṅgammā katan ti saṅkhataṃ*. This cause is Karma, to which every existing thing is due, Space and Nirvāṇa alone excepted. Asaṅkhata and Akata as epithets of Nirvāṇa mean Unmade, Unaggregated, Immaterial (comp. Dh. 69, *saṅkhārānaṃ khayāṃ ātad akataññū'si*, having known the annihilation of Matter, thou knowest the Immaterial). *Saṅkhatasaṅkhatadhammā* includes every possible conception of the human mind (Ten J. 48). At Dh. 413 the khandhas, dhātus and āyatanas are called saṅkhata.—*Saṅkhato madhupāyaso*, rice porridge prepared with honey (Mah. 196). *Susaṅkhataṃ rājagehaṃ*, well built or handsome palace (Mah. 132, comp. 133). *Sādhusaṅkhato padeso*, a well-arranged, viz. delightful spot (Mah. 118). For *saṅkhatadhammānaṃ* at Dh. 70, see next.—In the sense of Sanskrit (language) the word संसृत becomes in Pali *sakkato*, in one doubtful instance only have I met with *saṅkhato*.

**SANKHĀTO**, and **SANKHYĀTO** (*p.p. saṅkhāti*), Reckoned, numbered; considered, reckoned, called, named; weighed, estimated, learnt [संख्यात]. *Aṭṭhārasakoṭisaṅkhātā brahmadno samāgacchimsu*, brahma angels to the number of a hundred and eighty millions assembled (lit. counted as . .). *Saṅghanandisaṅkhāto Mahākaccāyano*, M. who was called S. (Alw. I. 104, comp. cxxiv). *Yathābhuccabrahmavohāra-ariyavohārasaṅkhātā Māgadhiabhāsā*, the Pali language, reckoned as the truly sublime and noble tongue (Alw. I. cvii). *Theyyasaṅkhātāṃ* at Pāt. 3 seems to be used adverbially, and is rendered by Gogerly "with thievish intent;" the comment at p. 66 seems to take saṅkhāta in the sense of citta, "thought, purpose." *Saṅkhātadhammo* (adj.), one by whom the Truth has been weighed or estimated, is an epithet of the Ariyapuggalas. It occurs in Khaggavisāṇa S., where Coomaraswamy renders it "acquainted with justice," and at Dh. v. 70, where the *ā* is shortened either metri causa, or far more probably by the stupidity of the copyists, who con-

cluded it must be equivalent to saṃskṛitadharma. S. is often used in the sense of "consisting of, equivalent to," e.g. *Lakkhapavutti-uddhārepa-saṅkhātāṃ imaṃ Kaccāyanagandhapakarapaṃ*, this K. consisting of rules, comment, and examples (Alw. I. xxi). *Sarirasāṅkhātāṃ rūpaṃ*, the form, by which is meant the body (Dh. 312). *Jātikkeyasaṅkhātāṃ arahattāṃ patto*, having attained Arhatship called in the text jātikkhaya (Dh. 434, comp. 375, 102). *Saṅkhyāto* is given at Ab. 710 and occurs at Dh. 117 (*jīṇavyādhimatasāṅkhyāto tayo devadāte diso*).

**SANKHAYO**, Loss; destruction; end [संघय]. *Āsavasaṅkhayo*, destruction of human passion, Arhatship (Alw. I. xxxiv; B. Lot. 822). *Jīvitasaṅkhayo*, end of life, death (Dh. 59). *Bhārisaṅkhayo*, decline of wisdom (Dh. 51).

**SANKHEPO**, Abridgment, abstract [संक्षेप]. Ab. 116. *Dutiyagāthāya saṅkhepattho*, the following is briefly the meaning of the second stanza (Dh. 310). *Ayaṃ paṇ' ettha saṅkhepo*, the following is a brief summary of them (Dh. 139). *Pabbata-saṅkhepe rahado* in Sām. Sutta is rendered by Burnouf "lake in a mountain gorge;" the comment however says *pabbatasāṅkhepe ti pabbatamatthake* (on the top of a mountain, I suppose because a mountain narrows to the top, but I feel no certainty about the meaning of S. in this compound). At Dh. 250 we have *Ahaṃ imaṃ vatthaṃ tava pāsāde bhūmattharapaṇasaṅkhepena attheritukāma*, which seems to mean, "I am anxious to spread this cloth in your pavilion by way of a carpet," but what the force of S. is here I cannot tell; it might perhaps mean "laying down," but see *Saṅkhipati*. *Saṅkhepato*, concisely (Alw. I. xiv). **SANKHEYYO** (*p.f.p. saṅkhāti*), Calculable [संख्येय]. Ab. 473.

**SANKHIPATI**, To shorten, abridge [संक्षिप]. Dh. 87. At Mah. 3 *cammaṃ saṅkhipi* is rendered by Turnour, "rolled up the carpet." P.p. *saṅkhitto*, concise, brief (B. Lot. 305; Mah. 1). Instr. *saṅkhittena*, concisely (Alw. I. xxvii). *Saṅkhittāṃ cittaṃ* in Sām. S. is rendered by Burnouf, "esprit concentré" (B. Lot. 478). The neut. *saṅkhittāṃ* is used in some MSS. instead of the usual symbol of abbreviation *pe*.

**SANKHO**, and **SANKHAṂ**, A shell; a chank or conch shell; a conch trumpet; the frontal bone, the ankle bone [सङ्ख]. Ab. 676, 864. *Saṅkha-*

*muttam*, shells and pearls (Mah. 53). *Saṅkhe dhametā*, blowing shell trumpets (F. Jāt. 15; Mah. 154). *Saṅkhaṇḍavādī*, trumpets, drums and other instruments of music (Dh. 87). *Saṅkha-vāṇijakā*, chank merchants (Alw. I. 97). *Saṅkha-pattāṇ*, mother of pearl (Dh. 232). *Saṅkhakutṭhi*, a leper, one who has a sort of leprosy in which the body becomes as white as mother of pearl (Subh., Dh. 159). *Saṅkhalikkhito* (adj.), like a polished chank, i.e. wholly pure and perfect, said of brahmācariya (Alw. I. 92, Sām. S. A. says *likhitasāṅkhasudisāṇ* *dhosāṅkhasappaṭibhāgam*). *Saṅkhanakho*, a small shell (Ab. 676). There is a sort of Vallisneria called *saṅkho* (Ab. 690).

**SAN̐KHOBHO**, Commotion [संकोभ]. *Sakalanagarāṇ* *saṅkhobhāṇ* *agamāsi* (Jāt. 66).

**SAN̐KHUBHATI**, To be shaken, agitated [संभुभ]. Dh. 162. Caus. *saṅkhobheti*, to shake, stir up, agitate (Dh. 183).

**SAN̐KHYĀ**, **SAN̐KHYĀTO**, see *Saṅkhd*, *Saṅkhāto*.

**SAN̐KHYĀNAM**, Calculation [संख्यान]. Ab. 473.

**SAN̐KĪ** (adj.), Anxious [सङ्किन्]. Mah. 222.

**SAN̐KILESŌ**, Impurity [संकेय]. Dh. 79, 425; Ten J. 118; Lot. 789.

**SAN̐KILISSATI**, To be impure, depraved, sinful [passive संकेय]. Dh. 30; Ten J. 46. P.p.p. *saṅkilissito*, corrupt, impure (Dh. 44, 55).

**SAN̐KINNO** (p.p.p.), Confused, crowded; of mixed caste, impure [संकीर्ण]. Ab. 503, 720, 1071; Mah. 112.

**SAN̐KIRANAM**, Collecting together [fr. संकु]. S. is one of the practices enumerated in Br. J. S. as forbidden to priests. The comment says *saṅkiranāṇ* *ti tumhehi uddhāraṇ* *vā ipaṇ* *vā dinnam*, *dhanaṇ* *ajja saṅkadādhatha*, *saṅkadādhitaṇ* *hi thāvaraṇ* *hoti evaṇ dhanapiṇḍāpanaṇ*.

**SAN̐KITO** (p.p.p.), Anxious, alarmed [सङ्कित]. Mah. 48, 134, 230.

**SAN̐KU** (m.), A stake or stump; a javelin [सङ्कु]. Ab. 393, 549, 1115.

**SAN̐KUCATI**, To contract, draw together [सङ्कुच]. *Saṅkucitvā* *hatthapadaṇ*, with his hands and feet gathered up (Mah. 136). P.p.p. *saṅkucito*, shrunk, crouching.

**SAN̐KULO** (adj.), Crowded; confused, contradictory [सङ्कुल]. Ab. 125; Ras. 27.

**SAN̐KUPPO**, That can be shaken [fr. संकुप, comp. *akuppo*]. *Asaṅkuppo*, immovable, sure.

**SAN̐NĀ** (f.), Sense, consciousness, perception; intellect, thought; sign, gesture; name [संज्ञा]. Ab. 114, 874. *Saññā* *assa vimuṇḍhati*, his senses become distracted (Kh. 13). *Saññā* or Perception is the third Khandha, it is subdivided into six, *cakkhusamphassaṇ* *saññā*, *sotas. s.*, *ghānas. s.*, *jivhās. s.*, *kāyas. s.*, *manos. s.*, perception springing from the contact of the eye, ear, nose, tongue, touch and mind with external objects (Man. B. 404). Saṅg. S. enumerates six *Saññākāyas*, *rupasaññā*, *saddas.*, *gandhas.*, *rasas.*, *phoṭṭhabbas.*, *dhammas*. The seven *Saññās* are *aniccasaññā*, *anattas.*, *asubhas.*, *ādīnavas.*, *paḥānas.*, *virāgas.*, *nirodhas.* (Dasuttara S.). The nine *Saññās* are *asubhasaññā*, *marapas.*, *dhāre paṭikkūlas.*, *sabbalo* *anabhiratis.*, *aniccas.*, *anicce dukkhas.*, *dukkhe anattas.*, *paḥānas.*, *virāgas.* (Ditto). The ten *Saññās* are the last with the addition of *nirodhasaññā*; they belong to the ecstatic meditation (Ditto). See *Paripācāniyo*. The three *Akusala-saññās* are *kāmasaññā*, *vyāpādas.*, *vihiṇṇas.*; and the three *Kusalasaññās* are *nekkhammasaññā*, *avyāpādas.*, *avihiṇṇas.* (Saṅg. S.). *Sukhasaññāṇ* *uppadāyanto*, producing a pleasurable sensation (Att. 200). *Asubhasaññāṇ* *paṭilabhati*, to obtain the idea of loathsomeness (from the sight of a putrefying corpse, the term belongs to the ecstatic meditation, Dh. 127). *Marapasāñño* (adj.), having the thought of dying, conscious of death (Pāt. 67). *Sabbasattānaṇ* *manasi dhammasaññā* *udapādi*, the idea or consciousness of Dharma arose in the minds of all men (Ras. 15). *Pitara* *ācikkhitasaññāya tattha gantvā*, having gone thither on a signal of assent given to them by their father (Ten J. 54). *Tāya mayāṇ* *saññāya atthibhāvaṇ* *jānissāma*, by this token (the lighting of a beacon-fire) we shall know of each other's being in existence (Dh. 153). *Āgamethāti* *saññāya dinnattā*, from the signal's being given "Stop," i.e. because you signed to us to stop (Mah. 198). *Saññāṇ* *assa dassāmi*, I'll give him a hint (that his life is in danger, Dh. 322). *Sindhavasahassassa* *daṇḍasaññāṇ* *adāsi*, gave them the signal with the whip, started them off (Dh. 194). *Parisāya* *saññāṇ* *datvā*, having signed to his attendants, or given them the order (to seize the Asuras, Dh. 190). *Saradatāpasassa* *saññāṇ* *adāsi*, gave notice to S. (Dh. 136). *Assassa* *pañhiyā* *saññāṇ* *datvā pakkāmi*, struck her heel into the horse's flank and rode away, lit. gave her



horse the sign with her heel (Ras. 40). The phrase *saññam na karoti* is, strange to say, used exactly like our "make no sign," viz. keep quiet, not speak or act. *Ājāneyyavalavāya vijjāya saññam pi akatvā nisidditum nāma ayuttam*, when a thoroughbred mare foals it doesn't do to sit down and make no sign (Dh. 242). *Mama gehe saññam na karimāu*, made no sign in my house, i.e. never put in an appearance (Dh. 213). *Therañ disvā pi me sasuro saññam na karoti*, my father-in-law though he saw the priest made no sign, i.e. took no notice of him (Dh. 241, we are told that he went on eating without looking up). *Na puna gehe vasissasīti saññam mā kari*, do not be anxious (or make a fuss) thinking you will never live at home again (Dh. 207). *Kumāro daharo ti saññam mā kari*, do not be anxious about the child's being of tender age (Ten J. 20). At Dh. 141 *saññam akāsi* means "formed the idea that, came to the conclusion that, imagined that." In one instance I find *saññam karoti* used, like *saññam daddāti*, in the sense of "give the signal" (Dh. 238 *bherisaññam kareyyātha*). *Pubbācariyasaññā*, grammatical terms used by former scholars (Alw. I. xl). *Tam kārakam apāddānasaññam hoti*, this construction is called Ablative (Sen. K. 317). *Pasañño* (adj.), symbolized by Pa (of feminines in i and u, Sen. K. 228).

SANNADDHO, see *Sannayhati*.

SANNĀHO, Armour, mail [सन्नाह]. Ab. 377; Dh. 202, 220; Mah. 155.

SANNAKADDU (m.), The tree *Buchanania Lati-folia* [सन्नकड्डु]. Ab. 556.

SAÑÑĀKKHANDHO, see *Saññā*.

SANNĀMETI (caus.), To bend, contract [सन्नामयति].

SAÑÑĀMETI (caus.), To restrain [caus. संयम]. Dh. 7, 68.

SAÑÑĀMO, see *Saṃyamo*.

SAÑÑĀNĀM, Perception; sign, monument [संज्ञान]. Dh. 134; Mah. 118.

SAÑÑĀPANĀM, Pacifying, etc. [संज्ञापन]. Das. 32; Pāt. 85. See *Sañjānāti*.

SAÑÑĀPETI, see *Sañjānāti*.

SAÑÑĀTO, see *Saṃyato*.

SAÑÑĀTO, SAÑÑĀTTO, SAÑÑĀYA, SAÑÑĀYATI, see *Sañjānāti*.

SANNAYHATI, To bind, fasten [सन्नह]. *Khaggam*

*sannayhitvā*, girding on his sword (Dh. 304). *Saram sannayhitvā*, having fitted an arrow to the string (Dh. 173). P.p.p. *sannaddho*, armed, accoutred (Ab. 378). Dh. 69; Mah. 154.

SANNETI, To mix, knead [सन्नेति]. See *Paripphosako*.

SAÑÑĪ (adj.), Conscious, perceiving; thinking, imagining [संज्ञिन्]. Dh. 45. *Koṭṭhe 'va jātā ti saññī aho*, was under the idea that paddy grew in the barn (Dh. 141). *Saññī*, having perception or thought, conscious; *asaññī*, unconscious; *n'eva saññī n'asaññī*, neither conscious nor unconscious, i.e. having consciousness nearly but not wholly extinct, semi-conscious (Alw. N. 72). *Saddā maraṇasaññino*, having death ever in their thoughts (Mah. 33). *Pattasaññī*, keeping my attention fixed on the bowl (Pāt. 21). *Ajjhattam rūpasaññī*, having the subjective consciousness of Form (B. Lot. 827).

SANNIBHO (adj.), Resembling [सन्निभ]. Ab. 530; B. Lot. 563.

SANNICAYO, Piling up, accumulation, hoarding [सन्निचय]. Dh. 17, 281 (the Buddhist priests are not allowed to hoard food, comp. Pāt. 102).

SANNIDHĀNĀM, Proximity [सन्निधान]. Ab. 957.

SANNIDHĀPETI (caus.), To bring about, cause to come to pass [सन्निधापयति]. Att. 212.

SANNIDHI (m.), Proximity; presence, visibility [सन्निधि]. Ab. 770, 957. *Sannidhim karoti*, to store up (Pāt. xxxix). *Sannidhikāro* and *sannidhikāraṇam* mean storing up food, which was forbidden to Buddhist priests except under certain circumstances (Pāt. 10, 14, xxxix, 81, 89).

SANNIDHĪYATI (pass.), To be combined [pass. सन्निधा].

SANNIHITO (p.p.p.), Stored up [सन्निहित]. Pāt. 48.

SANNIKĀSO (adj.), Resembling [सन्निकाश + च]. Ab. 529.

SANNIKKHEPO, Placing [from सन्निधिप].

SANNINNO (adj.), Bent, inclined [सम् + निज]. *Mānasam pāpasanninnaṃ* (Att. 194, comp. *tan-ninno*).

SANNIPATATI, To assemble, meet together [सन्निपत्]. Dh. 98, 298; Ras. 26; Alw. I. 74; F. Jāt. 46, 52. P.p.p. *sannipatito* (Mah. 16, 46). Caus. *sannipāteti*, to cause to assemble, bring together, convoke, collect (Mah. 153, 155, 238; Ten J. 50; Dh. 133); also *sannipātāpeti* (Jāt. 58; Alw. I. 92; Ten J. 113).

**SANNIPĀTO**, Union, collocation, assemblage; assembly, congregation [सन्निपात]. Dh. 63; Mah. 81, 170, 232. *Sannipātabheri*, the drum that summons to the assembly.

**SANNIRUMHATI**, and **SANNIRUMBHATI**, To impede, restrain, block. Fausböll has shown this word to be रुध् with सन्नि (Ten J. 93). The steps are I suppose rundhati, runhati, rumbhati, rumbhati. The forms with *mh* and *m̐h* are about equally common. Fausböll also quotes *khuddakanagaraṃ rumhitvā*, having blockaded a small fort (Ten J. 93). *Nāsādvatāṃ sannirumhitvā*, having stopped my breath (Ten J. 8). *Devatā . . hasitamsaddaṃ sannirumbhitvā*, the devas having muffled the sound of his neighing (Jāt. 62, read *hesitasaddaṃ*). At Jāt. 80 two MSS. have *sannirumhitvā* and one *sannirumbhitvā*. At Jāt. 163 all three MSS. have *sannirumhitvā*, and a little further on occurs the verbal noun *sannirumhanāṃ*, or as one MS. has it *sannirumbhanāṃ*.

**SANNISAJJĀ** (*f.*), Sitting together (comp. *nisajjā*). *Nisajjajjāṇaṃ*, hall of assembly.

**SANNISĪDATI**, To subside, to be quiet [सन्निषद्]. Mah. 116; Das. 11. P.p.p. *sannisinno*. *Assa satta-vassasatāni sannisinna-kilesa*, the lust that for seven hundred years had remained quiescent within him (Ten J. 114). Sitting together, sitting in conclave (Dh. 300; F. Jāt. 8).

**SANNISSITO** (*p.p.*), Connected with; devoted to [सम् + *nissita*, it answers in sense to समाश्रित, see *Nissito*]. *Bhavasannissito*, attached to existence (Alw. N. 24). *Sarīre sannissitarajo*, dirt connected with or adhering to the body (Dh. 306). the meaning of *s.* in the compound *paccayasannissita* I am unable to determine (E. Mon. 31; Dh. 422).

**SAÑÑITO** (*adj.*), Called, named [संज्ञित]. Mah. 50, 51, 72, 140.

**SANNIṬṬHĀNĀM**, Conclusion, consummation; ascertainment, resolve [from सन्नि + स्था, comp. *niṭṭhānāṃ*]. Pāt. 76. *Sanniṭṭhānakāle*, when the critical moment came (F. Jāt. 10). *Assā rūpama-danimmadaṇi (dhammadesaṇi) sappāyā ti sanniṭṭhānāṃ katvā*, coming to the conclusion that a sermon calculated to bring down her vanity would be profitable (Dh. 315). *Dhuvāhaṃ Buddho bhavisāmiṭi evaṃ katasanniṭṭhāno*, having thus made up his mind, "I shall surely become a Buddha" (Jāt. 19, 69; Att. 112). *Mahallakassa okāsaṃ*

*dāpessāmiṭi s. katvā*, having resolved, "I shall get room made for the elder of the two" (Ten J. 3, 90).

**SANNIVĀSO**, Living with, association [fr. सन्नि-वस्]. F. Jāt. 117; Dh. 193. With gen. *Ariyānaṃ sannivāso*, the communion of saints (Dh. 37, comp. *asatāṃ s.*, F. Jāt. 7). *Pubbe 'va sannivā-sena pemaṃ tasmīṃ ajāyatha*, an affection for him arose (in the king's breast) owing to his having lived with him in a former existence (Mah. 24; that this is the true meaning is clear from the next page, and comp. the similar passage at Dh. 193).

**SANNIVESO**, Construction, preparation; station, encampment [सन्निवेश]. Ab. 771; Pāt. 66. *Se-ndsanniveso* (Att. 219).

**SANNIYOJETI** (*caus.*), To appoint, enjoin, command [सन्नियोजयति]. Mah. 23.

**SANNO**, see *Sīdati*.

**SAÑÑOGO**, **SAÑÑOJANĀM**, **SAÑÑUTTO**, see *Saṇṇy-*.

**SĀNO**, A dog [श्वान]. Ab. 519. Comp. *Sā*.

**SĀNO**, A touchstone; a grindstone [श्राण]. Ab. 528.

**SANTAJJETI** (*caus.*), To menace, abuse [संतर्ज].

**SANTAKO** (*adj.*), Belonging to [part. pres. *santa* from वस् with affix क]. Ab. 728. *Kulasantakaṃ mahādhanaṃ*, immense wealth the property of the family (Dh. 131). With dat. *Parassa santakaṃ*, the property of another (Ten J. 45). *Attano santakāni aṭṭha dantavalayāni*, eight ivory rings belonging to herself (Dh. 178, 237).

**SANTĀNO**, Spreading, extension; lineage; name of a tree in heaven [संतान]. Ab. 28, 332, 952; Kh. 22; Ras. 27.

**SANTĀPANĀM**, Burning up [संतापण].

**SANTĀPETI** (*caus.*), To burn, scorch, inflame, torment [संतापयति]. Das. 7. P. pres. *santā-piyamāno* (Dh. 197). P.p.p. *santāpito* (Att. 210).

**SANTĀPO**, Burning, fire; torment [संताप]. Dh. 178; Att. 218.

**SANTAPPETI** (*caus.*), To satisfy [संतर्पयति]. Mah. 7, 89; Ras. 20.

**SANTARABĀHIRO** (*adj.*), Inside and out [स + वस्तर + बहिरा]. *Santarabāhiraṃ Veraṭṭjaṃ piṇḍāya caritvā*, having gone their begging rounds in and around V. (Dh. 274). *Santarabāhiraṃ guttaṃ kataṃ*, fortified inside and out (Dh. 56, 397, of a fort). In Sām. 8. a ball of fragrant soap is said to be *santarabāhiraṃ phuṭṭa sinehena*, soaked with unguents inside and out, viz. through-

out the whole of its substance. At Pát. 70 we have *santarabahillito*, "whitewashed inside and out."

**SANTARATI**, To be in haste, to be agitated, to tremble [संखर्]. Das. 31; Gog. Ev. 28.

**SANTĀSETI** (*caus.*), To terrify [संभासयति]. Ten J. 29.

**SANTĀSĪ** (*adj.*), Trembling, fearful [संतास + र्ण]. Dh. 63.

**SANTATĀ** (*f.*), Goodness [*santa* + ता]. Das. 44.

**SANTATAM** (*adv.*), Continually [संततम्]. Ab. 41.

**SANTATI** (*f.*), Extension, continuity, duration; lineage [संतति]. Ab. 332; Man. B. 400.

**SANTATTO** (*p.p.p.*), Scorched [संतप्त]. Ab. 751; B. Lot. 332.

**SANTAVĀ** (*adj.*), Tranquil [शान्त + वत्]. Dh. 68.

**SANTHĀGĀRAM**, A royal rest-house, a building at which kings transacted business when travelling in the provinces; Vij. renders it "town-hall" [संस्था + अगार].

**SANTHAHATI**, **SANTHĀTI**, and **SANTIṬṬHA-TI**, To stand [संस्था]. *Tasmim kame na sanṭhāti*, stands or continues not in that lust (Dh. 429). *Yathā sūsapo dragge na santiṭṭhati*, as a mustard seed will not remain on the point of an awl (Dh. 430). *Sanṭhātum na sakkoti*, is unable to stand firm, or keep still (Dh. 197, 246; Jāt. 26). At Dh. 356 *nālikodanaparamatāya sanṭhahitvā* seems to mean "living on at most a nāli measure of rice." *Petattabhāvaṃ vijahitvā dibbattabhāvena sanṭhahimsu*, leaving their preta forms they appeared, lit. existed, with celestial forms (Dh. 130). Opt. *santiṭṭheyya* (Pát. 105). P.p.p. *sanṭhito*. *Susanṭhito*, firmly established (Mah. lxxxvi). *Āṅgapaccāṅgehi s.*, consisting of limbs great and small (Dh. 312, comp. Das. 41). Caus. *sanṭhāpeti*, to settle. Of pacifying a disturbed district (Dh. 221). *Puttass' atthāya dhanam sanṭhāpetvā*, hoarding his wealth for the use of his son (Dh. 256, comp. 322). *Sātakam sanṭhāpento*, adjusting his mantle (Dh. 335). To set up, fix (Att. 138). To replace (Mah. 252). At Dh. 134 *āṅgapaccāṅgāni sanṭhāpetvā* seems to mean disposing of all our limbs, having them at their disposal.

**SANTHAMBHATI**, To restrain oneself [संखम्ब]. *Santhambhitvā*, having ceased to mourn (Br. J. S. A.). Caus. *santhambheti*.

**SANTHANAM**, Appeasing [शान्त्यन]. Dh. 49.

**SANTHĀNAM**, Form, figure; mark; position, station [संस्थान]. Ab. 771, 1133. *Kimsanṭhānam cetiyam*, a dagaba of what shape? (Mah. 175). *Susanṭhānam*, elegance of form, grace (Kh. 14, comp. Dh. 111). *Gehas.*, figure of a house (Dh. 336).

**SANTHĀPANAM**, Arranging, fixing [संस्थापन]. *Kesas.*, arranging the hair, hair-dressing (Ten J. 6).

**SANTHARATI**, To spread, strew [संस्तृ]. Dh. 118; Pát. 79. P.p.p. *Santhato*. *Sayanam sōdhusanthatam*, an elegant or comfortable, lit. well laid, couch (Mah. 244, 246, comp. 194). *Dhamanisanthato*, strewn with veins (of the skin of an ascetic, Dh. 71). Caus. *santhardāpeti* (Pát. 12, 106; Mah. 169). The Burmese MSS. often write *sanṭh-*.

**SANTHARIM**, In the phrase, *sabbasantharim āvasathāgāram santharitvā*, having fully prepared the rest-house for occupation, and *sabbasantharim santhataṃ āvasathāgāram* (Par. S. 12), where *sabbasantharim* is used adverbially. The comment merely says, *sabbasantharin ti yathā sabbam santhatam hoti evam*. For the form we may perhaps compare *uttarin*.

**SANTHĀRO**, A layer, stratum; a couch [संखर्, संखार]. *Phalakasantharo* (*adj.*), having a flooring of boards (Mah. 163). *Suddhavālukasantharo* (*adj.*), strewn with white sand (Mah. 118, comp. 180). *Phalikāsantharo*, a layer of quartz stones (Mah. 169). *Tiṇasantharo*, a couch made of grass (Pát. 87).

**SANTHAVO**, Acquaintance, intimacy, friendship [संखव]. Ab. 769; Ten J. 37. *Santhavaṃ k.*, to become intimate with (with instr.).

**SANTHITI** (*f.*), Position, station [संस्थिति].

**SANTHITO**, see *Sanṭhahati*.

**SANTHUTO** (*p.p.p.*), Praised [संस्तुत]. Att. 194.

**SANTI**, see *Atthi*.

**SANTI** (*f.*), Calm, tranquillity, peace; Nirvāṇa; bliss; pacification, settlement [शान्ति]. Ab. 9, 757, 1055; Das. 36. *Santikaro* (*adj.*), procuring Nirvāṇa (B. Lot. 332; comp. Mah. 47; Dh. 50). *Vatthusanti*, suppression of a heresy (Mah. 17). *Santivutti* (*adj.*), of tranquil demeanour (Mah. 25, Turnour says "with decorous self-possession").

**SANTIKO** (*adj.*), Near [स + अन्तिक]. Ab. 705. Neut. *santikam*, vicinity. *Santikaṭṭho*, adjoining (Ab. 706, 770). *Santikāvacaro* (*adj.*), keeping

near (Jât. 67). Acc. *santikam*, to the presence of, towards. *Tassa santikam gantvā*, having gone to him (Ten J. 114, comp. 1, 46, 55; F. Jât. 3, 5; Ras. 34; Mah. 162); *Pakkositvāna santikam*, summoning him to his presence (Mah. 42); *Rañño mame santikam nehi*, lead me to the king's presence (F. Jât. 10). Loc. *santike*, in the presence of, auprès de. *Mama dhītaram etassa santike uggaḥāpetvā*, having made my daughter learn it of him (Dh. 159; Ten J. 33). *Tassa santike dhammam supissāmi*, I will learn the Law of him (Ras. 21, comp. Mah. 82). *Buddhānam santike laddhavyākaraṇa*, having received prophecies from the Buddhas (B. Lot. 335). *Sattiṃ santike pabbajissāmi*, I will obtain ordination at the Teacher's hands, I will be ordained by Buddha (Dh. 80, 88, 105, 109, 124; Mah. 74, 254). *Nibbānasantike*, near Nirvāṇa (Dh. 67). *Aṃhākaṃ uyyānapālassa santike hohi*, stay with our gardener (F. Jât. 6). The loc. is also used, like *santikam*, after a verb of motion: *Gantvā Saṅghapālassa santike* (Mah. 252; Dh. 43). Abl. *santikā*, from. *Tassa santikā palāyitvā*, having fled from him (Mah. 205). *Rañño santikā balikammaṃ labhati*, received offerings from the kings (Das. 21; Ten J. 1). Ten J. 39; Dh. 115, 304; Mah. 143.

**SANTITTHATI**, see *Sanṭhahati*.

**SANTO**, see *Sammatti*. To the examples already given I add *santapāpo* (adj.), in whom sin is extinguished (Ten J. 119). *Santakāyo* (adj.), whose actions are peaceful (Dh. 68). Neut. *santam*, the Tranquil, Nirvāṇa (Ab. 7), also indecl. hush! fie! **SANTO** (p.p.p.), Wearied [आन्त]. Ab. 841; Dh. 11. **SANTO** (p. pres. atthi), Being; good; wise [सत्]. Ab. 228. Nom. *santo* (F. Jât. 13). Acc. *santam*. Instr. *sati*, *santena* (Mah. 197). Gen. and dat. *sato*, *santassa* (*daharass' eva sato*). Nom. pl. *santo*. Acc. pl. *sante* (Ten J. 119). Instr. and abl. pl. *sabbhi* (Dh. 28), *santehi*. Gen. and dat. pl. *sataṃ* (Dh. 10, 14, 28; Mah. 199; Gog. Ev. 31, *manussānam sataṃ*, of those who are men). Loc. pl. *santesu* (Dh. 253). Fem. *sati*, declined like *nadi*. *Santaṃ bhikkhusā andapucchā* at Pât. 19 appears to mean, without asking leave of any priest who might be present or in attendance. Loc. absolute: *Evaṃ sati*, such being the case (Dh. 84; Ras. 24; Mah. 80); *Atthe sati*, if there be need (Ras. 31; Dh. 106, *kiece sati*, Ras. 31); *Pajjalites ati*, when there is burning (Dh. 27); *Payoge sati*, when

there is occasion (Alw. I. xxv); *Sarīre kīlakate sati*, when the body is departed (Dh. 360); *tassa mayham sante*, such being my thoughts, lit. it being to me (Sām. S., see *Atthi*). In phrases of this sort with a fem. noun we have *sati* instead of *satiyā*. Examples will be found at Pât. 28, *āpattiya sati*, and Jât. 4, *jātiya sati* (comp. *pucchāya sati*, if the question be asked, Yâtr.). Loc. abs. pl. *Bahūsu pupphesu santesu*, when there are many flowers (Dh. 253). Neut. *santam*, that which is, *asantam*, that which is not (Kamm. 4). Pl. *santo*, good men (Dh. 15, 28, 53; Alw. I. 107). The fem. *sati* is sometimes used as a noun, "a virtuous or chaste woman" (Ab. 234). Comp. *Asanto*.

**SANTOSO**, Contentment, happiness [संतोष]. Ab. 87; Alw. I. 78; Dh. 422.

**SANTUSSAKO** (adj.), Contented [संतुष्ट + क]. Kh. 15.

**SANTUSSATI**, To be satisfied, pleased, happy [संतुष्ट]. Dh. 418. P.p.p. *santuṭṭho*, *santusito* (Dh. 65, 418). *Sakena asantuṭṭhā*, dissatisfied with their own property (Dh. 407).

**SANTUTTHI** (f.), Contentment, satisfaction, happiness [संतुष्टि]. Kh. 5; Dh. 37.

**SĀNTVAM**, Conciliation [शान्त्य]. Ab. 839. At Ab. 1192 we have *sāntvāna*, which is probably a misprint for *sāntvāna* (शान्त्यव).

**SĀNU** (m. and f.), Table-land [सानु]. Ab. 607, 887, 1044.

**SĀNUCARO** (adj.), Together with followers or dependents [स + अनुचर]. Dh. 52; Alw. N. 94.

**SAPACO**, A pariah, out-caste [सपच]. Ab. 517.

**SAPADĀNAM**, In the common phrase *sapadānam piṇḍāya carati*, which is explained to mean "goes his begging rounds uninterruptedly," that is from house to house in regular succession, without passing any by (Dh. 335, 373; Alw. N. 119, where D'Alwis renders it, "proceeding from house to house in due order"). Subh. explains it by *paṭipāṭiya* and quotes from Vis. M., *dānaṃ vuccati avakhaḍḍanaṃ, apetaṃ dānato apadānaṃ anavakhaḍḍanaṃ ti attho, saka apadānena sapadānaṃ avakhaḍḍanavirahitaṃ anuggharaṇaṃ ti vuttaṃ hoti* (Tikā says, *anavakhaḍḍanaṃ ti avicchindanaṃ nirantarappavatti*). This etymology, which I think is inadmissible, is repeated by Hardy (E. Mon. 73). I have no doubt whatever that the word has the meaning ascribed to it, but of its true

etymology I feel quite uncertain. I may mention that a compound *padānacāri* occurs in Khagga-visāṇa S., and is rendered by Coomaraswamy "begging." One of the thirteen Dhutaṅgas is *sapadānacārikaṅgaṃ*, "the precept that ordains begging regularly from house to house" (E. Mon. 73; B. Lot. 310). At Dh. 420 we have *uccanīka-kule paṭipattiyā sapadānaṃ caranto bhikkhu*, "the monk who begs his bread from house to house in regular order, in families high and low."

**SĀPADESO** (*adj.*), Figurative (of speech) [स + अपदेश]. Comment says *sa-upamā sakāraṇā*.

**SAPADI** (*adv.*), Instantly [सपदि]. Ab. 1149.

**SĀPADO**, A beast of prey, tiger [सापद].

**SAPĀKO**, A pariah, caṇḍāla [सपाक]. Ab. 517.

**SAPANAM**, An oath [शपन]. Ab. 117.

**SAPANŌ**, in Cunda S. for *sappanŋo*, metri causa.

**SAPARATTHO**, One's own good, and the good of others [स + पर + अर्थ]. Alw. I. xiv.

**SAPARIVĀRO** (*adj.*), Accompanied by an escort or attendants [सपरिवार]. Dh. 158.

**SAPARIYANTO** (*adj.*), Limited [स + पर्यन्त]. Man. B. 492.

**SĀPATEYYAM**, Property, wealth [सापतेय]. Ab. 485; Dh. 94; Ras. 36.

**SAPATHO**, An oath [शपथ]. Ab. 117. *Sapatham taṃ yakkhhiṃ akārayi*, the yakkhī administered an oath to (Mah. 49).

**SAPATI**, To swear; to revile [शप]. With dat. *Mayhaṃ sapate*, he reviles me (Sen. K. 330). Aor. 3rd pl. *sapissu* (Mah. 158).

**SAPATTO** (*adj.*), Hostile [सपत्त]. *Sapatto*, a foe (Ab. 344). Fem. *sapatī* (Dh. 341).

**SĀPEKKHATĀ** (*f.*), Longing [सापेक्ष + ता].

**SAPHALO** (*adj.*), Bearing fruit [सफल]. Metaphorically, having its reward (Dh. 10).

**SAPHAM**, A horse's hoof [शफ]. Ab. 371.

**SAPHARI** (*f.*), The fish Cyprinus Sopheore [शफरी]. Ab. 672.

**SAPINDO**, A near kinsman [सपिण्ड]. Ab. 243 (for details see Williams' Sansk. Dict.).

**SĀPO**, Oath, curse; abuse [शाप]. Ab. 1093.

**SAPPABHO** (*adj.*), Brilliant [सप्रभ].

**SAPPACCAYO** (*adj.*), Having a cause [सप्रत्यय]. Dh. 422.

**SAPPĀNAKO** (*adj.*), Containing insects or animalcules [स + प्राणक]. Mah. 243; Pāt. 16.

**SAPPANŌ** (*adj.*), Wise [स + प्रज्ञा]. Ab. 228; Mah. 200; Dh. 400; Das. 33.

**SAPPATIBHĀGO** (*adj.*), Resembling [स + प्रतिभा].

**SAPPATIBHAYO** (*adj.*), Dangerous, beset with fear [स + प्रतिभय]. Ten J. 54; Dh. 390.

**SAPPĀYO** (*adj.*), Desirable, advantageous, beneficial [स + प्राय]. *Kiddi na kho tassā dhamma-desanā sappāyā*, I wonder what sort of sermon would be profitable to her (Dh. 314, 316). *Attano sappāyaṃ yāguṃ piṇi*, drank rice-gruel suitable to him, that agreed with him (F. Jāt. 46). *Bhojanasappāyaṃ puggalasappāyaṃ dhammasavasa-sappāyādiṃ āsevanto*, devoting himself to profitable food, friends, preaching, etc. (Dh. 202). *Sappāyaṃ na karoṭha*, you don't do what is good for you (Dh. 83, said by a physician to a patient who had not followed his prescriptions). *Sappāyaṃ bhesajjānīti vuddhikarāni bhesajjāni*, by S. medicines are meant beneficial medicines (Subh. comp. *gildāssa sappāyaṃ oṣadhāṃ*, Sām. S. A.). *Asappāyo*, injurious, bad, unbecoming (Pāt. 20, 120). Dh. 345.

**SAPPI** (*n.*), Clarified butter, ghee [सर्पिस्]. Ab. 499; Mah. 196; Pāt. 10. Pāt. 81 says it may be made from cow's milk, goat's milk, or buffalo's milk.

**SAPPĪTIKO** (*adj.*), Joyful [स + प्रीति + क]. Jāt. 10.

**SAPPO**, A snake [सर्प]. Ab. 653. *Sappattjā*, the serpent king Vāsuki (Ab. 650). *Sappavissam*, snake's venom (Ras. 87).

**SAPPURISO**, A good or pious man [सत्पुरुष]. Dh. 10, 15, 38, 87, 186; Kh. 8.

**SAPURISO** (*adj.*), Accompanied by attendants [स + पुरुष]. Ras. 32.

**SAPUTTO** (*adj.*), Together with his son [सपुत्र]. Ten J. 41.

**SARABHAṆGO**, Indistinctness of the voice, or broken articulation [सरभङ्ग].

**SARABHAṆŌ**, A particular mode of reciting or intoning sacred compositions [सरभ + भङ्ग + क]. F. Jāt. 39. I hardly know in what exact sense *svara* is used, but it is clear from Pāt. xiv that *sarabhaṇṇā* is a regular or accurate mode of intoning as opposed to *dyatako gītassaro* which the comment explains by *akkharāni vindaṇṇā*.

**SARABHO**, A sort of deer [शरभ]. Ab. 619.

**SARABHŪ** (*f.*), Name of a river [सरधु]. Ab. 682.

**SARĀBHĪYĀSO**, Archery [शराभास]. Ab. 390.

**SARABŪ** (*f.*), A lizard. Ab. 621.

**SĀRADDHO**, = *su-āraddho* (Vij.).

SĀRADIKO (*adj.*), Autumnal [शरदिक]. Dh. 50.

SARADO, A year; autumn, the two months succeeding the rains [शरदस् (fem. pl.)]. Ab. 79, 81, 1124.

SĀRADO (*adj.*), Autumnal [शरद]. Att. 192. *Sārado*, the autumn season (Dh. 27).

SĀRĀGO (*adj.*), Coloured; affected with rāga or passion [सराग]. Att. 192.

SĀRĀGO, Affection, passion [सराग].

SARAHASSO (*adj.*), Along with the Upanishads [सरहस]. Ab. 411.

SARĀJAKO (*adj.*), Including the king [सराजक]. Fem. *sarājikā* (Dh. 143).

SĀRAJJAM, Modesty, timidity, shyness [probably शरद् + य, comp. *visārado*, "bold," or can it possibly be an abstract from सख्य?]. *Sārājja-rahita*, bold, presumptuous (Mah. 195). *Sārājja-bahulo* (*adj.*), very timid (F. Jāt. 8). *Sārājjam okkami*, he got into a state of nervous agitation (F. Jāt. 46). At Pāt. xlv the verb *sārājhati* appears to be a denominative from this noun, and to mean "to be ashamed or nervous."

SARAKO, and KAM, A drinking vessel [सरक]. Ab. 534; Dh. 178.

SARALO, The tree *Pinus Longifolia* [सरल]. Ab. 571. *Saraladdavo*, resin of the above tree (Ab. 306).

SARAM, see *Saro* (4).

SĀRAMBHO Clamour, angry talk [सरम्भ]. Dh. 24, 297; Alw. N. 35. Ab. 854 has the form *sārambha*, which is probably only a return to the Sanskrit.

SĀRAMBHO (*adj.*), Accompanied with danger or injury [स + चारम्भ]. Pāt. 4, 71, 72.

SĀRAMEYYO, A dog [सारमेय]. Ab. 518.

SARANAM, Remembrance [सरण]. Ab. 1181.

SARANAM, Refuge, protection, salvation; Nirvāṇa; a protector; a house, home; killing [शरण]. Ab. 7, 206, 403, 947; Das. 6. The Three Refuges, or objects of faith (*saraṇattayaṃ* or *tisaraṇaṃ*), are Buddha, the Law and the Church. The formula in which trust in these refuges is professed may be looked upon as the Buddhist Creed or profession of faith; it consists in repeating three times the words *Buddhaṃ saraṇaṃ gacchāmi, dhammaṃ s. gacchāmi, saṅghaṃ s. gacchāmi* (comp. Dh. 35, Mah. 70). It is used on many solemn occasions, as on the ordination of a deacon (E. Mon. 23). It is also called *saraṇāgamanam* (Kh. 17). A Buddha is said to establish his con-

verts in the Sarapas (*saraṇesu paṭiṭṭhāpeti* or *thapeti, saraṇāgamane niveśeti*, Jāt. 28, Mah. 6, 28). *Saraṇesu paṭiṭṭhāti*, to be established in the Refuges, to put faith in them (Dh. 81; B. Lot. 436; comp. *saraṇesu thito*, Mah. 178). *Tassa me saraṇaṃ bhava*, be thou my refuge or protector (Gog. Ev. 28; Dh. 173). *Saraṇatthāya pāvisuṃ*, fled for refuge to. *Imāni saraṇāni uttamāni saraṇaṃ vā*, put thy trust in these sublime Refuges (Mah. 70). *Bahuṃ ve saraṇaṃ yanti*, verily men fly to many a refuge (Dh. 34). *Asaraṇa-saraṇo*, refuge of the refugeless. *Saraṇaṅkaro*, saviour or protector, name of a Buddha (Sen. K. 469). *Atthaṃ saraṇaṃ avoca na byañjanam*, declared the spirit to be that which saves and not the letter (Kh. 21). *Saraṇasikkhādyo detu*, let him teach him the sarapas and the sikkhāpadas (Mah. 135). *Saraṇaṃ gacchati* is generally used with an acc. of the refuge, but at Jāt. 28 we have *upa-gacchuṃ saraṇaṃ Dīpaṅkarassa Satthuno*, went to the refuge or protection of D. Buddha.

SĀRĀNGO, The bird *Cuculus Melanoleucus*; a deer [शारङ्ग]. Ab. 617, 641, 1050.

SĀRĀNIYO, In the phrase *sammodanīyam kathaṃ sārāṇīyaṃ vītisāretvā* (Par. S. 2), which Burnouf happily renders, "exchanged with him the compliments of friendship and civility." Vij. says that *s.* means "that which should be reminded," and I have no doubt that it is a p.f.p. from *caus.* श्रु, the *a* of the second syllable being abnormally lengthened for uniformity (comp. *paṭisāraṇīyo*). Vij. quotes from a comment, *sārāṇīyaṃ kathaṃ ti, kacci āvuso khamanīyaṃ? kacci yāpanīyaṃ? ti*, implying that *sārāṇīya katha* consists of the usual complimentary questions as to a person's health and welfare. At Dh. 132 we have *Satthu santike sārāṇīyaṃ kathaṃ kathento nisīdi* (comp. 416).

SARĀSANAM, A bow [शरासन]. Ab. 388.

SARASI, see *Saro* (4).

SARASĪ (f.), A large pond [सरसी]. Ab. 678.

SĀRASO, The Indian crane [सारस]. Ab. 642.

SARASVATĪ (f.), Name of a river [सरस्वती]. Ab. 682.

SĀRATĀ (f.), Reality, strength [सारता]. Mah. 128.

SĀRATHI (m.), A charioteer, coachman [सारथि]. Ab. 22; Mah. 81; Jāt. 59; Dh. 40. Instr. *sāra-thinā* (Dh. 17). See *Puriso*.

SARATI, and SUMARATI, To remember [स्मृ].



Usually with acc., but at Dh. 57 with gen. Pres. 1st pers. *sarāmi* (Mah. 246). Imperat. *sara* (Ras. 40). Gen. *saritvā* (Dh. 222; Mah. 44, 78, 213, 218), *sumariya* (Mah. 20; Ras. 25). Part. pres. *saram* (Mah. 11), *saramāno* (Mah. 110). P.p.p. *sato*. Caus. *sāreti*, to put in mind, remind (Dh. 81, 424; Pāt. 96). P. pres. ātm. *sārayamāno*, reminding (Jāt. 50). P. pres. pass. *sāriyamāno*, being reminded (Pāt. 9).

SARATO, A chameleon [सरट]. Ab. 623.

SĀRATTHO, Essential or true meaning [सार + थ].

SĀRATTO (*p.p.p.*), Impassioned, inflamed with desire [सरत्त]. *Sārattaratto*, passionately devoted to (Dh. 62). Pāt. 69.

SARAVO (*adj.*), Noisy [सरव]. *Dvāraṃ saravaṃ pati*, the gate fell with a crash (Mah. 152).

SARĀVO, A shallow cup, saucer [सराव]. Ab. 458.

SARAVYAM, A target [सरव]. Ab. 390.

SĀRETI, see *Sarati*.

SĀRI (*m.*), A piece or man at chess, draughts, etc. [सारि].

SĀRI (*adj.*), Going [सारिण]. *Anokasāri*, going homeless (Dh. 72).

SĀRIBĀ (*f.*), Name of a plant [सारिवा]. Ab. 839.

SARIKKHO (*adj.*), Resembling [सरिक्ख]. Alw. I. xcv; Dh. 210. With affix ता, *sarikkhatā*, resemblance (Dh. 229). With affix क्, *sarikkhako* (*adj.*), resembling (Ab. 529).

SĀRIPHALAKO, A chess-board [सारिफलक]. Ab. 532.

SĀRIPUTTO, Name of a famous apostle, a contemporary of Gotama [सारिपुत्त]. He was called also *Dhammasendapati* and *Upatisso* (Ab. 434).

SĀRIRAM, The body [सरीर]. Ab. 151; Dh. 28, 79, 148. *Sarirakiccaṃ kāreti*, to perform the funeral ceremonies, inter a body (Dh. 222; Das. 3, 26). *Sarirabhedo*, dissolution of the body, death (Ten J. 116). *Attano sariramamsam*, the flesh of my body (F. Jāt. 54). *Sariradhātu*, corporeal relic (Mah. 97, 105). *Antimasāriro*, having his last body, not to be reborn, an Arhat (Dh. 63, 71, vowel lengthened metri causa). *Tassa Mahā-āṭṭhakatham sariram katvā*, "having embodied therein the Great Commentary" (Vij.).

SARIRI (*m.*), An animal, man [सरीरिण].

SĀRIRIKO (*adj.*), Corporeal [सारीरिक]. Mah. 11; Sen. K. 391.

SARITĀ (*m.*), One who remembers [comp. सरी]. Sen. K. 470.

SARITĀ (*f.*), A river [सरिता]. Ab. 681; Ras. 77.

SARITO (*p.p.p.*), Flowing, running [सरित]. Dh. 61.

SARO (*adj.*), Flowing, going [सर]. Ras. 77 (*siḥs-sarā saritā*, a swift flowing river).

SARO, The reed Saccharum Sara; an arrow [सर]. Ab. 388, 601, 967; Dh. 57. *Saraparittānaṃ*, protection against arrows. *Saram khipati*, to shoot an arrow (Mah. 45; Dh. 53).

SARO, Sound; voice; musical sound, tone; a vowel [सर]. Ab. 128, 967. *Madhurassaro*, sweet or musical voice (Ras. 26). *Brahmassaro*, sublime voice (B. Lot. 566). *Sare nimittam gaṇhi*, fell in love with her voice (Dh. 85). *Sare pare*, when a vowel follows (Sen. K. 208). The seven Saras or musical notes are *usabho*, *dhevato*, *chajjo*, *gaṇḍāro*, *majjhimo*, *pañcama*, *nisādo* (Ab. 132). The *saramaṇḍalam* is said at Ab. 131 to contain seven saras, three gāmas or scales, and twenty-one maccanās or modulations.

SARO (*m.* and *n.*), and SARAM, A large sheet of water, a lake [सरस्]. Ab. 678, 967. Loc. *sarv* (F. Jāt. 16), *sarasi* (Mah. 59).

SĀRO, Essence, substance, choicest part, pith, marrow; main point, real truth; strength, vigour; wealth [सार]. Ab. 933. Also as an *adj.* *saro*, excellent, genuine, perfect (Ditto). *Sāro sādā-dassī*, seeing reality in the unreal, or seeing truth in falsehood (Dh. 2). *Sāram sārato* (*abl.*), *dissā*, seeing the truth as truth (Dh. 3). *Sārāṭṭhi* (*adj.*), seeing the truth (Dh. 137). Metaphorically: *Porāṇaṭṭhakathānaṃ sārāṃ ādāya*, taking the substance or pith of the old commentaries. There are six *sāras*, *silasāro*, *samādhis.*, *pañās.*, *vimuttis.*, *vimuttināpadassanas.*, *paramatthas.*, the last is Nirvāṇa (Dh. 137). *Sāragandho*, sandal-wood (Dh. 253). *Candanasāro*, best sandal-wood (Jāt. 53). *Sārāḍḍu* (Pāt. 80) is some sort of wood, probably Khadira (comp. सारकुम). *Sārakaraṇḍo* at Alw. I. 78 is rendered "wooden box," comp. *sāramaṇjūsā* at Ten J. 114 and Das. 24. *Dhanasāro* at Jāt. 7 probably means "wealth and riches." At Att. 212 *sāraddhanam* is rendered "valuable treasures."

SARORUHAM, A lotus [सरोरुह]. Ab. 684.

SARŪPAM, Own form, natural state, nature [सरूप]. Ab. 177. *Sarāpasiri*, splendour of form,

beauty (Dh. 193). Abl. *sarépato*, according to its own nature (Att. cxxx).

**SARŪPO** (*adj.*), Resembling [सख्यप]. Att. 203 (*śūlarūpo*). *Asarūpo* (*adj.*), dissimilar (Sen. K. 306). Mah. 242.

**SĀRUPPO** (*adj.*), Fit, proper, suitable, in conformity with [सख्यप + य]. *Asarupphāvo*, inappropriateness, impropriety (Jāt. 8). *Asruppo* (*adj.*), improper (Dh. 271). *Na samasāruppāni*, not fit for a monk (of fine clothes, Jāt. 65, comp. Pāt. xlv).

**SASAKKAM** (*adv.*), Certainly. Ab. 1140.

**SASAKO**, A hare, rabbit [सखक]. Ten J. 35.

**SASANAM**, Slaughter [सखन]. Ab. 402.

**SĀSANAM**, Order, command; message; epistle; instruction, discipline; scripture; (Buddhist) religion or dispensation [शासन]. Ab. 354, 992; Dh. 30; Mah. 110. *Makkas.*, a verbal order (Alw. I. 79). *S. daddti*, to give orders (Ditto, comp. 74). *S. lañchanta*, sealing a letter (Dh. 99). *Raññā vuttas. droccsi*, "delivered the king's message" (Alw. I. 79). *S. pahīṇati*, to send a message (Dh. 107, 157). *S. labhāti*, to receive a message (Alw. I. 80). *Rāhulakumārassa jātas. sutvā*, having heard the news of prince R.'s birth (Dh. 117; comp. F. Jāt. 5; Alw. I. 80). *Atthi kīṇōi s.*, is there any news? (Alw. I. 97). *Etam Buddhāna' s.*, this is the commandment of the Buddhas (Dh. 33). *Jinā.*, *Buddhas.*, *Satthu s.*, the commandment or religion of Buddha (Mah. 25; Dh. 66; Kh. 20). *S. jotetum*, to make religion prosper (Mah. 150). *Navāṅgas.*, the Law or scripture with its five divisions (Mah. 11). *Imasmim sāsane*, under this dispensation (comp. Dh. 135, *Gotama buddhassa sāsane aggasāva-kāṇḍhanam*, the post of chief disciple under the dispensation of Gotama Buddha).

**SASAṆKHĀRIKO**, see *Saṅkhāro*.

**SASAṆKO**, The moon [सखकु]. Ab. 52.

**SĀSAṆKO** (*adj.*), Dangerous [स + साखकु]. Pāt. 13, 20, 107; Ten J. 54.

**SĀSAPO**, A mustard-seed [सखप]. Ab. 451; Dh. 71, 72; B. Lot. 326.

**SĀSATI**, To command [शास]. Sen. K. 475. P.p.p. *sāṇito*.

**SASENAKO** (*adj.*), Accompanied by an army [सखेन + क]. Mah. 117.

**SASI** (*m.*), The moon [सखिन]. Ab. 52; Alw. I. 111.

**SASISO** (*adj.*), Together with the head [स + शीषे]. *Sāsisaṁ pārapitvā*, with his upper robe drawn over his head (Dh. 268).

**SASNEHO** (*adj.*), Loving [सखेह]. Dh. 238.

**SASO**, A hare [सख]. Ab. 617; Mah. 141; Dh. 61; F. Jāt. 51.

**SĀSO**, Asthma [सास]. Ab. 329.

**SASSAM**, Corn in the field, crop [सख]. Ab. 452. *Pakkam s.*, the ripe crops (Mah. 72).

**SASSAMANABRĀHMAṆO** (*adj.*), Together with monks and brahmins [स + समन + ब्राह्मण]. *Sassamaṇabrāhmaṇi pajā*, beings including monks and brahmins (*pajāvacanena sattalokagahanaṁ*, Sām. S. A.).

**SASSĀMIKO** (*adj.*), Having a master [स + स्वा-मिक]. Dh. 364; Jāt. 177.

**SASSATIKO** (*adj.*), Eternal [शास्तिक्].

**SASSATO** (*adj.*), Perpetual, eternal [शास्त]. Ab. 189, 709; Dh. 45. *Sassatadiṭṭhi*, *sassatavāda*, the heretical doctrine that Spirit and Matter (*attā* and *loka*) are eternal, Buddhism teaching that the universe is periodically destroyed (Mah. 42; Man. B. 473).

**SASSIRIKO** (*adj.*), Auspicious, glorious, blessed [सखीक्]. Ten J. 1; Kh. 21, 27; Dh. 315. For the doubled *s* comp. *ossajati*, *pavissileṇa*, *okkassa*, etc.

**SASSŪ** (*f.*), Mother-in-law [सखू]. Ab. 246; Dh. 242.

**SASURO**, Father-in-law [सखुर]. Ab. 246; Dh. 235, 242; Mah. 53. Pl. *sasurā*, father and mother-in-law (Ab. 250).

**SATABHISAJO**, Name of a Nakkhatta [शतभिषक्]. Ab. 60.

**SĀTACCAM** (*adv.*), Constantly, perseveringly [सातत्त्व]. *Sātaccakāri*, persevering (Dh. 52). *Sātaccakiriyā*, perseverance, constancy (Dh. 80).

**SATAKAM**, A hundred [शतक].

**SATAKKHATTUM**, A hundred times [शतकल्पस]. Dh. 291.

**SĀTAKO**, and **-KAM**, Cloth; a cloth, an outer garment, tunic, cloak [शाटक]. Ab. 290; Jāt. 8; Dh. 198, 287; Mah. 152, 171, 197, 245; Pāt. 11. Comp. *sāṭikā*.

**SĀTAKUMBHAM**, Gold [शतकौम]. Ab. 488.

**SATAM**, see *Santo* (3).

**SATAM** (*num.*), A hundred [शत]. Ab. 474. *Sa-tasmā* or *satena bandho nara*, a man imprisoned for a debt or a theft of a hundred pieces of money

(Sen. K. 322). With noun in gen. pl. *Sataṃ mūlānaṃ*, a hundred roots (Mah. 113); *Yojanānaṃ sataṃ dīghaṃ*, a hundred yojanas long (Att. 8). As the last part of a compound: *Gāthāsataṃ*, a hundred stanzas (Dh. 19); *Vassasataṃ*, a hundred years (Dh. 20); *Pañca jātakasatāni*, five hundred Jātakas. With noun in sing. *Chacattāśasataṃ vassāṃ atikkamma*, after the lapse of a hundred and forty-six years (Mah. 162); *Sataṃ samāṃ*, a hundred years (Dh. 20). When compounded with another numeral, the whole may be a sing. noun, as *pañcasataṃ yaṭi* (Mah. 150, where *p.* in the sing. is in apposition with *yaṭi* in the pl.), or a plur. adj., as *pañcasatā bhikkhū* (Dh. 277, Mah. 11, comp. *pañcasatānaṃ dāniyyasindhavānaṃ*, 274). *Itthīnaṃ pañca satāni*, five hundred women (Mah. 110). *Pañca kañhāsātāni*, five hundred maidens (Ditto). *Tiyyojanasatāyāmo*, three hundred yojanas in circumference (Att. 8).

SATAMŪLĪ (f.), Asparagus Racemosus [शतमूली]. Ab. 585.

SATAPADĪ (f.), A centipede [शतपदी]. Ab. 622; Pāt. 71.

SATAPATTO, The Indian crane [शतपत्र]. Ab. 642. *Satapattam*, a lotus (Ab. 684, 915).

SATARAMSI (m.), The sun [शत + रश्मि]. Ab. 62.

SĀTATIKO (adj.), Persevering [सतत + इक्ष]. Dh. 5.

SATATO (adj.), Continual [सतत]. Ab. 42. Adv. *sataṭam*, continually (Ab. 41; Mah. 22, 136).

*Satatarato* (adj.), always delighting (Mah. 200).

SATAVAṆKO, A sort of fish [शत + वङ्ग]. Ab. 672.

SATĀVARĪ (f.), Asparagus Racemosus [शतावरी]. Ab. 585.

SATERATĀ (f.), Lightning [शतवृद्धा]. Ab. 48.

SĀTHEYYAM, Craft, treachery [from शत्रु, comp. शत्रु].

SATHILO (adj.), Crafty, treacherous [from शत्रु]. Dh. 55.

SATHO (adj.), Crafty, treacherous, fraudulent, wicked [शत्रु]. Ab. 737; Alw. N. 121; Dh. 45, 47, 81.

SATI (f.), Recollection; active state of mind, fixing the mind strongly upon any subject, attention, attentiveness, thought, reflection, consciousness [सुति]. Ab. 158; Man. B. 412; B. Lot. 519, 797, 806; Kh. 16. *Upaṭṭhitā sati*, readiness or activity of mind, presence of mind (Dh. 179). *Satiṃ*

*vinā*, without thinking or remembering (that he was to share it with the priests), thoughtlessly, heedlessly (Mah. 158). *Asatiyā* (instr.), thoughtlessly (Dh. 103). At Alw. I. xxxiv we have *sati mati ca*, thought and understanding; here the first implies the active state of the mind, the latter its wise direction. *Sammasati*, rightly directed activity of the mind (B. Lot. 519). *Ekadivasaṃ pi satthūraṃ ārabbhā satimā na uppādesi*, never gave a thought to the Teacher, forgot all about him (Dh. 274). *Marasasatiṃ bhūveti*, to develop or dwell on the thought of death (Dh. 390). *Ānāpānasati* is one of the kammaṭṭhānas, and consists in fixing the attention on the inspiration and expiration of the breath while meditating successively on certain ideas (sixteen in number, Alw. I. 88; E. Mon. 267, 268). *Kāyagatā sati*, meditation on the body (Dh. 52, 53). For *satiassaggo* and *sativassaggo* see *Vassaggo*.

SATI, SATĪ, see *Santo*.

SĀTI (f.), Name of a Nakkhatta [साति]. Ab. 59.

SĀTĪ (f.), A garment, mantle [शाटी]. Dh. 70.

SĀTIKĀ (f.), An upper robe, mantle, cloak [श्रु-टिका]. *Udakas., jalas.,* a cloak worn to keep off rain, or for a bathing dress (Pāt. 106, Mah. 96, also *vassikas.,* "robe for the rainy season," Pāt. 19).

SATIKO (adj.), Belonging to a hundred, consisting of a hundred, costing a hundred [सतिक्]. *Pancayojanasatikāni kūṭāni*, peaks five hundred yojanas in height (Gog. Ev. 16). *Vassasatiko*, a centenarian (Dh. 124; Mah. 19). *Pañcasatikā saṅgīti*, a synod of five hundred members.

SATIMĀ (adj.), Of retentive memory or active mind, thoughtful, reflecting [सुतिमत्]. Dh. 68; Sen. K. 400. With *i* lengthened metri causa (Dh. 5, 17, 33, 58). Gen. and dat. *satimato* (Dh. 5). Pl. *satimanto* (Dh. 17). Gen. and dat. pl. *satimatāṃ* (Dh. 33).

SATIPATTHĀNĀM, Fixing the attention, earnest meditation. This compound is *सुति + उपख्यान*, comp. *upaṭṭhitā sati*, and *upaṭṭhitasati*. For the sandhi comp. *bhikkhunipassaya = bhikkhuni upassaya*, *pi' ssa = pi' assa*, *phalanti 'saniyo = phalanti asaniyo* (Mah. 72). The North Buddhist Sanskrit equivalent is *सुखुपख्यान* (B. Int. 636). The four satipatthānas are *kāyānupassand sati-patthānam*, *vedānānupassand s., cittaṇupassand s., dhammānupassand s.*, meditation on the impurity of the body, on the evils of the sensations, on the

evanescence of thought, on the conditions of existence (Man. B. 497; Att. 57). The terms *kāya-bhāvanā* and *kāyagatī sati* are identical in meaning with *kāyānupassanā* (Subh.). See *Parimukham*.

**SĀTIREKO** (*adj.*), Excessive [स + चतिरेक].

**SĀTISAYO** (*adj.*), Excessive [सातिशय].

**SATIVINAYO**, Name of one of the Adhikarapa-samāthas [सुति + विनय]. Vij. says, "It is a method of procedure by which the innocence of an arhat falsely accused of a crime is proclaimed: when the offence has been inquired into by a chapter and the accused honourably acquitted, he is declared blameless, and exhorted to keep steady in the path of duty." Pāt. 57, 63.

**SATO** (*p.p.p. sarati*), Recollecting, mindful, attentive, thoughtful, conscious [सुत]. *Saddā sato*, ever mindful of, or constantly meditating on (the impurity of the body, Dh. 63, see *Sati*). Generally in the phrase *Sato sampajāno*, "thoughtful and conscious" (Dh. 52; B. Lot. 342), the words are very nearly synonymous, e.g. comp. *sampajāna-musāroddo*, a conscious or intentional falsehood, with *asatiyā*, unconsciously, unintentionally; corresponding to this phrase we have the compound *satisampajāññam*, "active thought and consciousness" (Alw. I. 78).

**SĀTO**, Joyful [शान्त]. Ab. 88 (see note). Neut. *sātaṃ*, pleasure (Ditto; Dh. 61).

**SATRAM**, A sacrifice; munificence, liberality [सत्त]. Ab. 1134.

**SATTA** (*num.*), Seven [सप्त]. Gen. and dat. *sattenaṃ*. Instr. and abl. *sattahi*. Loc. *sattaru*. *Sattavīsati*, twenty-seven. *Sattabhūmakā*, seven-storied (Mah. 235). *Sattadhaññam*, seven sorts of grain (Pāt. 87). *Sattadinam*, a week (Mah. 69, 196).

**SATTĀ** (*f.*), Existence [सत्ता]. Ab. 807, 816, 1054, 1108. *Gatasatto*, deprived of life (Das. 31).

**SATTADASA**, see *Sattarasa*.

**SATTADHĀ** (*adv.*), In seven ways, in seven pieces [सप्तधा]. Dh. 87, 140.

**SATTAGUṆO** (*adj.*), Sevenfold [सप्तगुण]. Mah. 152.

**SATTĀHAM**, A week [सप्ताह]. Mah. 2. *Sattāhaṃ* (*acc.*), during a week (F. Jāt. 52). *Sattāha-perinibbuto* (*adj.*), having been dead a week (Mah. 11).

**SATTĀHIKO** (*adj.*), Belonging to a week, hebdomadal [last + ह्य].

**SATTAKAM**, A collection of seven [सप्तक]. *Dutiyasattake*, in the second set of seven virtues (Par. S. A.).

**SATTAKKHATTUM** (*adv.*), Seven times [सप्त + क्वत्तु]. Mah. 63, 212. See *Paramo*.

**SATTALĀ** (*f.*), A sort of jasmine (*navamālikā*) [सप्तला]. Ab. 576.

**SATTALOKO**, World of sentient being [सत्त्व + लोका]. This is one of the three divisions of the universe (see *Loka*, *Saṅkhāro*). According to the Buddhist cosmogony the universe consists of an infinite number of cakkavālas or spheres,<sup>1</sup> peopled by various orders of living beings, to each of which is assigned a particular abode (*loka*, *bhavanam*) within the cakkavāla. These abodes or worlds are disposed one above another, below, upon and above Mount Meru. Most beings have the power to wander from their own loka and visit other parts of the cakkavāla, or even to visit other cakkavālas. There are thirty-one sattalokas or abodes of living beings rising one above the other (they are also called *Talas* or *stages*). The following are their names. *Nirayo* or *naraka* (pl.), *tiracchānayoni*, *petaloka* or *pettivisayo*, *asurabhavanam*, *manussaloka*, *cātummahārājiko devaloka*, *tāvattīhasā*, or *tāvattīsabhavanam*, *yāmadevaloka*, *tusitā*, or *tusitabhavanam*, *nimmānaratidevaloka*, *paranimmitavasavattid.*, *brahmapārisajjā*, *brahmapurohitā*. (or *porohitā*), *mahābrahmā*, *parittābhā*, *appamāpābhā*, *ābhassarā*, *parittasubhā*, *appamāpasubhā*, *subhakiṇṇā*, *veḥapphalā*, *asaññasattā*, *avihā*, *atappā*, *sudassā*, *sudassī*, *akaniṭṭhā*, *ākāsānañcāyatanam*, *viññāṇañcāyatanam*, *ākāśañcāyatanam*, *nevasaññānāñcāyatanam*. The names of their respective inhabitants are these. *Nerayikā*, *tiracchānagatā*, *petā*, *a-urā*, *manussā*, *devā cātummahārājikā*, *devā tāvattīhasā*, *yāmadā*, *tusitā*, *nimmānaratino* (or *-ratī*), *paranimmitavasavattino* (or *-vattī*), *brahmapārisajjā*, *brahmapurohitā* (or *-porohitā*), *mahābrahmāno* (or *-brahmā*), *parittābhā*, *appamāpābhā*, *ābhassarā*, *parittasubhā*, *appamāpasubhā*, *subhakiṇṇā* (or *kiṇṇakā*), *veḥapphalā*, *asaññasattā*, *avihā*, *atappā*, *sudassā*, *sudassī*, *akaniṭṭhā*, *ākāsānañcāyatanūpagā*, *viññāṇañcāyatanūpagā*, *ākāśañcāyatanūpagā*, *nevasaññānāñcāyatanūpagā*. Broadly the sattaloka

<sup>1</sup> I use the word sphere in its cosmogonic, not its mathematical sense, the cakkavālas being circular planes, not globes.

is divided into *rūpaloko* and *arūpaloko*, the latter embracing the four highest lokas and the former all the rest. Again it is divided into *kāmaloko*, *rūpaloko* and *arūpaloko*, or *kāmaṇvacaro*, *rūpaṇvacaro*, *arūpaṇvacaro*, the first including the lowest eleven worlds, the second the next sixteen, and the third the four highest. The four lowest worlds are called *cattāro apāyā*. The twenty-six devalokas are subdivided into six devalokas, sixteen rūpabrahmalokas and four arūpabrahmalokas. Also more broadly into six devalokas and twenty brahmalokas. The Devaloka is ruled by three great archangels. Of these, *Mahābrahmā* rules the Brahmaloka, *Māra* rules the heavens from *Yāma* to *Paranimmitavaśavatti* (which are hence sometimes called *Māraloko*), and *Sakka* rules the *Tāvātimsa* heaven. The lowest heaven, *Cātummahārājika*, is occupied by the four *Mahārājas* or *Lokapālas* and their suite. The angels of the three lowest Rūpabrahma heavens are collectively called *brahmakāyikā*.<sup>1</sup> The five highest Rūpabrahma heavens, *Aviha*, *Atappa*, *Sudassa*, *Sudassin*, *Akanittha*, are called *Suddhāvāsā*, the Pure Abodes. Besides the beings enumerated above, there are several other minor classes, as *Kumbhāṇḍas*, *Garujas*, *Yakkhas*, *Rakkhasas*, *Nāgas*, who have not all special abodes of their own, the *Kumbhāṇḍas* for instance being attendants of *Sakka* in the *Tāvātimsa* heaven (*Man. B. 46*). See *B. Int. 599* and foll., *Man. B. 5* and foll.

**SATTAM**, Substance, thing; form, body; sentient being; strength; breath, life [सत्तम]. *Ab. 816*.

**SATTAMO** (*adj.*), Best, excellent [सत्तम]. *Ab. 695, 941*.

**SATTAMO** (*adj.*), Seventh [सत्तम]. *Ab. 941*; *F. Jāt. 52*; *Ten J. 114*. Fem. *sattamī*, in gram. the locative case (*Alw. I. xi*), also the optative mood (*Sen. K. 430*).

**SATTAPANŌ**, The tree Echites Scholaris [सत्तपण]. *Ab. 555*. In *sattapannirakkho* at *Mah. 178* we probably have a form सत्तपणिन्.

**SATTARASA** (*num.*), Seventeen [सत्तदशन]. *Dh. 76*; *Mah. 206*. With affix ङ, *sattarasakaṃ*, a collection of seventeen, name of a portion of the *Bhikkhuni Vibhaṅga*. The form *sattadasa* is also given in *Payoga Siddhi*.

<sup>1</sup> I find in *Mahānidāna S. Atth.*, *brahmakāyikā ti brahmapariṣajjabrahmaporokitamahābrahmdno*.

**SATTATI** (*fem. num.*), Seventy [सत्तति]. *Alw. I. 104*. *Cattusattati*, seventy-four (*Dh. 134*).

**SATTATTHA**, Seven or eight [सत्तत्त + चट्ठ]. *Kumārassa sattatthavassakāle*, when the child was seven or eight years old (*Das. 2*). *F. Jāt. 2*.

**SATTĀVĀSO**, Abode of beings [सत्त + आवास].

This is a technical term, there are nine *Sattāvāsas*, which are nine classifications of beings. I take the text from *Dasuttara S.* *Sant' āvuso sattā nānattakāyā nānattasaññino seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā, ayaṃ pañhamo sattāvāso: sant' āvuso sattā nānattakāyā ekattasaññino seyyathā pi devā brahmakāyikā pañhamā bhinibbattā, ayaṃ duttiyo sattāvāso: sant' āvuso sattā ekattakāyā nānattasaññino seyyathā pi devā dāhassarā, ayaṃ tatiyo sattāvāso: sant' āvuso sattā ekattakāyā ekattasaññino seyyathā pi devā subhakkippā, ayaṃ catuttiyo sattāvāso: sant' āvuso sattā asaññino appaṭisaṃvodiṇo seyyathā pi devā asaññisattā ayaṃ pañcamao sattāvāso. Sant' āvuso sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanaṣikāraṇanto ākāso ti ākāsaññāyatanūpagā, ayaṃ chaṭṭho sattāvāso: sant' āvuso sattā sabbaso ākāsaññāyatanāṃ samatikkamma anantaṃ viññānaṃ ti viññāṇāyatanūpagā, ayaṃ sattamo sattāvāso: sant' āvuso sattā sabbaso viññāṇāyatanāṃ samatikkamma n'atthi kiñcīti ākiñcaññāyatanūpagā, ayaṃ aṭṭhamo sattāvāso: sant' āvuso sattā sabbaso ākiñcaññāyatanāṃ samatikkamma nevaññānaññāyatanūpagā, ayaṃ navamo sattāvāso.* "There are beings, brethren, in whom there is diversity both of body and of mind; as mankind, some of the devas (comment says the devas of the six *kāma*devalokas), and some of the *Vinipātikas*, this is the first Abode. There are beings in whom there is diversity of body and identity of mind, as the *Brahmakāyika* devas (see *Sattaloko*), who are reborn (in those heavens) in consequence of having practised the first *Jhāna* (see *Bhāṇi*). There are beings in whom there is identity of body and diversity of mind, as the *Ābhassara* devas. There are beings in whom there is identity of body and identity of mind, as the *Subhakkippa* devas. There are beings who are unconscious and deprived of sensation, as the *Asaññasatta* devas. There are beings who from their complete emancipation from ideas of Form, from the disappearance within them of the ideas of resistance, from their

ceasing to dwell upon ideas of diversity, look upon space as infinite and attain the realm of infinity of space.<sup>1</sup> There are beings who, having completely risen above the realm of infinity of space, look upon Intelligence as infinite and attain the realm of infinity of intelligence. There are beings who, having completely risen above the realm of infinity of intelligence, conceiving the idea that nothing exists, attain the realm of Nothingness. There are beings who, having completely risen above the realm of nothingness, attain the realm of Semi-Consciousness (comp. B. Lot. 542)."

**SATTHĀ** (m.), A teacher, master [शस्त्र]. Acc. *satthāram* (B. Lot. 654; Dh. 353). Instr. *satthāra*, *satthunā* (Dh. 353; Mah. 194). Gen. and dat. *satthu* (Dh. 307), *satthussa* (Alw. I. xvi). The base in composition is *satthu-*, e.g. *satthuvannito*, praised by the Teacher, *satthukappo*, like the Teacher, *satthuvanno*, gold, lit. that which is coloured like Buddha (who was "*suvaṇṇavanno*," Ab. 487, Pāt. 80), *navasāgasatthudāsaṇaṃ*, the nine-fold scriptures of the Teacher (Kh. 20). In phrases like *satthu dhammaḍḍaṇaṃ* or *satthudhammaḍḍaṇaṃ* (B. Lot. 436, Dh. 198), it is often difficult to know whether *satthu* is intended for the genitive or the base in composition. *Satthā* is a frequent epithet of a Buddha (Ab. 1, comp. *Kassapa nāma satthā*, a Buddha named K., Ras. 15). It is the usual name by which Gotama Buddha is spoken of in the commentaries (e.g. see F. Jāt. 8, Dh. 184).

**SATTHAKAM**, A small weapon [शस्त्रक]. Ab. 909, Dh. 255 (in both cases the weapon referred to appears to be a pair of scissors). *Satthakavāṭṭa* at Dh. 307, 336 seems to mean cutting or lancing pains.

**SATTHAKATHO** (adj.), Together with the commentary [सु + अथकथā]. Pāt. xiv.

**SATTHAKO** (adj.), Useful, profitable [सार्थक]. Dh. 389. Fem. *satthikā*. *Satthikā ḍaṇaṃ*, a sermon attended with profit to the hearers (Dh. 91, 116, 364, 389).

**SATTHAM**, A weapon, sword; iron, steel [शस्त्र]. Ab. 385, 965, 1052; F. Jāt. 50.

**SATTHAM**, A treatise, book; a science or art [शास्त्र]. Ab. 965; Alw. I. 112. *Saddas*., grammar (Alw. I. xiii). *Alaṅkāras*., a treatise on rhetoric (Bāl. i).

**SATTHI**, see *Satti*.

**SATTHI** (n.), The thigh [सक्थि]. Ab. 276; Mah. 23.

**SATTHI** (f. num.), Sixty [षष्टि]. In apposition with a noun in the sing. *Satthim satthim veḷum gahetvā*, having taken bamboos in bundles of sixty each (Dh. 211). In apposition with a noun in pl. *Satthim bhikkhū labhivā*, taking sixty priests (Dh. 81); *Ekasatthiyā arahantesu jātesu*, when there were sixty-one arhats (Dh. 119); *Leṇḍni aṭṭhasatthiyo* (pl.), sixty-eight cells (Mah. 103); *Purisānaṃ sahassehi satthiye saha*, with sixty thousands of men (Mah. 155). With noun in gen. *Satthim arahataṃ akā*, made sixty converts (Mah. 2, comp. Dh. 122). In composition: *Satthisaḥassānaṃ bhikkhūnaṃ*, for sixty thousand priests (B. Lot. 436); *satthivassathero*, a priest of sixty years' standing (Ten J. 120); *satthi-bhāṇavāraparimāṇo* (adj.), sixty bhāṇavāras in extent (Alw. I. v).

**SĀTTHIKĀ**, see *Sātthako*.

**SATTHO**, A troop, caravan [सार्थ]. Ab. 631, 965; Mah. 43; Pāt. 65. *Satthavāho*, a merchant (Ab. 469; Mah. 29). *Appasattho* (adj.), with few attendants (Dh. 22). *Jaṅghas*., *sakaṭas*., caravans of beasts of burdens, caravans of carts (Alw. I. 74). *Theyyas*., a piratical caravan, a troop of robbers (Pāt. 16, 92).

**SĀTTHO** (adj.), Together with the meaning [सार्थ]. B. Lot. 330.

**SATTHO** (adj.), Sixtieth [षष्टि]. Sen. K. 402.

**SATTHU**, see *Satthā*.

**SATTHU**, see *Sattu* (2).

**SATTHUKO** (adj.), Belonging to a teacher [शस्त्र + क]. *Satthukam pāvacaṇaṃ*, the word of our blessed Master (Br. J. S. A.).

**SATTHYAM**, Villany, fraud [शठ्य]. Ab. 177.

**SATTI**, and **SATTHI** (f.), Ability, power; an iron spear, javelin [शक्ति]. Ab. 387, 398, 1050, 1052. The three satti or regal powers are *pabbāvo*, *ussāho*, *mantānaṃ*, dignity, energy and counsel (Ab. 351). *Sattidhāro*, spear-holder, a name of Kārttikeya (Ab. 17). *Sattiyā hani*, slew him with his spear (Mah. 154, comp. Dh. 114). *Añña-maññaṃ mukhasattihi vitūdanā*, wounding one another with sharp words, lit. mouth-javelins (Sang. S. of persons quarrelling).

**SATTI** (f.), A knife [शस्त्री]. Ab. 392, 394. *Sattī*, a hunting knife, occurs in *Kuruṅgamiga Jātaka*.

<sup>1</sup> That is, of course, where the idea that space is infinite as the leading or all-absorbing idea of its inmates.



**SATTO**, A being, creature, animal, sentient being, man [सत्त्व]. Ab. 816; Dh. 56, 74. *Dukkha satte pamocaye*, redeem mortals from suffering (Mah. 2). *Hānīm disvāna sattānaṃ*, perceiving the degeneration of mankind (Mah. 207, 253). *Ayaṃ s.*, this person (Mah. 250, 255). See *Sattaloko*.

**SATTO** (*p.p.p. sakkoti*), Able, strong [शक्त]. Ab. 1083. See *Sakko* (2).

**SATTO**, see *Sajati*.

**SATTU** (*m.*), An enemy [शत्रु]. Ab. 343, 344, 1122. *Kilesasattu*, the enemy Sin (Mah. 194).

**SATTU** (*m.*), Barley meal, or flour generally, also a cake made of meal [शक्नु]. Ab. 463, 1122. *Sattuphalā* (*f.*), the tree Mimosa Suma (Ab. 566). The form *satthu* occurs three times at Pāt. 89, it is perhaps correct, comp. *satthi* = शक्ति.

**SATTUKO**, An enemy [शत्रु + क]. Mah. 194.

**SĀVAJJO** (*adj.*), Censurable, faulty, wrong, sinful [सावज्ज]. Ten J. 117. Of a book, inaccurate, full of faults. Opposed to *anavajjo* (Dh. 259). *Sāvajjaṃ*, sin (Das. 43).

**SĀVAKO**, A hearer, listener, pupil; a disciple [आवक]. Alw. I. lxix (pupils of a Brahmin teacher); E. Mon. 10; B. Int. 296, 297; B. Lot. 292. This word is used I think only in the sense of true disciple or hearer of Buddha; and is applied to those who are walking in the four Paths, and especially Arhats. The word *ariyā*, "the Elect," at Dh. v. 22 is explained by the comment to mean *buddhapaccekaḥbuddhasāvaka*, Buddhas, Pratyeka Buddhas and saints (p. 180). At Dh. v. 187 *sammāsambuddhasāvako* evidently refers to the Arhat; it is difficult to say whether it should be rendered "true disciple of the Enlightened," or "disciple of the truly Enlightened." At v. 195 it can only mean Arhats. At Kh. 7 the eight Ariyas are called *sugatassa sāvaka*. *Bahū Buddhassa sāvaka*, many pious disciples of B. (Alw. I. 54). At Alw. I. 77, 78 the term *sāvaka* is distinctly limited to the eight Ariyas; from its use at Dh. 142 however nothing necessarily shows it to be so restricted. At Dh. 14, 52, 53 the context does not seem to imply more than "pious disciple." *Sāvakaḥbodhi*, the knowledge possessed by an Arhat (opposed to *paccekaḥbodhi*, the knowledge possessed by a Pratyeka Buddha, and *sabbāññatā*, or supreme Buddhahood, Sām. S. A.). *Sāvakaḥpāramitānaṃ*, the knowledge possessed by an aggasāvaka, and

obtained by practising the *pāramitās* in previous existences (Dh. 125, 134; Man. B. 197). Fem. *sāvikā* (Dh. 131).

**SAVALI** (*adj.*), Wrinkled [स + वलि]. Ras. 20.

**SAVANAM**, Hearing; the ear [अवण]. Ab. 150; Ras. 16; Dh. 33, 269. *N'atthi me vacanassa savanam mā hotu*, let me not hear the words, There is none (Dh. 140). *Saddhammasavanam*, hearing the Truth of Buddha (B. Lot. 305). *Dhammasavanam*, hearing the Law preached, going to church service (F. Jāt. 46).

**SAVANAM**, Flowing [अवण]. *Manāpassaveno* (*adj.*), flowing in the channels of pleasure (Dh. 60).

**SAVANIYO** (*adj.*), Pleasant to hear [अवणीय].

**SAVAṆKO**, A sort of fish [स + वक्क]. Ab. 672.

**SAVANO**, Name of a Nakkhatta [अवण]. Ab. 60; Sen. K. 524 (the MSS. rightly read *-no*).

**SĀVANO**, Name of a month [आवण]. Ab. 75.

**SĀVASESO** (*adj.*), Imperfect, incomplete [साव-शेष]. Dh. 296.

**SAVATI**, To flow [वृ]. Dh. 60. P. pr. fem. *avanti*, a river (Ab. 681; Jāt. 18).

**SĀVATTHI** (*f.*), Name of a town in India, the capital of Kosala [आवसी]. Ab. 199; Kh. 4; Dh. 77, 93, 198. *Sāvattihinagaraṃ* (Dh. 216). *Sāvattivāsī* (*m.*), dwelling at S. (Dh. 274, 366). With affix क्, *Sāvattihiko*, belonging to S. (Sen. 390).

**SĀVETĀ** (*m.*), One who informs [आवय + तृ].

**SĀVETI**, see *Supoti*.

**SAVHAYO** (*adj.*), Called, named [साहय]. *Sambuddho Sikhisavhaya*, the Buddha named Sikhin (Ras. 26).

**SAVIBHATTI** (*adj.*), Having inflections [स + वि-भक्ति].

**SĀVIKĀ**, see *Sāvako*.

**SAVINĀṆĀNAKO** (*adj.*), Possessed of intelligence or consciousness, animate [स + विज्ञान + क]. Alw. I. 76. *Savināṇānaḥ dhamam*, live stock (Dh. 79).

**SĀVITTHI** (*f.*), The Vedic verse *Sāvitrī*. At Kh. 17 we have *sāvitti*.

**SAVO**, Flowing, dripping [सव]. Ab. 1059.

**SĀVO** (*adj.*), Dark brown, bay [आव]. Ab. 99.

**SAVUPĀDISESO**, see *Upādiseso*.

**SAVYO** (*adj.*), Left, on the left hand [सव्य]. Ab. 719.

**SĀYAKO**, An arrow; a sword [सायक]. Ab. 388, 391, 1049.

**SAYAM** (*indec.*), Oneself, by oneself, spontaneously

[सयम्]. Mah. 2, 78; Alw. I. 79. *Te s. rājā atappayi*, the king himself served them (Mah. 82). *S. abhiññāya*, having learnt by myself (Dh. 63). *Sayam eva* (Ten J. 115). With a fem. noun (Mah. 113). With a plur. noun *S. pabbajinsu*, they themselves took orders (Dh. 142; comp. F. Jāt. 17).

SĀYAM, see *Sāya*.

SĀYAMĀSO, Evening meal, supper [सायम् + आस]. Dh. 165.

SAYAMBHŪ (*adj.*), Self-produced, self-sufficient, independent [सयम्भु]. This is an epithet of a Buddha (Ab. 4). Burnouf says admirably (B. Lot. 336), "This term, which is only an epithet, must not be confounded with the appellation *Svayambhu*, which occupies so prominent a place in Brahminical mythology. I imagine that as used by Buddhists this epithet expresses the independent nature of a Buddha, who, as soon as he has attained to a knowledge of the emptiness of all laws and conditions, has no longer any other substratum or *raison d'être* than himself." He then quotes from *Mahāvamsa* Tīkā, *api ca yo so Bhagavā sayambhū andācariyako pubbe ananussutera dhammesu sāmānā saccāni abhisambujjhī*, and this Blessed One, self-dependent, without a teacher, by himself discovered Truth in doctrines hitherto unheard. Vij. writes to me, "*Sayambhū* means one whose knowledge is underived, self-produced (*sayam bhūtiya paññāya yutto sayambhū*)."  
*Sayambhūdanam*, "self-derived or original knowledge," as an epithet of the knowledge of a Buddha occurs in very old texts (see *Sāmuikkasīko*). If *sayambhū*, as an epithet of a Buddha, belongs to the earliest age of Buddhism, it affords another instance of the way in which Gautama appropriated the Brahminical terms while materially altering their meaning (comp. *Mahābrahmā*).

SAYAMPABHO (*adj.*), Self-resplendent [सयम्पभ].

SAYAMVARĀ (*f.*), A maiden who chooses a husband [सयम्वरा]. Ab. 235.

SAYANAM, and SENAM, Lying, sleeping; a bed, couch [सयन]. Ab. 308, 1121. *Mahās.*, a large bed, i.e. a bed beyond a certain prescribed width, was forbidden to the priests. *Sayanatthānam*, sleeping place (Dh. 82). *Attano sayanagumbe*, in the jungle which was his lair (F. Jāt. 54, of a jackal). *Bhūmisayanam*, lying on the ground (Dh. 305). Mah. 83, 180, 194; Dh. 48. The

term *senāsanaṃ*, = सयन + आसन (once we have *sayandāna*, Dh. 34) appears to mean originally "sleeping and sitting," and hence "dwelling." *Rukkhamūlasenāsanaṃ gatogataṭṭhāne sulabhātāya*, from the easy obtainment of a lodging at the foot of a tree wherever you go (Jāt. 10, comp. Kamm. 9). D'Alwis renders *navavidhas*. at Alw. I. 78 by "nine kinds of habitations adapted to the recluse." Vij. renders *senāsanaḥhako*, "steward or housekeeper of an establishment." *Senāsana-vattam*, "duties of the bed-chamber" (Cornelius Alwis). At Mah. 12 it is used as a synonym for *vihāra* (monastery). It may also mean a bed or bedding (Ab. 1121). Hardy renders *senāsanaḍḍanam*, "the gift of a pallet on which to recline" (E. Mon. 81). *Ekamante vicittam kārāpetvā s. dāpesi*, gave them beds made variegated or embroidered on one side (? Dh. 109).

SĀYANHO, Evening [सायाह्]. *Sāyaṇhasamayo*, eventide (Mah. 84). *Sāyaṇhasamaye* or *-samayam*, in the evening (Mah. 2; Alw. I. 93; Dh. 314; F. Jāt. 52).

SAYANIGGAHAM, SAYANIGHARAM, A sleeping-room, bed-chamber [the second part of this compound is गृह, the first is a derivative of शी, probably a fem. noun शयनी]. Ab. 214; Pāt. 90, 93.

SĀYANIYO, see *Sāyati*.

SAYANJĀTO (*adj.*), Sprung up spontaneously [सयन्जात]. *Sayanjātasāli*, wild paddy (Dh. 156).

SAYANKATO (*adj.*), Made by oneself [सयन्कत]. Dh. 62. *Sayanakataṃ sukhadukkhāṃ*, happiness and suffering caused by one's own actions (Gog. Ev. 29).

SAYĀNO, see *Sayati*.

SAYATHU (*m.*), Swelling [सयथु]. Ab. 327.

SAYATI, and SETI, To lie down [श्री]. Pres. 3rd pl. *seti* (Dh. 28). *Nihato seti*, perishes (F. Jāt. 49). *Sukham seti*, to live at ease or happily (Dh. 15, 31, 36). *Sayane kiṃ na sesi sukhāṃ*, why do you not recline comfortably on your couch? (Mah. 136). P. pres. *sayāno* (Kh. 16), *sayamāno* (Att. 218). Aor. *sayi* (Mah. 128, 230, pl. *sayinsu*, Mah. 217). Ger. *sayitvā* (Mah. 194). P.p.p. *sayito*, lying (Mah. 47, 157). Caus. *sayāpeti*, to cause to lie down, to put down, lay down (Mah. 216, 244, 246).

SAYATI, To go, to take refuge [श्री]. *Katham sayāmi*, whither shall I betake myself (Mah. 52).

**SĀYATI**, To taste [खदु]. *Jivhāya rasam sdyitvā*, having tasted a flavour with his tongue. P.f.p. *sdyaniyo*, to be tasted, savoury. P.p.p. *sdyito*.

**SAYHATI**, The part. pres. *sayhamāno* of this passive from खदु is given at Cl. Gr. 120. P.f.p. *sayho*, endurable.

**SĀYI** (*adj.*), Lying [शायिन्]. Dh. 58. *Bhūmiesdyi*, laying on the ground (Cl. Gr. 29).

**SĀYIKĀ** (*f.*), Lying, sleeping [शायिका]. Dh. 25.

**SAYO** (*adj.*), Lying, sleeping [शय].

**SĀYO**, Evening [साय]. Ab. 68. *Sāyabhattam*, evening meal, supper. *Sāyam*, in the evening (Dh. 214; Das. 6; Mah. 160). *Sāyam*, it is late (Mah. 84; Dh. 88). *Sāyapdtam*, evening and morning, late and early (Dh. 214, 252).

**SECETI** (*caus.*), To cause to sprinkle [सेचयति]. Mah. 211. At Mah. 233 *secanto* should be *pekkhanto*.

**SEDAJO** (*adj.*), Sprung from moisture [खेदज]. Insects, worms, etc. are *sedaja* (Ab. 741; Man. B. 441).

**SEDITO** (*p.p.p.*), Steamed, heated [खेदित]. Jāt. 52.

**SEDO**, Sweat, moisture, boiling steam [खेद]. Ab. 1088; Kh. 18; F. Jāt. 46. *Sedajalo*, perspiration (Ab. 954).

**SEHI**, see *So* (1).

**SEKHARIKO**, The plant *Achyranthes Aspera* [शेखरिक्]. Ab. 583.

**SEKHARO**, A crest, chaplet [शेखर]. Ab. 308.

**SEKHIYO** (*adj.*), Connected with training [शेख्य]. The seventy *sekhiyā dhammā* are minor precepts regulating the conduct of the priest, and applying to his mode of dress, deportment, eating, etc. They are also called *sekhiyavattam*. E. Mon. 9; B. Int. 308; Pāt. 20.

**SEKHO**, One who is under training [शेख]. This term is applied to the first seven Ariyapuggalas, the eighth or Arhat being *asekho*. It implies that they have still a remainder of human passion to eradicate, still duties to perform, still a probation to be passed through. The seven Sekhas or Sekhapuggalas are *sotāpattimaggaṭṭho*, *sotāpatti-phalaṭṭho*, *sakadāgāmiimaggaṭṭho*, *sakadāgāmi-phalaṭṭho*, *anāgāmiimaggaṭṭho*, *anāgāmi-phalaṭṭho*, *arahattamaggaṭṭho*. Of these the first has a maximum of human passion to get rid of, and the last a minimum, being but very slightly removed from the perfect sanctification of the *arahatta-*

*phalaṭṭho* or Arhat (see *Maggo*). The foll. is Buddhaghosa's gloss on *sekho* in verse 45 of Dhammapada, *Sekho ti adhisīlasikkhā adhicitta-sikkhā adhipaṇṇāsikkhā ti imā tisso sikkhā sikkhito sotāpattimaggaṭṭhānam ddim katvā ydva arahatta-maggaṭṭhānā sattividho sekho*, by Sekha are meant the seven Sekhas beginning with Sotāpattimagga-ship and ending with Arahattamaggaship, who are disciplined in these three disciplines, lofty morality, lofty thought and lofty wisdom (Dh. 209). *Tvañ ca sekho sakarapīyo*, thou art yet under discipline and hast duties to perform (B. Lot. 297). *Appattamānaso sekho*, one who is yet a Sekha and has not attained Arhatship (Dh. 255). *Sekhasīlān* is the moral practice of a sekha, the duties he performs to get rid of human passion (Man. B. 493). Ab. 435; Alw. I. 76; B. Int. 322; B. Lot. 295. Sometimes written *Sekkha*.

**SEKO**, Sprinkling [सेक्]. Sen. K. 523.

**SELANAM**, Noise, shouting. Ab. 899.

**SELEYAM**, Benzoin [शैलेय]. Ab. 591.

**SELIYO** (*adj.*) = शैल्य. Pāt. viii.

**SELO** (*adj.*), Rocky [शैल]. *Selo pabbato*, a rocky mountain (Dh. 2). *Selo*, a rock, hill, mountain (Ab. 605; Mah. 12, 240; Dh. 15).

**SELU** (*m.*), The tree *Cordia Myxa* [शैलु]. Ab. 558.

**SEMHAM**, and **SEMHO**, Phlegm, the phlegmatic humour [सेम्हन्]. Ab. 281, 817; Kh. 18. See also *Sileruma*.

**SEMHICO** (*adj.*), Phlegmatic, produced by phlegm [सेम्हिक].

**SENĀ** (*f.*), An army [सेना]. Ab. 381; F. Jāt. 3. *Senāvayūho*, a review (B. Lot. 466).

**SENAM**, see *Sayanam*.

**SENĀNI** (*m.*), A general [सेनानी]. Ab. 340.

**SENĀPACCAM**, Post of general or commander-in-chief [सेनापत्त]. Mah. 259.

**SENĀPATI** (*m.*), A general or commander-in-chief [सेनापति]. F. Jāt. 9; Att. 38.

**SENĀSANAM**, see *Sayanam*.

**SENI** (*m.* and *f.*), and **SEṆI** (*f.*), A line, row; a multitude, community; a guild of artisans [सेणि, सेणी]. Ab. 504, 539, 1021; Dh. 203, 239; Pāt. 97.

**SENIYO** (*adj.*), Belonging to an army [सेनिय].

**SENO**, A hawk [सेन]. Ab. 637.

**SEPANŌNI** (*f.*), and **SEPANŌNIKĀ** (*f.*), Names of two sorts of plants [शीपर्णी, शीपर्णिका]. Ab. 575; Dh. 147.

SEPHĀLIKĀ (f.), Name of a plant [सीफलिका].  
Ab. 575 (= *nilikā*).

SEREYYAKO, The plant *Barleria Cristata* [सिरेचक]. Ab. 579.

SERI (adj.), Self-willed [सिरिन]. *Seribhavo, seritā*, self-will, independence (Att. 199).

SESAKO (adj.), Remaining, omitted [शेष + क].  
*Seakam madhu*, the remaining honey (Mah. 133).  
*Seakā janā*, the rest of the people (Mah. 61).  
*Sabbe ghātitasesakā*, all who had escaped the slaughter (Mah. 151, comp. Sansk. *hataçesha*).

SESETI (cass.), To omit, leave [शेषयति]. *Kiñci asesetā*, leaving nothing behind (Dh. 239). *Vinicchayam sabbam asesayitva*, including authoritative decisions (Vij.).

SESO (adj.), Remaining [शेष]. Mah. 205. Also a noun, "remainder" (comp. *saṅghādiseso*).

SETACCHADO, A goose [सेतच्छद्]. Ab. 646.

SETACCHATTAM, A white parasol or umbrella, an emblem of royalty; kingship, royalty [सेतच्छत्त]. Ras. 18; Alw. I. 78.

SETAMBO, A sort of mango [सेत + चाम]. Ab. 558.

SETAṅGO (adj.), White-bodied [सेत + चकु]. Mah. 63.

SETATTHIKĀ (f.), Blight or mildew [सेत + चक्कि + क?]. Ab. 454.

SETHILLAM, Looseness [सेथिल्ल].

SETI, see *Sayati*.

SETIBHO, A white elephant [सेत + इभ].

SETO (adj.), White [सेत]. Ab. 95. *Sabbaseto*, entirely white. Masc. *seto*, the colour white, whiteness (Ab. 95, note).

SETTHATĀ (f.), Superiority, eminence [सेट्ठता]. Dh. 6.

SETTHI (f.), Ashes. Ab. 36.

SETTHI (m.), Foreman of a guild; a cashier, treasurer; a wealthy merchant [सेट्ठिन]. B. Lot. 322; Dh. 78, 395; Ras. 36; Mau. B. 216. *Setthikulam*, family of a wealthy merchant (Mah. 115). In the Glossary to his *Mahāvansa* Turnour says, "cashier, treasurer, now called chetty." At Mah. 69 we are told that Dhammasoka conferred on an "accountant" (*gaṇako*) the office of *setthi* (*setthittam*) at his court. And *setthiṭṭhānam* is similarly used at Ras. 18.

SETTHO (adj.), Best, excellent, eminent, supreme [सेट्ठ]. Dh. 5, 48, 57; Ab. 695; Alw. I. xvi. *Setṭhahānam*, valuable treasure (Ab. 421, Subh.

says, "pearls, gems, etc."). *Setṭhakammam*, pious deeds (Mah. lxxxvi). *Paṭḍaseṭṭho*, noble palace (Mah. 163, comp. Kh. 7). *Naraviriyaseṭṭho*, mightiest of men (F. Jāt. 18).

SETU (m.), A ridge, embankment, dike, causeway; a cause [सेतु]. Ab. 91, 189, 1100. *Nalasetu*, a dike made of rushes (Ras. 77). *Attānaṃ setum katvā*, making a bridge of his body (Dh. 117). The embankment or "bund" of a tank (Att. 196).

SEVĀ (f.), Service [सेवा]. Mah. 138.

SEVAKO (adj.), Serving, following, devoted to [सेवक]. Ten J. 38; Mah. 127. Masc. *sevakō*, a servant, follower, attendant (Ab. 342; Mah. 261).

SEVĀLO, The aquatic plant *Vallisneria* [सेवाल]. Ab. 689.

SEVANĀ, and -NAM, Service, following, practising, devotion to [सेवन]. F. Jāt. 13; Ab. 1055; Kh. 5. *Parāḍrasevanā*, adultery (Dh. 395).

SEVATI, To serve, follow, practise; to resort to, to use, enjoy [सेव]. Dh. 52. *Parāḍaram s.*, to commit adultery (Dh. 55). *Micchādiṭṭhiṃ s.*, to follow false doctrine (Dh. 31). To partake of, enjoy (Mah. 235). To frequent, haunt, inhabit (Ten J. 56). P.f.p. *sevanīyo* (Att. 212). P.p.p. *sevito* (Dh. 48).

SEYYĀ (f.), Lying, sleeping; a bed, couch [सैया]. Ab. 308, 1121; Dh. 54, 55; Kh. 16.

SEYYATHĀ (adv.), As, just as. I believe Trenckner to be right in making this word equivalent to स + यथा. *Sa* is here used merely for emphasis, as in *saoe*. The accent being thrown back we get the doubled *y*, and for the *e* comp. *seyyā*, *pheggu*, *yebhuyyena*. With foll. *api*: *Seyyathā pi manussā*, as for instance men (see *Sattāvāso*). *Seyyathā pi Malayajanapade*, as in the Malaya country (Pāt. 66). With a verb: *Seyyathā pi bhante ambaṃ vā puttā labujam vyākareyya labujam vā puttā ambaṃ vyākareyya evam evam*, . . as a man, lord, who was asked about a mango, should answer about a bread fruit, even so . . (Sām. S.). With foll. *api nāma* (Ab. 1143). *Seyyathā pi nāma ummāpuppham* . . *seyyathā pi vā pana taṃ vatthaṃ Bārāṇaseyyakam*, just like the *ummā* flower, or again just like that cloth of Benares . . (Par. S. 33). *Seyyathā pi nāma balavā puriso sammāññitam vā bhāṃ pastreyya pastritam vā bhāṃ sammāññeyya evam evam*, just as a strong man might draw back his outstretched arm or stretch out his bent arm, even so . . (Gog. Ev. 8; B. Lot.

306). With foll. *idam* it takes the form *seyyathidam*, an adv. meaning "as follows, namely," and generally introducing a list or enumeration. *Cattāro mahābhūtā seyyathidam paṭhavīdhātu āpo-dhātu tejodhātu vāyodhātu*, the four Elements, namely, Earth, Water, Fire, Air (B. Lot. 514).

**SEYYO** (*adj.*), Better, excellent [स्रेयस्]. Ab. 88, 695, 918. Masc. nom. *seyyo* (Dh. vv. 104, 308, comp. *seyyo'ham asmi*, I am a better man). Masc. acc. *seyyam* (Dh. 12). Fem. nom. *seyyo* (Dh. 20). Neut. nom. *seyyo* (Dh. 19, 20, 55). As a neut. noun, *seyyo*, good, advantage, improvement, happiness, bliss (Ab. 88, 918). *Seyyatthiko*, desiring bliss (Alw. I. xvi). *Tādisam bhajamānassa seyyo hoti*, to the man who cultivates the friendship of such a one there is advantage (Dh. 14, comment *vuddhi*). *Seyyaso* at Dh. 8 appears to be स्रेयस् + स, in a better way, better.

**SIBBANAM**, Sewing [सीवन]. Ab. 1095; Pāt. xlviii.

**SIBBANĪ** (*f.*), Desire [सीवनी]. Ab. 162.

**SIBBATI**, To sew, stitch [सिक्]. Alw. I. 19. P.p.p. *sibbitabbo* (Jāt. 9).

**SIDANAM**, Sinking (fr. next). Mah. 178.

**SIDATI**, To sink, subside, settle; to be dejected, despond, yield, give way [सिद्ध]. Cl. Gr. 16; Mah. 217. P.p.p. *sanno*, sunk (Dh. 58). Caus. *addeti*, to throw down (Dh. 111).

**SIDDHANTO**, Religious belief, dogma [सिद्धान्त]. Ab. 161.

**SIDDHATTHO**, White mustard; Gautama Buddha's name when a prince [सिद्धार्थ]. Ab. 4, 451, 1116.

**SIDDHI** (*f.*), Formation, accomplishment; success, prosperity [सिद्धि]. Ab. 870; Mah. 174; Att. 194.

**SIDDHO**, see *Sijjhati*.

**SIGĀLO**, A jackal [सिगाळ]. Ab. 615; F. Jāt. 47, 48, 52. Fem. *sigāli* (Ten J. 37).

**SIGGU** (*m.*), The tree *Hyperanthera Moringa* [सिगु]. Ab. 554.

**SIGHO** (*adj.*), Quick, swift [शीघ्र]. Ab. 40. *Sighasso*, a fleet horse (Dh. 6). *Sighagāmi* (*adj.*), going quickly. Adv. *sigham*, quickly (Mah. 44; Ras. 40). *Sighataram* (*adv.*), move quickly, sooner (Alw. I. xlii).

**SĪHALO** (*adj.*), Sinhalese [सिंहल] *Sīhala nirutti*, Sinhalese grammatical rules (Mah. 247). *Sīhalapphakatthā*, Sinhalese commentaries (Mah. 251). *Sīhalam*, the Sinhalese country, Ceylon (Mah. 50,

239). Pl. *Sīhala*, the Sinhalese people (Ab. 185; Mah. 50, 251). *Mahākālasthala*, the great dark-featured Sinhalese (Mah. 203). *Sīhalabhasā*, the Sinhalese language (Mah. 251). *Sīhaladīpa*, the island of Ceylon (Pāt. 81). By Sinhalese are meant only the Aryan inhabitants of Ceylon; they are the descendants of a people coming from the Lala country, a district of Magadha, who migrated to Ceylon several centuries before the Christian era.

**SĪHO**, A lion [सिंह]. Ab. 611. Fem. *sīhi*. There are four sorts of *sīha*, *kesarasīho*, *tipas*, *paṇḍu*, *kālas*, the maned lion, the grass lion, the brown lion, and the black lion. According to Hardy the *tipa* and *kāla* lions both eat grass, the latter is said to be like a black bull (Man. B. 18, see Ab. 612). At the end of a compound *sīha* sometimes implies eminence, heroism (Ab. 696). *Narasīho*, the hero or lion of mankind (Ab. 3). *Sakyasīho*, the lion of the Sakya race (Ab. 5), the former an epithet of a Buddha generally, the latter of Gotama Buddha. *Sīhapañjaram*, a window (Ab. 216; Alw. I. 76; Ten J. 43). *Sīhaseyyā*, lying on the right side like a lion (B. Lot. 342; Dh. 222). *Sīhapucchi* (*f.*), name of a plant (सिंहपुच्छी), Ab. 584. *Sīhappapāto*, see *Mahāsaro*. *Sīhāṇḍo*, a lion's roar; a war-cry, or a shout of exultation (Ab. 899). *Sīhāṇḍam nadati*, to roar (said of a lion, F. Jāt. 47, comp. *sīhāṇḍanadanam*, Jāt. 19). *Sīhāṇḍam nadi*, uttered these exulting words (F. Jāt. 57). With affix *हन्*, *sīhāṇḍī* (*adj.*), having a lion's roar. *Sīhāṇam* (= *sīha* + *āṇam*), a throne (Ab. 357; Mah. 25, 157). *Sīhahenu*, having a jaw like a lion (B. Lot. 567).

**SIJJHATI**, To be accomplished, take place, succeed; to be practised or established or in use [सिद्धि]. Alw. I. 42. P.p.p. *siddho*, accomplished, ended, fulfilled, successful. *Siddhe mama messarāthe*, when my wish is accomplished (Mah. 203). *Siddhe kamme*, when our enterprise is achieved (Mah. 206). *Apaddnasiddhakkhettaṃ*, scene of exploits accomplished (Att. 190).

**SIKARO**, Drizzling rain [शीकर]. Ab. 49.

**SIKATĀ** (*f.*), Sand [सिकता]. Ab. 663.

**SIKHĀ** (*f.*), Peak, point, summit; crest, top-knot; flame [सिखा]. Ab. 35, 258, 872. Peacock's crest (Ab. 634). *Aggi*, flame of fire (Dh. 54). *Dīpas*, flame of a lamp (Dh. 89, comp. Mah. 212). *Piddas*, the top of the leg of a couch (where it fits into the framework, Pāt. 86). *Sikkāppatto*

means, I think, "pre-eminent, highest," lit. having reached the pinnacle.

SIKHANĀKO, A tuft or lock of hair [सिखणक]. Ab. 257.

SIKHANDĪ (m.), A peacock [सिखण्डि]. Ab. 634.

SIKHANDO, A tuft or lock of hair; a peacock's tail [सिखण्ड]. Ab. 635, 1085.

SIKHARAM, and -RO, A peak, top; the point of a sword [सिखर]. Ab. 542, 993.

SIKHARĪ (m.), A tree; a mountain [सिखरि]. Ab. 605, 1114.

SIKHĪ (m.), Fire; a peacock; name of a Buddha [सिखि]. Ab. 33, 634, 1041; Mah. 2; Man. B. 95.

SIKKĀ (f.), A string by which a weight is suspended; the strings of a balance; the strings of a kája [सिक्का]. Ab. 525, 919; Ját. 9; Ras. 30.

SIKKHĀ (f.), Learning, study, training [सिक्खा]. Ab. 110 (as one of the Vedāngas). The three *sikkhās* (*sikkhāttayam*) are *adhisīlas*., *adhicittas*., *adhipaññas*., training in the higher morality, the higher thought (ecstatic meditation, Subh.), and the higher learning (Dh. 358). *Sikkham daddati*, to give instruction, to train (Mah. 135, comp. 37). *Sikkhāpadam*, sentence of moral training, a precept. The ten *sikkhāpadas* are precepts regulating the life of the Buddhist monk (Kh. 3; B. Int. 304; E. Mon. 23; they are the same as the ten *Sīlas*). With affix कृ, *dasasikkhāpadiko*, one who practises the ten precepts, a monk (Pát. 91). The five *Sikkhāpadas* are the first five of these. *Sikkhāpadāni rakkhati*, to keep the precepts (Dh. 227).

SIKKHANAM, Training, learning, study (fr. *sikkhati*). Ját. 58.

SIKKHATI, To learn, train oneself [सिक्ख]. With loc. *Samāddya sikkhati sikkhāpadesu*, taking them upon himself, he exercises himself in the moral precepts (Saṅg. S. comp. Pát. 17). With acc. *Imaṇ ca imaṇ ca ācāraṁ sikkhitum*, to learn such and such practices (Dh. 239). *Khippam eva imaṇ kāraṇaṁ sikkheyya*, he would very soon learn that trick (Dh. 400). *Lekhaṇaṁ s.*, to learn writing (Das. 24; Alw. I. 100). P. pres. *sikkhamāno*, one who is under instruction or training (Pát. 19). The fem. *sikkhamānā* is a term applied to a young woman intending to become a sāmaṇerī or nun, and undergoing a probationary course of instruc-

tion with that view (Ab. 438; Pát. 16). From Pát. 91 it appears that the training lasts two years (at Mah. 37 we are told that Saṅghamittā, owing to her superior merit, acquired the necessary training in a single day). P.p.p. *sikkhito*, learnt; trained, skilful (Dh. 223). With acc. *Tisso sikkhā sikkhito*, trained in the three *Sikkhās* (Dh. 209). *Sikkhitasikkho* (adj.), one who has undergone training (Pát. 91). *Sikkhitasabbasippo* (adj.), by whom all branches of knowledge had been learnt (Ten J. 107). *Susikkhito*, thoroughly acquired (Kh. 5). Caus. *sikkhāpeti*, to teach, train (Dh. 271). Of training animals, teaching them tricks (Ten J. 51, 114; Dh. 400). With two acc. *Sikkhāpesi mahāpālaṁ sambuddhassāsanam*, taught the king the doctrine of Buddha (Mah. 41, 242, comp. Dh. 211).

SILĀ (f.), A stone, rock [सिला]. Ab. 605. *Silāpaṭṭo*, a slab of stone, a stone bench (Ját. 59). *Silāyāpo*, a stone pillar (Mah. 165). Pl. *silāyo*, stones (Mah. 169).

SILABBATAM, Religious practice or rites [शिलो + ब्रत]. This word occurs at Dh. v. 271, where the context shows it to be used in a good sense. It is coupled with "learning, ecstatic meditation and separation from the world," and Buddhaghosa's comment states that it is used for such practices as the four *pārisuddhisīlas* or the thirteen *dhutaṅgas* (p. 380). But in the compound *silabbataparāmaṇso*, "affectation of rites," it is used in a bad sense, and is one of the *Upādānas* and *Samyojanas*. In this sense it occurs at Kh. 9, and the comment (not Buddhaghosa's, see p. 26) gives the foll. curious gloss, *ito bahiddhā samapabrāhmaṇānaṁ sīlena suddhivatena suddhīti evamādisu āgataṁ goslakukkura-sīlādikaṁ sīlaṁ govatakukkuravatānaṁ ca vatam silabbatan ti vuccati*, "Silabbata means cattle-practices and dog-practices and such-like practices, and the rites of those who follow cattle-rites and dog-rites, which are intended in such passages as, 'Purification obtained by purification-rites, by the practices of monks and brahmins foreign to this religion (Buddhism).' From the fact that these are relinquished (by the Sotāpanna), we may conclude that all austerities for the purpose of gaining immortality (see *Tapo*) are relinquished also, beginning with the rite called *nissaggiṇīkaṭṭhikā*." I have referred this passage to Vij., who writes to



me, "The passage refers to certain ascetic austerities in which the anchorite imitates the manners and habits of a dog, ox, or other animal." The word certainly requires further elucidation.

**SILĀBHŪ** (*m.*), A sort of snake [शिशु + भू]. Ab. 652.

**SILĀGHĀ** (*f.*), Praise [साघा]. Ab. 118.

**SILĀGHATI**, To praise [साघ]. With dat. *Buddhassa sildghate*, he praises Buddha (Sen. K. 327).

**SĪLAM**, Nature, character; habits, customs, practice, conduct; moral practice, piety, morality; a moral precept [शील]. Ab. 178, 430, 1091; Dh. 26, 53; Kh. 13. *Sīlam* *k' etam asādhānam*, for this is the custom of wicked men (Ras. 35). *Hinsāsillo* (*adj.*), disposed to destruction, mischievous (Ab. 731, comp. 733). *Vādasillo*, disputatious. *Divasoppanasillo*, one whose habit it is to sleep in the day-time (Sig. S.). With affix ल्, *akammasilattam*, laziness (Mah. 138). *Sīlabhedo*, a breach of morality (Dh. 156). *Sīlagandho*, the fragrance of good works (Dh. 10). *Sampannasillo* (*adj.*), moral, virtuous (Dh. 11). *Sīlācāro*, the practice of morality. *Sīlamattakam*, a mere question of ordinary morality (Br. J. S.). *Sīlamattam pūretum nāsakkhi*, you could not even keep the precepts, or you could not fulfil the ordinary duties of morality (Dh. 86). *Sīlam rakkhati*, to keep the precepts (F. Jāt. 52). *Idam pi 'ssa hoti sīlasmim*, this doctrine (not to destroy life) finds a place in his morality (see B. Lot. 464, line 3, comment says, *idam pi assa bhikkhuno pāpātīpātvaramāṇasīlām sīlasmim ekam sīlam hoti*). *Sīlakkhandho*, body of moral precepts, code of morality. This is given in full in Br. J. S. and Sāmaññaphala S., and consists of a number of precepts governing the life of the Buddhist priest. It is divided into *cūlasīlam* (or *cullas*), *majjhimsīlam* and *mahāsīlam*, Minor morality, Middle morality and Greater morality. It is strange that we find the position of *cūla* and *mahā* reversed according to our notions, the *cūlasīla* embracing precepts forbidding murder, theft, lying, etc., and the *mahāsīla* dealing chiefly with unworthy employments, such as various sorts of divination, etc. It is difficult to account for this nomenclature; Subh. says the *cūlasīla* is so called because it is the easiest to keep. I think there can be little doubt that the three divisions of the *sīla* are literary or recensional (like the *bhāṇavāras*), and

have no reference to the nature of the precepts classified. I have as yet not met with the three terms in a tripiṭaka text, though they are frequently met with in the commentaries (e.g. see Alw. I. 78; Dh. 258, 407). It is true that the headings *cūlasīlam*, etc., are found in the MSS. of Br. J. S. and Sām. S., but there is nothing whatever to show that they belong to the original text, indeed the contrary is almost necessarily implied. The text of the *sīla* is translated by Burnouf in the Lotus, pp. 463-471 (in his note p. 465 for *mūla* read *cūla*). The ten *Sīlas* are ten precepts regulating the conduct of the Buddhist priest (*dasasīlam*, *dasavidham sīlam*, Mah. 110, Jāt. 28), respectively prohibiting the destruction of life, theft, impurity, lying, the use of intoxicating liquors, eating at forbidden hours, attending worldly amusements, the use of unguents and ornaments, the use of a large or ornamented couch, and the receiving of money (Kh. 2; E. Mon. 23). The eight *Sīlas* (*aṭṭhasīlasam*, Att. 204) are the first eight of these (Att. 82). The first five *Sīlas* (*pañcasīlam*) are binding on all Buddhists, and answer to our Decalogue, as they briefly sum up the primary duties of man. A layman may acquire merit by observing the five, eight, or even the ten *Sīlas* either for a limited period or till death (thus at Att. 204 a king undertakes to observe the eight precepts, see *Samādiyyati*). See Man. B. 488-494.

**SILĀMAYO** (*adj.*), Made of stone [शिलाभय]. Mah. 201, 232.

**SILĀMAYO** (*adj.*), Consisting of moral conduct, virtuous [शीलभय]. See *Puñño*.

**SILĀSANAM**, A stone seat or throne [शिलासन]. Ab. 22; Dh. 87.

**SILATTHAMBHO**, A stone pillar [शिला + स्तम्भ]. Mah. 97.

**SĪLAVĀ** (*adj.*), Observing the *sīla* precepts, moral, virtuous [शीलवत्]. Dh. 11; Kh. 16; B. Lot. 313.

**SILESETI** (*caus.*), To embrace [*caus.* श्लिष].

**SILESO**, Embrace; union [श्लेष]. Ab. 763, 774.

**SILESUMO**, Phlegm [श्लेष्मन्]. Ab. 281. Comp. *Semho*.

**SĪLI** (*adj.*), Having a habit or disposition [शील + ह्व]. *Abhivādanasīlī*, reverential, respectful (Dh. 20).

**SILITTHO** (*p.p.p.*), Adhering, connected [सिद्ध]. *Mayham vacanam sahitam siliṭṭham* (Br. J. S. A.).

**SILOKO**, Fame; a verse, stanza [श्लोक]. Ab. 117, 1035. *Pāpasiloko* (*adj.*), having a bad reputation (Pāt. 100).

**SILUCCAYO**, A mountain [शिखोच्चय]. Ab. 605; Jāt. 29.

**SILUTTO**, A rat snake. Ab. 652.

**SIMĀ** (*f.*), A boundary, limit [सीमा]. Ab. 226; Mah. 41; Alw. I. 79. *Katvā puram antosimam*, including the city within the boundary (Mah. 98). See *Samūhenti*.

**SIMANTINĪ** (*f.*), A woman [सीमन्तिनी]. Ab. 230.

**SIMANTO**, A boundary; a mode of parting the hair [सीमन्त]. Ab. 258; Mah. 156.

**SIMBALĪ** (*f.*), and **SIMBALO**, The silk-cotton tree *Bombax Heptaphyllum* [शाल्मली and \*ब]. Ab. 565; F. Jāt. 51. *Simbalivanam*, a silk-cotton forest (Dh. 194). *Simbalidaho*, name of a lake on Mount Meru round which dwell the supannas in a simbalī forest (Yātr.).

**SIMSAPĀ** (*f.*), The tree *Dalbergia Sisu* [शिमषा]. Ab. 571.

**SINĀNAM**, Bathing, washing [स्नान]. Ab. 299; Mah. 257. Comp. *Nahānam*.

**SINCATI**, To sprinkle [सिञ्च]. *Jalam s.*, to sprinkle water (Mah. 249). *Rukkham khīrodakena s.*, to sprinkle a tree with milk and water (F. Jāt. 6). *Nāvam s.*, to bale out a vessel (Dh. 66). *P.p.p. sitto* (Dh. 66). Caus. *siñcāpeti* (F. Jāt. 6).

**SINDHAVO** (*adj.*), Belonging to Sindh [सिन्धव]. *Sindhavo*, a Sindh horse (a breed much prized, Ab. 368; Dh. 57; F. Jāt. 10). *Sindhavo*, and *-vam*, rock-salt (Ab. 461, 1051). *Sindhavarattham*, the Sindh country (Dh. 399). *Sindhavapotako*, a Sindh colt (Ras. 38).

**SINDHU** (*m.*), The sea, ocean; the Sindh country [सिन्धु]. Ab. 659, 865.

**SINDHŪ** (*f.*), A river [सिन्धु]. Ab. 681, 865.

**SINDHURO**, An elephant [सिन्धुर]. Att. 191.

**SINDĪ** (*f.*), Name of a tree (*khajjuri*). Ab. 603.

**SINDURAM**, Red lead [सिन्दूर]. Ab. 494.

**SINDUVĀRO**, The tree *Vitex Negundo* [सिन्दुवार]. Ab. 574.

**SINEHAKO**, An intimate friend [सिंह + क]. Mah. 227.

**SINEHITO** (*adj.*), Lustful, connected with desire or covetousness [सिंहित]. Dh. 66.

**SINEHO**, and **SNEHO**, Oil; friendship, affection,

love; lust, desire [सिंह]. Ab. 173, 1098; Dh. 50. With loc. of the person loved (Dh. 79, 333, *mayi sineho*, affection for me). *Dhītusineho*, the affection (of a father) for his daughter (Ras. 38, comp. Mah. 45; Das. 2). *Samsatthajātassa bhavanti snehā*, one who lives in society has friendships (Khaggavisāṇa S.). *Sineham karoti*, to make friends with (Ten J. 37).

**SINERU** (*m.*), A name of Mount Meru (comp. *neru*, both seem to point to an original स्नेह). Ab. 26; Dh. 132; Gog. Ev. 14, 15.

**SINGAKAM**, A horn [शृङ्गक]. Ab. 867.

**SINGAM**, A horn; a peak, summit; height, dignity, pre-eminence [शृङ्ग]. Ab. 497, 887. Pinnacle of a dagaba (Att. 138).

**SINGĀRO**, Love, sexual passion [शृङ्गार]. Ab. 102, 104.

**SINGHĀNIKĀ** (*f.*), Mucus of the nose [सिंहाणक, सिंघाणक]. Ab. 324; Kh. 3; Dh. 102.

**SINGHĀTAKAM**, A place where four roads meet [शृङ्गाटक]. Ab. 203; Kh. 11; B. Lot. 480.

**SINGHĀTO**, Name of a plant [शृङ्गाट]. Ab. 583.

**SINGĪ** (*adj.*), Horned [शृङ्गिन्]. Masc. *singī*, name of a fish (Ab. 671, comp. *शृङ्गी* fem.). Fem. *singīni*, a cow (Ab. 498).

**SINGĪ** (*f.*), A kind of gold; name of a plant [शृङ्गी]. Ab. 488, 590.

**SINGIVANNO** (*adj.*), Gold-coloured [last + वर्ण]. *Singivannam vattham*, a sort of cloth (see Mah. 180).

**SINGIVERAM**, Ginger [in S. we have शृङ्गवेर]. Ab. 459; Mah. 167.

**SINIDDHO** (*p.p.p.*), Oily, greasy; smooth, glossy; affectionate [सिद्ध]. Ab. 726, 985; Dh. 233; B. Lot. 584.

**SĪPADAM**, Elephantiasis of the leg [सीपद्]. Ab. 326.

**SIPPAM**, A mechanical art; a fine art; a piece of work, a job; skill, proficiency [शिप्प]. Ab. 528 (*kammam kalādikam*). *Sippasālā* (*f.*), a workshop (Ab. 212). *Dhanus*, archery (Mah. 143). *Sippaphalam*, produce of industry, profits of a trade (Sām. S.). *Sippāyatanam* means an art (Mah. 242), the word *āyatana* adding nothing to the sense (Sām. S. A. says *sippam eva sippāyatanam*, and comp. Ab. 801, *padapūraṇe*). *Tayā aññatthāpi evarūpo pāsādo katapubbo udāhu paṭhamasippam eva te idaṃ*, have you ever before built a palace like this or is it your first handli-

work? (Dh. 323). *Disāpāmokkhaśa ācariyassa santike sippuggaṇaṭṭhāya Takkaśilaṃ gantvā*, having gone to T. for the purpose of learning science under a world-renowned professor (Dh. 211). *Pitū sippaṃ dassetvā*, having exhibited his proficiency to his father (Ditto). *Sabbasippe nipphattim patvā*, having perfected himself in every liberal art (Dh. 116). *Haṭṭhi-asaṇaṭṭha-dhanuṭṭharusippaṃ*, the arts of elephant and horse training, chariot-driving, archery, and sword exercise (Pāt. 116). *Brāhmaṇas.*, brahminical sciences (Jāt. 2). *Haṭṭhikantaṃ nāma s.*, the art of elephant-charming (Dh. 158).

**SIPPI** (*m.*), An artisan, artificer [सिप्पिन्]. Att. 191.

**SIPPI** (*f.*), A pearl oyster. Ab. 676.

**SIPPIKO**, and **-YO**, An artisan, artificer [सिप्पिक, and सिप्प + य]. Ab. 504; Mah. 213; Dh. 323 (-yo).

**SIRĀ** (*f.*), A nerve, tendon; a vein, artery [सिरा]. Ab. 279; Mah. 244 (blood-vessel).

**SIRAM**, **SIRASĀ**, see *Siro*.

**SIRI** (*f.*), Fortune, prosperity; a name of Lakṣmī; majesty, royalty; a magnificence, glory [स्री]. Ab. 82, 385. *Devastri*, celestial glory (Dh. 153). *Viroca siriya* (instr.), shine in thy glory (Jāt. 28). *Sirisayanam*, state couch, royal bed (Ras. 14; Dh. 118). *Sirigabbho*, royal bed-chamber (Das. 2, 23; Mah. 56; Ras. 17). *Siridharo* (adj.), glorious (Mah. 21, at Dh. 87 divide the compound *devarajjasiri-dharo*, bearing the majesty of sovereignty over the devas). *Sirivāso*, turpentine (Ab. 306).

**SIRIṢSAPO**, A snake; any creeping thing, as a centipede, chameleon, etc. [सरीसृप]. Ab. 653; Sen. K. 366; Jāt. 93. Also neut. (in Paritta I find *siriṣṣapāni*).

**SIRISO**, The tree Acacia Sirisa [सिरीष]. Ab. 571; Sen. K. 571. *Sirisamālako*, an acacia enclosure (Mah. 90).

**SIRO** (*m.* and *n.*), and **SIRAM**, The head; top of a tree; acme, elevation [सिरस्]. Ab. 256, 542, 1114. *Phalitāṃ siro*, grey head (Dh. 46). Acc. *siraṃ* (Mah. 4). Loc. *sire* (Ab. 1046). *Sirasā* (instr.) *vandati*, to salute with the head. This is certainly a very reverential mode of salutation, and perhaps means no less than placing the forehead on the feet of the person saluted. At Alw. I. 93 we have

*Bhagavato pāde sirasā vanda*, salute Buddha's feet with thy head, and at Dh. 132 *pādeṃ patitvā sirasā vandimsu*, falling at their feet saluted them with the head. At Kh. 23 we have *munindam sirasā vandāmi*. *Siroveṭhanam*, a head-dress, turban (Ab. 283). *Siromapi* (*m.*), a jewel worn in a crest or head-dress (Ab. 283). *Sirovaho*, hair (Mah. 4). *Sirodharā* (*f.*), the neck (Ab. 263). *Siropari* = *sira* or *sira upari*, above the head (Mah. 4).

**SIRO**, A plough [सीर]. Ab. 449.

**SISAKO**, A substitute for *sisa* at the end of a compound. *Pācīnasakam sayanam*, a couch with its head turned to the east (Jāt. 50).

**SISAM**, Lead [सीस]. Ab. 493, 1046. Vj. tells me that *sisa* at Jāt. 7, line 3 from bottom, is a leaden coin.

**SISAM**, The head; front [सीष]. Ab. 256, 1046; F. Jāt. 4; Dh. 148. Of the head of a bed (comp. Jāt. 50). Of the head or source of a river (Mah. 194). *Rathasisam*, the front or top of a chariot (Dh. 220). *Sisam cāleti*, to bow (Dh. 307). *Sisam ukkhipati*, at Dh. 194 seems to mean to hold up one's head, be full of confidence. But at Dh. 291 we have *catūhi apdyehi sisam ukkhipitum na dassati*, will not allow or enable him to lift up his head from the four states of punishment, viz. enable him to avoid falling into them. *Sisaccheda*, decapitation (Att. 208). *Sisacolo*, a head-cloth, turban (Mah. 219). Curiously enough *sisa* is used as in English to express a subdivision of a subject. *Bhagavatā ekassa bhikkhuno ticchamam eva paribhogasissena anuññatam paṭiggahanam paṇa avāritam*, by Buddha the three robes only were allowed to a single priest under the head of us (as far as using or wearing them is concerned), accepting (others) was not forbidden (Ten J. 33, Vj. renders, "The Blessed One has allowed a priest to have three robes with regard to use, he has not forbidden the receiving of more"). Similarly Subh. quotes *purisassissena desanā*, a discourse under the head of the individual. And at Dh. 333 we have *kammaṭṭhānasissena kathitaṃ*, said under the head of, or with reference to, karmasthina.

**SISATO** (*adv.*), Head-ways, towards the head [सि + तस्]. Mah. 156.

**SISIKO** (*adj.*), One who carries something on his head; carried on the head [सि + कृ]. Sen. K. 390.

**SISIRO** (*adj.*), Cold [सिशिर]. Ab. 56, 924. *Siro*,

and *sitrak*, cold, frost, the cold season (Ab. 56, 79, 924).

SISSAKO, A pupil [शिक्ष + क]. Sen. K. 468.

SISSĀNUSISSAKAM (*adv.*), From pupil to pupil, through a succession of pupils [शिक्ष + अनु + शिक्ष + क].

SISSO, A pupil [शिक्ष]. Ab. 408; Alw. I. xiv; Ras. 28. See *Paramparā*.

SITĀ (*f.*), A furrow [सीता]. Ab. 449.

SITABBHO, Camphor [सिताब्ध]. Ab. 305.

SITALO (*adj.*), Cold, cool [शीतल]. Ab. 58; Mah. 119; F. Jāt. 56. Metaphorically: *Karuṇāsitala-kadayo* (*adj.*), whose heart is tempered with mercy (Corn. Alwis). As an epithet of Nirvāṇa, tranquil, void (Jāt. 3). Neut. *sitalam*, coldness (Ab. 56).

SITĀLŪ (*adj.*), Chilled [शीतालु]. Sen. K. 396.

SITAM, A smile [स्मित]. Ab. 175, 999. *Sitam karoti*, to smile (F. Jāt. 10; Dh. 307). Comp. *Mihitam*.

SITHILO (*adj.*), Loose, flabby, bending, yielding [शिथिल]. Ab. 990; Dh. 62.

SITIBHŪTO (*adj.*), Cold, calm, tranquil, impassible [शीतीभूत]. Dh. 96. Epithet of an Arhat (Dh. 74).

SITO (*adj.*), White [सित]. Ab. 69, 999. Masc. *sito*, the colour white (Ab. 96).

SITO (*p.p.*), Bound [सित = सि]. Ab. 747, 999.

SITO (*p.p.*), Clinging, devoted to; resting upon [सित]. Ab. 999. *Sātaso*, given up to pleasure (Dh. 61). *Asito andaso*, detached, free from human passion (of an Arhat). With acc. *Paṭhavim sito*, resting on the ground (Kh. 8).

SITO (*adj.*), Cold, cool [शीत]. Ab. 56. Neut. *sitam*, coldness (Ditto; Mah. 3). *Sitaramsi* (m.), the moon (Ab. 52). *Sitabhayena*, through fear of the cold, or perhaps of taking cold (Dh. 155). *Atisitam*, the weather is too cold (Sig. S.). *Sitā chāyā*, *sitacchāyā*, cool shade (Mah. 177; F. Jāt. 56). *Sitasamaye*, in cold weather (Dh. 186).

SITTHAM, and SITTHAKAM, Beeswax; a lump of boiled rice [सिक्क, सिक्कक]. Ab. 494, 954; Dh. 356. *Sitthāvakāram*, scattering the boiled rice (Pāt. 22). *Sasitthako*, together with the boiled rice (Pāt. 23).

SITTO, see *Sitṭati*.

SITUNHĀM, Cold and heat [शीत + उष्ण]. Dh. 280; Jāt. 10.

SIVĀ (*f.*), A jackal [शिव]. Ab. 615.

SIVATHIKĀ (*f.*), A charnel-house, place where dead bodies are thrown to rot away instead of being burned. Ab. 406 (*sivathikā* is doubtless a misprint). I have met with one other instance only, where it is spelt *sivathikā* (Journ. Ceylon Br. Roy. As. Soc. 1870, p. 158, note). From शिव?

SIVĪ (*pl.*), Name of a people [शिवि]. Ab. 184.

SIVIKĀ (*f.*), A litter, palanquin [शिविका]. Ab. 373; Mah. 70, 132, 194; Dh. 120, 121.

SIVO (*adj.*), Auspicious, blest, happy, fortunate [शिव]. Ab. 88, 894. Masc. *Sivo*, the Hindu god Śiva (Ab. 16). Neut. *sivam*, bliss; Nirvāṇa (Ab. 7, 88). *Sivañjasam*, the way of bliss, the way to Nirvāṇa (B. Lot. 332).

SIYĀ, see *Atthi*.

SNEHO, see *Sineho*.

SO (*adj.*), Own [स्व]. Ab. 808. Acc. *Kanīṭṭham sam sodariyam uparajje 'bhiseccayi* (Mah. 23). *Sam fidim atimāṇṇati*, despises his own kinsman. Instr. *Sena mānena*, by his own pride, by pride of self (Alw. N. 121). Neut. pl. *Sāni kammāni*, their own actions (Dh. 43). Instr. pl. *Sehi dārehi santuṭṭho*, contented with his own wife (Parābhava S., comp. Dh. 25). Masc. *so*, one's self (*sassa bhāvo sabhāvo*, Subh.); also a kinsman (Ab. 808). Neut. *sam*, and masc. *so*, property (Ab. 808). *Sandsantutṭho*, not contented with his own property (Ten J. 30, *sena as*). Adv. *sam*, by oneself, spontaneously (Ab. 1144). In composition, *sadeho*, his own body (Alw. I. x); *sasiam*, his own head (Mah. 219).

SO (*pron.*), He; this; that [स = तद्]. The nominative occasionally takes the form *sa*. *Sa naro*, that man (Alw. I. ix). *Sa bhikkhu*, he is a priest (Dh. 26). Acc. *taṃ*. Instr. *tena*. Gen. and dat. *tassa*. Abl. *tasmā*, *tamhā* (Dh. 60; F. Jāt. 13). Loc. *tasmim*, *tamhi*. Fem. *ā* (Dh. 314; Sen. K. 280). Acc. *taṃ* (Dh. 60). Instr. and abl. *tāya*. Dat. and gen. *tāya*, *tassā*, *tassāya*, *tissā*, *tissāya* (Dh. 233; Sen. K. 283). Loc. *tāyam*, *tassam*, *tissam* (Dh. 391; Jāt. 8; Sen. K. 281). Neut. nom. and acc. *taṃ*, rest like masc. Pl. nom. and acc. *te* (Dh. 61). Instr. and abl. *tehi* (Mah. 2). Gen. and dat. *tesam*, *tesānam* (Dh. 52; F. Jāt. 6; Sen. K. 278). Loc. *tesu*. Pl. fem. *tā*, *tāyo*. Instr. and abl. *tāhi*. Gen. and dat. *tāsam*, *tāśānam* (Dh. 195; Sen. K. 278). Loc. *tāsu*. Neut. pl. *tāni*. The original *d* of the neut. is sometimes restored before a vowel for euphony, e.g. *Yam hi kiccāṃ tad apaviddham*

(Dh. 52), *tad ajja* (acc. Dh. 58), *tad eva*, this very thing (acc. Dh. 309). *Tad assa*, this would be.

In some of the oblique cases we meet occasionally with the foll. substitutes when a noun already mentioned is referred to (comp. *Ena*). For the acc. masc. *nañ*, equivalent to *tañ* (Ten J. 1; Dh. 1, 99, 153, 177, 299). For the abl. masc. *namhā*, equivalent to *tamhā* (Mah. 87). For the nom. and acc. pl. *ne*, equivalent to *te* (F. Jāt. 17; Dh. 187). For the gen. and dat. pl. *nessaṃ* (F. Jāt. 2; Dh. 122, 153, 299). According to Kaccāyana these substitutes may be used throughout the whole declension, in all three genders; and the vṛtti gives the examples *nāya*, *nañ*, *ne*, *nessu*, *namhi*, *nāhi* (Sen. K. 281).<sup>1</sup>

*So samāṇo*, he is the true *ṣaṃāṇa* (Dh. 26). *Tam me moram nissāya piyabhariyā matā*, on account of this peacock my beloved wife is dead (Ten Jāt. 113). *So* may sometimes be rendered by "the": *Tato tañ c'eva sambuddham Koṇḍaññaṃ . . ārādhetvā*, thereafter having supplicated also the Buddha K. (Mah. 1, Turnour, however, separates *ceva* into *ca iva*, and renders, "as in the case of that supreme Buddha," i.e. *Dīpaṅkara*, but I think his rendering is inadmissible). *Sā Māgadhi mūlabhāsā*, the Māgadhi is the original language (Mah. xxvii). *Milinda nāma so rājā*, the king named Milinda. *Pucchi taṃ ṭhānakāraṇaṃ*, inquired the cause of their stopping (Mah. 198, they were singing).

This pronoun is sometimes added pleonastically to the pronouns *ahaṃ* and *tvam* for emphasis. *So kho ahaṃ bhante* (Sām. S.). *So ahaṃ* (I, lit. "this I"), generally becomes *svāhaṃ* (Dh. 96, 255, 366; Ten J. 51), but sometimes *so 'haṃ* (Das. 7). Fem. *sā ahaṃ* (Dh. 314), *sā'haṃ* (Dh. 207). Gen. and dat. of *svāhaṃ* is *tassa me* (Ev. 28), or *tassa mayhaṃ* (Dh. 309). The plur. is *te mayam*, we (Dh. 153). With the 2nd personal pronoun *tassa te* (dat.), to thee (Dh. 392). Similarly *so* is pleonastically used in connexion with *ayam* and *eso*. *So pan' eso kumāro*, now this prince (Ras. 15). *Sā 'yaṃ taṇhā*, this lust (Alw. I. 107). *So dāni esa pahīno mama luddabhavo*, and now this hunter's profession of mine is abandoned (Ten J. 119). *Tam imam sampattim paṭilabhi*, obtained this glory (Dh. 99). *Tān' imāni*, all these (Alw. I.

xxxiv). *Satassa dvikaṃ tad idaṃ hoti dvīstaṃ*, a couple of hundreds; the same is called two hundred (Sen. K. 412, comp. 396; Att. 207). *Tad idaṃ pattakālaṃ jūtam*, this is the very appropriate time come (Att. 212). Pleonastically used with *tādisa*: *te tādisa* (Dh. 35), *taṃ tādisaṃ* (Dh. 38).

*So* is sometimes repeated to convey the idea of multiplicity or variety: *Tesu tesu ṭhāneṃ tasmā tasmā yeva ṭhāne*, in various places . . in each several place (Jāt. 2). *Taṃ taṃ kathayamānā tāni tāni kiccāni karonti*, saying such and such things do such and such acts, viz. accompany their various actions by corresponding speeches or expressions (Alw. I. cvii). *Ubbādhyaṃ so so ca*, numbers of people are put to flight (Mah. 45). *Taṃ taṃ sakkhaṃ gahetvā*, catching hold first of one branch and then another (Dh. 107).

The abl. *tasmā* is often used adverbially in the sense of "thereby, therefore, accordingly" (Dh. 55, 69; F. Jāt. 3). Before a vowel the latent consonant ending is sometimes revived for euphony: *Tasmā eva* (Ras. 33). With foll. *hi*: *Tasmā hi*, therefore (Dh. 38, 64). *Tasmā hi paññā ca dhaṇeṇa seyyo*, therefore also is wisdom better than riches. With foll. *iti ha*: *Tasmā ti h' Ānanda*, accordingly, Ānanda (Par. S. 26). *Tasmā ti ha bhikkhave* (Sen. K. 219). Kaccāyana has misunderstood this expression, taking it to be equivalent to *तस्मात् + इह*; but first this would become *tasmā iha* (comp. *tasmā eva* above), secondly the form *iha* is never met with in the Tipiṭaka texts (see *Idha*, *Iha*), and lastly *iha*, "here," would be meaningless and out of place in this connexion. The instr. *tena* is similarly used: *Tena taṃ madhuraṃ*, on that account it is sweet (Das. 108; comp. Dh. 12, 46, 48; Mah. 68, 281). *Tena ten' āyasmatā saddhiṃ pañca therasāni ahesuṃ*, accordingly, together with that priest there were five hundred theras (Br. J. S. A.). *Ten' eva*, on that very account (Dh. 82). With following *hi*: *Tena hi*, in that case, well then! very well! *Tena hi gaphissāma naṃ*, very well, let's take him prisoner (Dh. 159, comp. 89; F. Jāt. 6; Gog. Ev. 2; Mah. 251). *Tena hi gahapati*, since you ask me, householder . . . (Jāt. 98). *Tena hi bhikkhave suvāṇa*, if you are anxious to know, priests, listen to me (Dh. 89). *Sace te deve ekantena ayam nicchayo tena hi dāruhattikā*

<sup>1</sup> *Nassa* at Dh. 302 should be *tassa*, see Das. 38.

*kāretvā*, if this is really your opinion, sire, in that case get a wooden elephant made . . (Dh. 158).

The base in composition is तद्, the final consonant undergoing the usual sandhi changes. It may stand for the masc. fem. or neut. pronoun in either number. *Tadantikam*, to her (= *tassā antikam*, Mah. 61). *Tadantike*, near them (= *tesā antike*, Mah. 136). *Tabbacanam*, their words (Att. 193). *Tadantimo* (adj.), the last of them (Mah. 9). *Tammajjhagato* (adj.), in the midst of it. *Tadaddhehi*, with the halves of them (Mah. 41). *Tadanucchaviko* (adj.), suitable thereto (Alw. I. 99). *Tadabhimukhā* (adj.) *ahesum*, presented themselves before him (Dh. 88). *Taddhāro tadupādāno* (adj.), fed upon this, having this for fuel (Alw. N. 36). In one curious instance we find *tad* compounded with a gerund, *taduṭṭhāya*, "arising from it" (Dh. v. 240, comment says *tato uṭṭhāya*). There is an indeclinable or adverb *taṃ* = तद्, "there, thither, therefore, now, etc." *Taṃ me nisidentu*, therefore let them attend to me. *Taṃ taṃ namassāmi*, therefore I salute thee (Ten J. 47, comment says *tasmā*). We have this indeclinable in phrases like *yena Mithilā tad avasari*. With preceding *yathā*: *Yathā taṃ dummati*, like a foolish person (Das. 31, comment says *ettha taṃ ti nipātamattaṃ*). *Yathā taṃ yuṇḍ yuvatiṃ*, as a youth might (address) a young girl (Pāt. 4, here also comment makes the same remark); see a third example under *Okāso*. With foll. *yathā*: *Taṃ yathā*, as follows, namely (Sen. K. 201, 202).

The following are instances of sandhi: *Sv eva* = *so eva* (Dh. 177). *Sv assa* = *so assa* (Cl. Gr. 10). *Taṃ ca* (Das. 31, 34). *Taṃ jano* = *taṃ jano* (Dh. 39). *Taṃ hi* = *taṃ hi* (Sen. K. 215). *Tadamindā* = *tad imindā* (Cl. Gr. 15). Twice I find *tad* for *taṃ* (acc. masc.) before a vowel: *tad attham* for *taṃ attham* (Mah. 130), and *tad upaddavaṃ* for *taṃ upaddavaṃ* (Mah. 91). For the use of तद् in conjunction with यद् see *Yo*.

**SOBBHAM**, A hole; an excavation containing water, pool, pond [सब्ध]. Ab. 650; Mah. 150 (here Turnour renders it "marsh"); Att. 210 (*talākasobbhādiu*). Comp. *Kusubbham*.

**SOBBHĀNU** (m.), The ascending node [सर्भाङ्ग]. Ab. 61.

**SOBHĀ** (f.), Splendour, radiance, light; beauty [शोभा]. Ab. 54. *Lohapaddasobhattham*, for

the embellishment of the L. (Mah. 202). *Atirekarūpasobho* (adj.), having surpassing beauty of form (Ten J. 112).

**SOBHAGGAM**, Auspiciousness, fortune, prosperity [सौभाग्य]. Mah. 245; Jāt. 51; Dh. 338.

**SOBHANJANO**, The tree *Hyperanthera Moringa* [सौभाजन]. Ab. 554.

**SOBHANO** (adj.), Shining, resplendent, beautiful, good [शोभन]. Ab. 693; Dh. 111, 209, 315. At Ev. 42 we have *sobhapam kamam* opposed to *papakam k*.

**SOBHATI**, To shine, to be radiant or beautiful [शुभ]. Alw. I. 21; Dh. 96. *Cattāro janā javamānā na sobhanti*, four sorts of people do not look to advantage when running (Dh. 234). With dat. *sobhati me ājivakabhāvo*, the state of an Ājivaka appears to me delightful (Pāt. xxvi). Aor. *sobhatha*, *sobhi* (Mah. 164, 240). Caus. *sobhetti*, to illumine (Mah. 37, 114). P.p.p. *sobhito*.

**SOCANAM**, Mourning, sorrow [शोचन]. Ab. 165; Dh. 138; Das. 4.

**SOCATI**, To mourn [शुच]. Das. 5; Dh. 3, 37. Pres. 3rd pl. *socanti*, *socare* (Dh. 40, 56). Perfect *susoca* (Att. 202). Caus. *socāpeti*.

**SOCEYYAM**, Purification? [शौच्य]. There are three, *kāyas*., *vacīs*., *manos*.

**SOCEYYO**, A washerman [शौच्य].

**SOCIKO**, A tailor [सौचिक]. Ab. 507.

**SODAKO** (adj.), Containing water [सोदक]. Mah. 248. *Sitāya chāyāya sodakāya*, in the cool shade accompanied with water, i.e. by a shady stream (Mah. 177).

**SODARIYO**, A uterine brother [सोदर्य]. Ab. 249; Mah. 23, 128. *Mātus*., uncle (Mah. 254).

**SODARO**, A uterine brother [सोदर]. Ab. 249.

**SODHAKO**, One who cleanses [सोधक]. *Puras*., a scavenger (Mah. 66). *Vaccas*., a night-man (Ditto). *Dhammas*., one who purifies or restores religion (Ras. 15).

**SODHANAM**, Cleansing [शोधन]. Dh. 195; Alw. I. 55.

**SODHANI** (f.), A broom [शोधनी]. Ab. 228.

**SODHETI**, see *Sujjhati*.

**SOGANDHIKAM**, The white lily; one of the high numerals, 10,000,000<sup>18</sup>, or 1 followed by 91 ciphers [सौगन्धिक]. Ab. 475, 689.

**SOGATO** (adj.), Belonging to the Sugata, Buddhist [सौगत]. *Sogatassanam*, the Buddhist religion



(Payoga Siddhi). *Sogato dgamo*, the Buddhist scriptures (Alw. I. viii).  
**SOHADO**, A friend [सौहृद]. Mah. 260.  
**SOHAJJAM**, Friendship [सौहृद].  
**SOHICCAM**, Satiety [सौहित्य]. Ab. 468.  
**SOKARO** (*adj.*), Swinish [सौकर]. *Sokaram mah-sam*, hog's flesh (Sen. K. 392).  
**SOKAVĀ** (*adj.*), Sorrowful [शोकवत्]. Mah. 116.  
**SOKHIYAM**, Happiness [सौख्य].  
**SOKI** (*adj.*), Sorrowful [शोकिन]. Fem. *sokini* (Dh. 6).  
**SOKO**, Sorrow, grief, mourning [शोक]. Ab. 165; Mah. 2. *Puttasoko*, sorrow for a lost son (Dh. 95, comp. Das. 1).  
**SOĪASA** (*num.*), Sixteen [षोडश]. Dh. 76; Sen. K. 404. Instr. and abl. *soḷasahi* (Mah. 255). Gen. and dat. *soḷasannam* (Das. 1). Loc. *soḷasaru*. *Soḷasa vāpiyo*, sixteen tanks (Mah. 237). *Soḷasa gope* (acc.), sixteen oxen (F. Jāt. 10). A form *sorasa* is also met with.  
**SOĪASAKAM**, A collection of sixteen [last + क]. Dh. 292.  
**SOĪASAKKHATTUM**, Sixteen times [षोडश + कृत्वस्]. Mah. 46. With affix क्, *soḷasakkhattuko* (*adj.*), connected with sixteen times, sixteen-fold (Alw. I. 78). *Soḷasavassuddesiko*, and *soḷavassapadesiko* (*adj.*), having reached sixteen years of age, come of age (Att. 14; Ten J. 20).  
**SOĪASAMO** (*adj.*), Sixteenth [षोडश + म]. Ab. 53; Mah. 10.  
**SOĪASO** (*adj.*), Sixteenth [षोडश]. Ab. 874. Fem. *soḷasī* (Dh. 13).  
**SOMANASSAM**, Satisfaction, enjoyment, joy [सौमनस्य]. Alw. I. 75; Dh. 61. There are six *Somanassupavicāras*; the text is as follows, *cakkhund rūpaṃ disvā somanassaṭṭhāntyaṃ rūpaṃ upavicarati*, and so on for *sotam*, *ghānam*, *jivhā*, *phoṭṭhabbā*, *mano*.  
**SOMAVAKKO**, The tree Acacia Catechu [सोमवल्क]. Ab. 567.  
**SOMAVALLIKĀ** (*f.*), Name of a plant (*bākuś*) [सोमवल्लीका]. Ab. 586.  
**SOMMO** (*adj.*), Beautiful, pleasing [सौम्य]. B. Lot. 614; Att. 191.  
**SOMO**, The moon; Soma juice [सोम]. Ab. 51, 1154.  
**SONAKO**, The tree Calosanthos Indica [सोयक]. Ab. 572.  
**SONDĀ** (*f.*), A tavern; an elephant's trunk [सुखा]. Ab. 212, 365; Dh. 106; Ten J. 29.

**SONDĪ** (*f.*), and **SONDIKĀ** (*f.*), A natural tank in a rock, a rocky pool. Ab. 609; Ten J. 112; Att. 213, 218, 219.  
**SONDIKO**, A distiller and seller of spirituous liquors [सोण्डिक]. Ab. 511.  
**SONDO**, An elephant's trunk [सुखा]. Ab. 365, 938; Mah. 112.  
**SONDO** (*adj.*), Addicted to drink; intoxicated [शोण्ड]. Ab. 730, 938. *Dānasonda*, a spend-thrift.  
**SONI** (*f.*), The buttock [शोणी]. Ab. 272.  
**SONITAM**, Blood [शोणित]. Ab. 281.  
**SONNAM**, and **SVANNAM**, Gold [स्वर्ण]. Ab. 487; Mah. 27, 66; Ras. 39. *Sonṇakāro*, a goldsmith. *Svaṇṇamayo*, golden (Dh. 95, 96). *Svaṇṇapāṭṭi* (*f.*), a golden bowl (Dh. 118).  
**SONO**, **SŪNO**, **SĀNO**, **SVĀNO**, and **SUVĀNO**, A dog [श्वान]. Ab. 518, 519, 1119; Att. 205; Dh. 351; Sen. K. 529. Fem. *sonā*, a bitch (Mah. 48).  
**SONO** (*adj.*), Red, crimson [शोण]. Ab. 95. Masc. *sono*, name of a tree (Ab. 1119).  
**SOPACĀRAM** (*adj.*), Accompanied with civility, deferential [सोपचार]. Att. 214.  
**SOPAKĀRO** (*adj.*), Useful, helpful [सोपकार]. Sen. K. 200.  
**SOPĀNAM**, Stairs, staircase [सोपान]. Ab. 216; Mah. 132; Dh. 171.  
**SOPHO**, Swelling [शोफ]. Ab. 327.  
**SOPPAM**, **SOPPANAM**, and **SUPINAM**, Sleep; *supina* also means a dream [स्वप्न]. Ab. 176, 1054. For the form *soppana* when we should expect *sopana*, comp. *aggini*, *sasirika*, *pavisilesa*. *Diḍḍasoppaṇa* and *diḍḍasoppaṇaṃ*, sleeping in the day-time (Sig. 8.). The form *supina* is both masc. and neut. and is said at Ab. 96 to mean both sleep and dream. I have met with it in the texts only in the sense of dream, and always as a masc. *Supinaṃ passati*, to dream a dream (Ten J. 112; Mah. 255). *Supinaṃ drocchati*, to tell a dream, relate it (Jāt. 50). *Supinaṃ passati*, to see in a dream, to dream of (Ten J. 50; Mah. 17). *Supinaṃ bhāvaṃ hatvā*, finding it was only a dream (Ten J. 113). *Mayd pāpasupinaṃ diṭṭha*, I've had a bad dream (Dh. 172). *Supināntena*, in a dream (Dh. 400; Das. 25; Jāt. 56). With affix ल्, *supinattam* (Pāt. 4).  
**SORABBHO**, A name of Kuvera [सौरभ].  
**SORACCAM**, Tenderness, sympathy [abstract from सुरत]. Dh. 104.

SORASA, see *Soḷasa*.

SOSĀNIKO (*adj.*), Visiting a cemetery (from *su-sāna*). One of the thirteen dhutaṅga precepts is *sosānikaṅgaṃ*, and inculcates living in or near a cemetery, in the constant contemplation of death. B. Int. 309; E. Mon. 135.

SOSETI, see *Sussati*.

SOSO, Drying up; phthisis [शोष]. Ab. 323.

SOSSATI, see *Supoti*.

SOTĀ (*m.*), A hearer [श्रोतृ]. Gen. pl. *sotānaṃ*.

SOTABBO, see *Supoti*.

SOTĀM, The ear or organ of hearing [श्रोतस्]. Ab. 150, 1064. See *Āyatanam*, *Indriyam*. Instr. *sotena* (Dh. 65). There is probably a masc. form *soto*, for we have a plural *sotā* (Das. 32, comp. next). Man. B. 399, 420. *Sotapatho*, ear-channel, ear (Alw. I. cviii). *Sotaṃ* has probably also the meaning "organ of sense," generally, as I find the expressions *kappasotaṃ*, *ndisikasotaṃ*, "ear organ, nose organ."

SOTĀM, and SOTO, Stream, flood, torrent [स्रोतस्]. Ab. 1064. *Appodake sote*, when the stream was nearly dry (Ras. 90). Metaphorically of the flood of human passion (Dh. 69). *Soto* is treated as a masc., for the pl. is *sotā* (Dh. 60, and comment *ime sotā*).

SOTĀPANNO, One who has entered the stream, one who has attained the first grade of sanctification, a converted man [स्रोतस् + आपन्न]. *Sotāpanno bhavati*, to become a S. (Dh. 94). I think there can be little doubt that in this metaphor the state of progressive sanctification from *sotāpattimagga* to *arahattaphala* is compared to an advancing stream; the *sota* must therefore not be confounded with the stream or flood of lust (*chinda sotaṃ parakkamma*, Dh. 69). B. Int. 291-3; Dh. 123, 287; E. Mon. 280, 281, 289; Alw. I. 75, 84. See art. *Nibbānaṃ*, p. 268 (b), *Saṅgyojanaṃ*, *Maggo*.

SOTĀPATTI (*f.*), The state of a sotāpanna, conversion, sanctification [स्रोतस् + आपत्ति]. See *Maggo*. *Sotāpattiphalaṃ* (Dh. 178). *Sotāpattiphalaṭṭhānaṃ* (Dh. 209). There are four *sotāpattiyaṅgas* or elements of sotāpattiship, *sappurisāsaṃsevo*, *saddhammasāvanaṃ*, *yoniso manasikāro*, *dhammānudhammapaṭipatti*. There are also four *sotāpannassa aṅgāni*, viz. faith (*aveccappasāda*) in Buddha, the Law, and the Clergy, and perfect observance of the Śīla precepts (Saṅg. S.).

SOTAVE, see *Supoti*.

SOTHO, Swelling [शोथ]. *Sothagāti* (*f.*), name of a plant (Ab. 596, comp. शोथव्री).

SOTO, see *Sotaṃ* (2).

SOTTHĀNĀM, Blessing, prosperity (a derivative of *sotthi*). Kh. 5, 20.

SOTTHI, and SUVATTHI (*f.* and *n.*), Health, welfare, blessing, happiness [स्वस्ति]. Ab. 1164. *Sotthidā* (*f.*), a hospital (Mah. 67). *Sotthibhāvo*, safety, prosperity (Dh. 405; Kh. 20). *Sotthigamanam*, and *sotthigataṃ*, prosperous journey (Mah. 54, 55). *Sotthi pajānam*, happiness to mortals (Cl. Gr. 137). *Sotthi tuyham hessati*, you will be happy (Mah. 18). *Etena saccena suvatthi hotu*, may this truth bring blessing (Kh. 10). *Sotthim* (*adv.*), safely, prosperously. *Sotthim dgato*, returned home in safety (Dh. 39). *Sotthim gacchati*, to walk in safety (Kh. 6). Instr. *sotthind*, with safety, safely.

SOTTHI, = *sā itthi*, that woman (Cl. Gr. 15).

SOTTHIKO, and SOTTHIYO, A brahmin [श्रोत्रिय]. Ab. 408; Dh. 52, 118; Mah. 28 (-ko).

SOTUM, see *Supoti*; SOTUNĀM, see *Sotā*.

SOVACASSAM, and SOVACASSATĀ (*f.*), Meekness [abstract from सुवचस्]. Kh. 5. In Saṅg. S. I find *sovacassakaraṇā dhammā*, conditions tending to humility.

SOVAGGIKO (*adj.*), Connected with the *devaloka*, tending to heaven [from स्वर्ग].

SOVANĀNIKO (*adj.*), Belonging to gold [सौवर्णिक]. Sen. K. 391.

SOVANNO (*adj.*), Golden [सौवर्ण]. Mah. 44, 61, 112; Jāt. 52.

SOVIDALLO, An attendant on the harem [सौविहल]. Ab. 342.

SOVĪRAM, Sour gruel [सौवीर]. Ab. 460.

SU, and SUDAM, and ASSU, A particle used generally in asking questions, but sometimes also in narration [सिद्]. With preceding *katham*: *Katham su tarati ogham katham su tarati appavam*, how does he cross the flood? how does he cross the ocean? (Sutta Nipāta). With preceding *kim* (Ab. 1139): *Kim su tassa mahabbhayaṃ*, what is its great fear? (Alw. I. 106). With preceding *kena*: *Ken' assu nivuto loko*, by what is the world shrouded? (Alw. I. 106). *Tay' assu dhammā jahitā bhavanti*, three states are rejected (Kh. 9, see *Assu*). *Api 'su maṃ Aggivessāna tisso upamāyo paṭibhāṃsu*, Aggivessāna, three similes have just oc-

curred to me (Sen. K. 346). *Ittham sudam Bhagavā dyasamantam Rāhulam imdhi gāthāhi abhipham ovadi*, thus did Buddha repeatedly admonish the venerable Rāhula with these stanzas (Rāhula S.; at Dh. 316 read *ittham sudam* for *itthi sudam*; *ittham sudam*, "thus," may be compared with *katham su*, "how?"). *Tatra sudam Bhagavā Nādike viharanto*, at that time Buddha, dwelling at Nādika . . (Par. S. 20, comp. Dh. 105; we have also *tatra pi sudam*, Par. S. 18). Since a consonant in Pali cannot stand at the end of a word, an original final consonant is usually either omitted or a vowel is placed after it. Hence स्विद् becomes *su* or *suda*, and the latter form is generally strengthened to *sudam* by the addition of anuswāra (comp. *kuvam*, *kaham*, *kuddācanam*, *cirassam*, *sakkaccam*). I have once met with the form *suda* in a passage quoted by Subh., *appaṭivāṇi suddham bhikkhave padhānam padahāmi*, where *suddham* is *suda aham*. When I wrote my article ASSU, I inclined to the belief that the native grammarians had wrongly evolved a form *assu* derived from a mistaken view of words like *tayassu*, *kenassu*. But we have now positive proof of the existence of *assu*, for at Jāt. 196 we find in a very old text the word *svāssu*, which can only be resolved into *so assu* (comp. *svāham* = *so aham*). The comment says *assūti nipātamatam*. In the same line we have *tad' assu* = *tadd assu* (comp. *tay' assa* = *tayo assu*). *Assu* points to a form *asvid*, just as *itthi* points to a form *istri*, comp. also *asma*, *amha*, "we are," with *smas*.

SU-, A particle used only as an inseparable prefix, and implying excellence, or facility, or excess [सु]. *Subhāsito* (adj.), well spoken, well preached or uttered (Kh. 5; Dh. 10). *Subhāsītāni*, good words (Dh. 215). *Subhāvito*, very intent or devoted to, very meditative (Dh. 3, 16, of the mind). *Subhāno*, very dreadful (Ras. 20). *Subodhanam*, thorough or easy understanding (Sen. K. 200). *Sudāru-rūpo*, very beautiful. *Suciṣṣo*, well done. *Su-desito*, well preached, clearly pointed out (Kh. 8; Dh. 9). *Sudhoto*, well washed, thoroughly clean (Ras. 37). *Sudubbalo*, very weak (Ras. 77). *Sudullabho*, very difficult to obtain or meet with. *Sumahiddhiko*, possessing great magical power (B. Lot. 313). *Sumāpito*, well built (Jāt. 7). *Sunihito*, safely treasured up (Kh. 14). *Supari-*

*maṇḍito*, beautifully adorned (Alw. I. 79). *Su-parimaṇḍalo*, well rounded, complete (Mah. 250). *Suphullito*, well blossomed. *Supihito*, well closed, firmly shut (Das. 23). *Surakkhito*, well guarded (Dh. 27). *Susamdhito*, well established, steadfast (Dh. 2). *Susamāradhho*, well undertaken (Dh. 52). *Susanvuto*, having the senses well under restraint (Pāt. 20). *Susandhikappo*, excellent Sandhikappa (Sen. K. 200). *Susanikkato*, well built or prepared. *Susuddho*, very pure, very brilliant (Mah. 1, 179). *Susukham*, very happily (Dh. 36). *Suviggaho*, of a fine figure, handsome (Mah. 117). *Suvinutto*, thoroughly emancipated (Dh. 2). *Suvinīto*, well trained (Alw. I. 112). *Suviññeyyo*, easily understood. In one instance I have met with *su* compounded with an inf., *suboddhum*, to know well (Sen. K. 200).

SUBAHU (adj.), Very much, a great many [सुबहु]. *Kāressāmi vihdre subahū*, I shall build a great many monasteries (Mah. 122). *Puñnam apuññā ca subahu*, much merit and demerit (Mah. 233). Mah. 175 (*vatthāni subahāni*), 212.

SUBBACO, and SUVACO (adj.), Compliant, meek [सुबचस्]. Ab. 730; Att. 134; Kh. 15; Jāt. 224. SUBBATO (adj.), Virtuous, pious, devout [सुब्रत]. Dh. 18, 26; Mah. 110.

SUBBATTAM, Good practice, piety [सु + वृत्त]. Ab. 1091.

SUBBUTTHI (f.), Abundance of rain (opposed to *dubbutthi*) [सु + वृष्टि]. Mah. 91.

SUBHADDO, Name of Gautama Buddha's last convert; name of a renegade monk who tried to stir up schism among the priests immediately after Gautama's death, he is called *buddho* or *buddhapabbajito*, "ordained in his dotage," to distinguish him from the other [सुभद्र]. Mah. 11. The good Subhadda is called *Subhadda-paribbājako* (B. Lot. 335; Dh. 376).

SUBHAGO (adj.), Beloved, amiable, agreeable [सुभग]. Ab. 697.

SUBHAKINHO, and -KINNO, and -KINNAKO, Entirely lustrous [सुभ + क्लृप्त]. The *subhakipphā devā* (or *-kipphā*, or *-kipphakā*) are the inhabitants of the ninth rūpabrahmaloka (Man. B. 26; B. Lot. 612; Gog. Ev. 18, *kipphaka*). My two MSS. (one Sinhalese and one Burmese) of Saṅg. S. read *-kipha* in two places. But my MS. of Mahānīdāna S. reads *-kippha*, and Buddhaghosa's comment has the following curious gloss: *subhakipphā*

*ti subhena okiṇṇā vikiṇṇā subhena sartrappabhā vaṇṇena ekaghaṇḍā ti attho : etesaṃ hi na dāhassa-rānaṃ viya chijjito chijjito pabhā gacchati pañcakanaye pana parittamajjhimanapittassa catutthajjhānassa vassen' eva soḷasadvattimsacatu-ṣṭṭhikappādyukā parittasubha - appamānasubha-subhakiṇṇā ca hutvā nibbattanti*, which I render, "Subhakiṇṇa means filled and pervaded with lustre, their bodies radiant with lustre, dense with colour. For the radiance of these angels is not intermittent (or partial) like that of the ābhassaras, but in the course of the five jhānas men are reborn of limited lustre, of unlimited lustre or of pervading lustre, according as they have exercised the fourth jhāna in the lower, middle or superior degree." Here *-kiṇṇa* is distinctly taken as the equivalent to the Sanskrit *kīrṇa* (comp. Man. B. 26).

**SUBHARO** (*adj.*), Easily supported by others, frugal [सुभर]. Kh. 15; Sen. K. 400. Applied to a Buddhist monk it means that he does not ask for alms unnecessarily, is not rapacious, and consequently burdensome to the community.

**SUBHĀSUBHO** (*adj.*), Good and bad [सुभासुभ]. B. Lot. 514; Dh. 73.

**SUBHIKKHO** (*adj.*), Having abundance of food, fertile [सुभिक्]. *Rattham subhikkham*, a land of plenty (Alw. I. 97; Dh. 417). With affix ता, *subhikkhatā*, abundance, plenty (Alw. I. 73). *Subhikkham*, plenty (opposed to *dubbhikkham*, famine). *Subhikkhattham*, to insure plenty (Mah. 222).

**SUBHO** (*adj.*), Radiant, lustrous; beautiful; good; auspicious, happy [सुभ]. Ab. 88, 694; Mah. 112. Neut. *subham*, lustre; goodness; pleasure, desire (Ab. 88). *Subhagati*, good departure, i.e. going to heaven (Mah. 158). *Subham sayanam*, a splendid couch (Mah. 157). *Subhānupassī* (*adj.*), contemplating what is pleasant, or objects of desire, opposed to the *asubhabhāvān* (Dh. 2, 63). *Parittasubho* (*adj.*), of limited splendour (see *Subhakiṇṇo*). *Subham atthu*, happiness to you! hail! *Subham t' eva = subham iti eva*.

**SŪCAKO** (*adj.*), Informing, indicating [सूचक]. Fem. *súcikā* (Ab. 401). *Sūcako*, an informer, slanderer, sycophant, spy (Ab. 737).

**SŪCANAM**, Indicating, exhibiting [सूचन]. Ab. 101; Alw. I. iv.

**SUCARITO** (*adj.*), Well done, right, good [सुच-

रित]. *Dhammo sucarito*. Neut. *sucaritam*, right conduct, virtue, merit (Dh. 41; Ab. 85). The three *sucaritas* are *kāyas.*, *vacīs.*, *manos.*, right conduct in deed, word and thought.

**SUCCHANNO** (*adj.*), Well covered or roofed [सु + छन]. Dh. 3.

**SŪCETI**, To indicate, show; to inform against, betray [सूच].

**SUCI** (*adj.*), Bright, clear, pure, clean, white [सुचि]. Ab. 1070; Kh. 5; Mah. 106. *Sucigandho* (*adj.*), sweet smelling (Dh. 11). *Sucikammo* (*adj.*), whose actions are pure or meritorious (Dh. 5). *Sucikammaṃ karonto*, acquiring merit (? Dh. 384). Masc. *suci*, purity, clean things (Jāt. 22), goodness, merit (Dh. 44, comment says *sucīni kāya-kammāḍḍini*).

**SŪCI** (*f.*), A needle [सूचि]. Ab. 439. Pl. *sūciyo* (Dh. 237). *Sūcikkammaṃ*, needlework (Pāt. 75, 82). *Sūcigharaṃ*, a needle-case (Pāt. 16, 19). *Sūcimukho*, a mosquito (Ab. 646). *Sūcivijjhanam*, an awl (Ab. 528).

**SUCIMĀ** (*adj.*), Pure [सुचिष्मत्]. Sen. K. 400.

**SUCIRAM** (*adv.*), For a very long time [सुचिरम्].

**SUCITTO** (*adj.*), Much variegated or ornamented [सुचिच]. Dh. 28.

**SUDAM**, see *Su* (1).

**SŪDANAM**, Destruction [सूदन]. Sen. K. 524.

**SUDANTO** (*adj.*), Thoroughly subdued or tamed [सुदान्त]. Dh. 17, 29, 57.

**SUDASSANO** (*adj.*), Beautiful [सुदर्शन]. Ab. 998. Neut. *sudassanam*, name of Sakka's city (Ab. 998). Masc. *sudassano*, name of one of the Kulācalas (Ab. 26), of a mountain in the north of India (Ab. 607).

**SUDASSI** (*adj.*), Seeing well [सु + दर्शिन]. The *Sudassī devā* are the inhabitants of the fifteenth Rūpabrahmaloka (Man. B. 26).

**SUDASSO** (*adj.*), Easily seen, obvious [सुदर्श]. Dh. 45. The *Sudass devā* are the inhabitants of the fourteenth Rūpabrahmaloka (Man. B. 26).

**SŪDATI**, To distil, flow, exude [सूद].

**SUDATTO**, A name of Anāthapiṇḍika [सुदान्त]. Ab. 437.

**SUDDHĀJIVĪ** (*adj.*), Living a pure life [सुध + जीव + इन्]. Dh. 66.

**SUDDHANTO**, Women's apartments, harem [सुधान्त]. Ab. 215.

**SUDDHAVAMSAṬĀ** (*f.*), Purity of lineage [सुध + वंश + ता]. Mah. lxxxviii.

SUDDHĀVĀSO, Pure abode [सुद्ध + आवास].

Dh. 369, line 6. See *Sattaloko*. The inhabitants of the five suddhāvāsas are called collectively *suddhāvāsikā*.

SUDDHI (f.), Purity, purification; Nirvāṇa [सुद्धि].

Ab. 9; Alw. I. lxix.

SUDDHO, see *Sujjhati*.

SUDDHODANI (m.), Son of Suddhodana, an epithet of Gautama Buddha (patronymic fr. next). Ab. 4.

SUDDHODANO, Name of a king of Kapilavatthu, the father of Gautama Buddha [सुद्धोदन]. Man. B. 137; B. Int. 133.

SUDDO, A Ādāra [सुद्ध]. Ab. 503; Mah. 11; Man. B. 66.

SUDHĀ (f.), Ambrosia or nectar; whitewash, cement, chunam, stucco [सुधा]. Ab. 25, 1032. *Sudhābhōjanam*, ambrosial food (Att. 79). *Sudhākanmam*, chunam work, a coating of brilliant and snowy white cement of great durability, much used for the outer adornment of columns, etc., and answering to our stucco (Mah. 259). *Sudhālepo*, whitewashing, "chunaming" (Pāt. 70). *Sudhācittā pokkharani*, a tank built up of chunam (Mah. 38).

SUDHAMMĀ (f.), Name of Sakka's hall of justice [सुधर्मा]. Ab. 21; Man. B. 51; Dh. 191.

SUDHĀSĪ (m.), A deva or angel [सुधा + आशिन]. Ab. 11.

SUDHĪ (adj.), Wise [सुधी]. Ab. 228.

SŪDO, A cook [सूद]. Ab. 464.

SUDUDDASO (adj.), Very difficult to see, invisible [सु + दुर्दृश्य]. Dh. 7. *Sududdasam*, the Invisible, an epithet of Nirvāṇa or Void (Ab. 7).

SUDUJJAYO (adj.), Very difficult to conquer or win [सुदुर्जय]. *Yuddham kilesacorehi karissāmi sudujjayam*, I will wage a war, difficult to win, with the robber bands of sin (Mah. 159).

SUDUTTARO (adj.), Very difficult to cross, or to escape from [सुदुस्तर]. Dh. 16.

SUGAHAṆO (adj.), Well held, tight [सु + ग्रहण]. Jāt. 223.

SUGAHITO, see *Suggahito*.

SUGANDHI, SUGANDHO (adj.), Fragrant [सुगन्धि, सुगन्ध]. Ab. 146. Both are also nouns meaning fragrance. *Sa-sugandhi-ko* (adj.), redolent of perfumes (Mah. 49).

SUGATI (f.), Happy condition, being reborn in heaven; heaven, svarga [सुगति]. B. Lot. 866. The comment on Dh. v. 18 explains it by the Tusita heaven. *Suggati metri causā* (Dh. 4, 56).

SUGATI (adj.), Righteous [सुगति]. Dh. 23 (pl. *sugatino*, comp. *sāramatino*, Dh. 2). Jāt. 219.

SUGATO (adj.), Who walks well, happy, blest [सुगत]. *Hine paṇṇe suvaṇṇadubbhaṇṇe sugate duggate*, (men) high and low, fair and ill-favoured, happy and miserable (B. Lot. 866). *Sugato*, the Blest or Auspicious one, is a common epithet of a Buddha (Ab. 2), and of Gautama Buddha (Alw. I. 86; B. Int. 77; Dh. 50). *Kassapo sugato*, Kassapa Buddha (Mah. 1). *Sugatassa āvākā*, disciples of the Blest one (Kh. 7). *Sugatāgamo*, Buddhist doctrines or religion (Att. 218, comp. *Sogato*). *Sugatavinayo*, the discipline taught by Buddha. *Devadattassa Sugatādayo*, Devadatta's taking off Buddha, attempting to imitate him (Ten J. 53, further on called *anukiriya*, the Sinhalese Jātaka has *sarvaṇṇavāḍa*, Subh.). See *Vidatthi*.

SUGGAHITO, and SUGAHITO (adj.), Grasped tightly [सुगृहीत]. Jāt. 222.

SUGGATI, see *Sugati*.

SUHADAYO (adj.), Friendly [सु + हृदय]. Dh. 362.

SUHADO (adj.), Friendly, affectionate [सुहृद]. *Mitto s.*, a cordial friend. *Suhado*, a friend, ally (Ab. 346; Att. 192).

SUHAJJO, A friend [सुहृद् + ज]. Dh. 39, 212, 362.

SUHITO (adj.), Satiated [सुहित]. Ras. 23. With instr. *bhōjanena s.* (Att. 206).

SUHUJU, see *Sāyus*.

SUHUTTHITO (adj.), Clearly arisen [सु + उत्थित with euphonic h].

SUJĀ (f.), A sacrificial ladle [सुज]. Ab. 418, 1112.

SUJĀ (f.), Name of the wife of Sakka [सु + ज fem.]. Ab. 1112; Dh. 194.

SUJAMPATI (m.), Husband of Sujā, a name of Sakka [jast + पति]. Ab. 18; Dh. 185.

SUJANO, A good man [सुजन]. Ras. 35; Mah. 8.

SUJĀTI (adj.), Of high family [सुजाति]. Mah. 172.

SUJĀTO (adj.), Of good or noble birth, well born; well grown, fine [सुजात]. Jāt. 2. *Sujāttā*

*pupphāni*, fine or perfectly formed flowers (Dh. 209). Fem. *Sujāttā*, the consort of Sakka (Ab. 20).

*Sujāto*, name of a Buddha (Man. B. 96).

SUJĪVO (adj.), Easy to live [सुजीव]. *Sujīvam jīvitaṃ*, life is easy, or it is lived easily (Dh. 44).

SUJJHATI, To be pure [सुज्ज]. Inf. *sujjhatum*. P.p.p. *suddho*, pure, clear, white; innocent, virtuous; genuine, true; simple, mere (Ab. 1000).

*Suddhaviḍḍukā*, white sand (Mah. 118). Polished.

burnished (Mah. 172, of silver). Pure of heart, innocent (Dh. 23, 73). Innocent, not guilty (Pât. 28). *Suddhapīti* (adj.), whose joy was pure (Mah. 172). *Suddhabuddhi* (adj.), of clear intellect (Jât. 1). *Suddhamāgadhikā*, the genuine natives of Magadha (Kh. 22). *Mātito s.*, pure in birth by the mother's side (Alw. I. xlv). *Suddhakeśā vā muttāmissā vā*, the hair worn plain or mixed with pearls (Pât. 69). Caus. *sodheti*, *sodhāpeti*, to cleanse (Dh. 78; Mah. 150). P.pr. of the pass. caus. *sodhiyamāno* (Dh. 117). In a spiritual sense, of regeneration or purification from sin (Dh. 25). *Sodhetvā medimā*, having purged the land (of the Tamils). Of sweeping out and cleansing a courtyard or stable (Mah. 83, 205). Of clearing a road or jungle (Dh. 182, 388; Pât. 71). To clear up, explain, to examine, investigate: *Sace me dhitā dōso uppajjati sodheyyātha*, if there be any sin in my daughter investigate it (Dh. 241); *Mayhaṃ dōsdōsaṃ sodhāpetha*, establish my guilt or innocence (Ditto); *Idaṃ vatthum sodheṣṣmi*, I will clear up this matter, set it right (Dh. 340).

SŪJU, and SUHUU (adj.), Very upright, conscientious [सु + ज्ञ]. Kh. 15, 30.

SUKANDAKO, An onion [सुकन्दक]. Ab. 595.

SŪKARIKO, A boar-hunter [सूकर + इक]. Ab. 513; Sen. K. 391.

SUKARO (adj.), Easy, feasible [सूकर]. Dh. 30; Alw. I. 92.

SŪKARO, A hog, boar [सूकर]. Ab. 617; F. Jât. 3; Ten J. 12.

SUKATĪ (adj.), Fortunate [सुकृतिन्]. Ab. 722.

SUKATO, and -TO (adj.), Good, virtuous [सुकृत]. Ab. 937. *Sukaṭadukkaṭāni kammāni*, good and bad actions (Sām. S.). Neut. *sukatā* and *sukaṭā*, virtue, moral merit (Ab. 85, 937; Dh. 55).

SUKHĀVĀHĪ (m.), A well-trained horse, one that carries a person comfortably [सुख + आवाह + इन्]. Ab. 369.

SUKHĀVAHO (adj.), Bringing happiness [सुखावह]. Dh. 7.

SUKHAVIHĀRĪ (adj.), Having a feeling of ease or serenity [सुख + विहारिन्].

SUKHĀYATI, To be pleased, contented [सुखायति]. With acc. *Taṃ asukhāyamāno*, being displeased with him (Ten J. 42).

SUKHEDHITO (adj.), Delicate (= *sukumāro*).

Ab. 253. Probably *sukha* or *sukhe edhito*, "nurtured in ease," but Subh. tells me there are various readings *sukhocito* and *sukheṭhito*.

SUKHESĪ (adj.), Seeking pleasure or ease [सुखेयिन्]. Dh. 61.

SUKHETI, To make happy [सुखयति].

SUKHĪ (adj.), Happy, blest; healthy [सुखिन्]. Dh. 32, 37, 70; Kh. 15. *Sukhi aḥ bhikkhu*, the monk got well (Mah. 244).

SUKHITO (adj.), Happy, blest; pleased, contented; healthy [सुखित]. Jât. 17; Ras. 34. *Sukhitatto*, easy, happy (सुखित + आत्मान, Kh. 15). *Sappam akāsi sukhitaṃ*, restored the snake to health (Mah. 243, comp. 249).

SUKHO (adj.), Blest, happy; delightful, pleasant; easy [सुख]. Dh. 22, 35, 59. *Atthaṃ dharitum sukhāṃ hoti*, it is easy to acquire the meaning (Alw. I. cviii). *Sukhasamvāso* (adj.), pleasant to live with (Dh. 37). *Diṭṭhadhammasukhavihāram anuyutto*, devoted to a life of ease in this world (Dh. 104). *Sukhā vedanā*, pleasurable sensation. Neut. *sukham*, happiness; welfare; ease, comfort (Ab. 88; Dh. 1, 6). *Sukham dukkham*, pleasure and pain, welfare and misfortune (Dh. 15, also *sukhadukkham*). *Na sukhāṃ labhi*, could get no peace of mind, took no comfort (Mah. 157, comp. Gog. Ev. 29). *Sukham bhavato hatu*, I wish you joy. *Sukhakāri* (adj.), causing happiness (Sen. K. 419). *Sukhappatto*, come to well-being, prosperous, happy (Ten J. 110, prāpta). *Sukhanisīno*, seated peacefully, or with a serene mind (Das. 3). Adv. *sukham*, happily, easily, comfortably. *Sukham seti*, or *edhati*, or *viharati*, or *vasati*, or *jīvati*, to be at ease or happy (Dh. 15, 31, 35, 36, 68, 217; Ten J. 47; similarly *sukham phito*, Cl. Gr. 132). Also adv. *sukhena*, easily, comfortably (Alw. I. xxvi).

SUKHUCCĀRAṆĀM, Facility of pronunciation, euphony [सुख + उच्चारण]. Bāl. 7. With affix ता, *sukhuccāraṇatā* (Kh. 21).

SUKHUMĀLO, and SUKUMĀRO (adj.), Youthful, tender, delicate, soft, graceful [सुकुमार]. *Sukhumālagattatā*, softness or delicacy of the limbs (B. Lot. 611). *So pana sukhumālo hoti*, now he was a delicately nurtured youth (Dh. 139, 140). *Buddhasukhumālo*, a tender Buddha (deserving of attentive service, Dh. 107, comp. *samaṇas*, an Arhat, see *Puggalo*). *Kāyassa sukhumālakaraṇaṃ*, enervating the body (Jât. 10). *Sukumāro*



- kumáriká*, a lovely maiden (Mah. lxxxviii). *Sukumáro* (Ab. 253, 716).
- SUKHUMO** (*adj.*), Small, minute; subtle; accurate; delicate, exquisite [सूक्ष्म]. Ab. 137, 704, 1071. *Sukhumo rajo*, fine dust (Dh. 23, comp. Mah. 169). *Sukhumaññam*, subtle or precise knowledge. *Sukhumakambalo*, a blanket of delicate texture (Alw. I. 78). *Sukhumakammañ*, delicate work (Dh. 324). The mind is said to be *s.* or immaterial as opposed to the body (Gog. Ev. 43). With affix ल्य, *sukhumattam*, fineness, delicacy (Mah. 169).
- SUKHUPAPATTI** (*f.*), Blissful birth [सुख + उपपत्ति]. There are three, rebirth among the Brahmakáyika devas, among the Ābhassara devas, among the Subhakiṇṇa devas (Saṅg. 8.).
- SUKKAM**, Semen [शुक्र]. Ab. 274, 897; Pát. 4.
- SUKKAM**, see *Sukko*.
- SUKKAVĀRO**, Friday [शुक्रवार].
- SUKKHATI**, see *Sussati*.
- SUKKHO** (*adj.*), Dry, dried up [शुष्क]. *Sukkha-dārūni*, dry, seasoned wood (Dh. 325). *Sukkha-kaddamo*, dried mud (Mah. 107). *Sukkhavalāhako*, a cloud that will not rain (Att. 146). For *sukkhavipassako*, see *Samatho* (we have also *sukkhavipassand*). Mah. 243.
- SUKKO** (*adj.*), White, bright, pure, good [शुक्ल]. Ab. 95; B. Lot. 563. *Sukkapakkho*, the bright or moon-lit fortnight of a month (Ab. 74; Mah. 170). *Sukko dhamma*, goodness, virtue (Dh. 16, comp. Alw. I. 107). *Sukkamo*, bright lot (Dh. 13, *amea*). Masc. *sukko*, the colour white, whiteness (Ab. p. 16, note). Neut. *sukkarā*, merit, good works (Ab. 85).
- SUKO**, and **SUVO**, A parrot [शुक]. I have met with *suka* only at Ab. 640, where, however, the other form is also given. *Suvacchāpo*, *suvaṇṇapoto*, a young parrot (Alw. I. xiii; Ras. 30). Mah. 22. The form *suva* shows the beginnings of a change of which there are numberless examples in Sinhalese, e.g. *suva* = *ṣuka*, *suva* = *sukha*, *lova* = *loka*, etc.
- SUKUMĀRO**, see *Sukhumālo*.
- SULABHO** (*adj.*), Easy to obtain or meet with [सुलभ]. Das. 3.
- SULAM**, and **SULO**, Any sharp pointed instrument, a pike, lance, stake; severe pain, colic, rheumatism [शूल]. Ab. 329 (wrongly *sūlā*), 881. *Mamsa-sūlam*, a spit (F. Jāt. 53). *Ayasūlam*, an iron stake (Dh. 148). *Sūle appeti* or *samāropeti*, to impale (Mah. 233, lxxxvii). Dh. 127.
- SULĀRO** (*adj.*), Magnificent [सु + उदार]. Of a festival (Mah. 165).
- SULĪ** (*m.*), A name of Īva [सुलि]. Ab. 16.
- SUMANĀ** (*f.*), The great-flowered jessamine [सुमना]. Ab. 576, 792; Dh. 423. At Mah. 211 read *sumanānujjakāni ca* (Subh.). *Sumanapuppham*, jasmine flower (Dh. 86; Ras. 25; Mah. 22).
- SUMANAKŪTO**, "Adam's Peak," a mountain in Ceylon, so called because the deva Sumana occupies it. It is first mentioned at Mah. 4, where read *sele Sumanakūṭake Mahāsumanadevinda*, "the deva chief Mahāsumana (who lived) in the mountain named Sumanakūṭaka." At Mah. 7 it is called *Sumano kūṭo*. Att. 190; Mah. 52, 91 (*-kūṭaka*), 197. It is also called *Samantakūṭo*. Man. B. 211.
- SUMĀNASO** (*adj.*), Joyful [सु + मानस]. Mah. 7, 105, 168.
- SUMANO** (*adj.*), Satisfied, happy [सुमनस]. Ab. 723; Dh. 13; Mah. 194. Pl. *sumand* (Kh. 6). *Sumano*, one of the 24 Buddhas (Man. B. 95).
- SUMANO HARO** (*adj.*), Very charming [सुमनोहर]. Mah. 160.
- SUMANORATHO** (*adj.*), Having pious wishes (?) [सु + मनोरथ]. Mah. 81.
- SUMARATI**, see *Sarati*.
- SUMATI** (*adj.*), Wise [सुमति]. Mah. 102.
- SUMEDHASO**, and **SUMEDHO** (*adj.*), Wise [सुमेधस]. Sen. K. 399; Mah. 132; Dh. 6, 38. *Sumedho*, name of a Buddha (Man. B. 95).
- SUMERU** (*m.*), Mount Meru [सुमेरु]. Ab. 26.
- SUMO**, The moon [सुम]. Sen. K. 523.
- SUMSUMĀRO**, A crocodile (*kumbhīla*) [सिंभुमार]. Ab. 674; B. Lot. 624. The Sanskrit equivalent is said to mean the Gangetic porpoise, *Delphinus Gangeticus*. But the epithet "child-killing," though perfectly appropriate to a crocodile, can surely not be applied to any sort of *Delphinus*. For the *u* comp. *susu*, *susuka* = *ṣuṣa*, *ṣucuka*, and for the inserted *m* comp. *bhimsana*, *sirimsapa*. *Sumsumāragiraṇ*, name of a town (Ab. 200).
- SUMUTTO** (*adj.*), Happily released [सु + मुक्त]. With instr. *Sumuttā meyaṃ tena Mahāsamāyena*, we are well rid of this Great Philosopher.

SUNĀ (f.), A slaughter-house [सुना]. Ab. 521.

The *ṣ* is due to the influence of the original *ṣ*, comp. *sakupo*, etc.

SUNAKHO, A dog [सुनक]. Ab. 518, 808. Mah. 166, 227. Fem. *sunakhā* (Mah. 48). The *kh* is a compensation for the change of *ṣ* to *s*.

SUNĀTI, see *Supoti*.

SUNDARO (adj.), Beautiful; good [सुन्दर]. Ab. 693. Fem. *sundarī*, a beautiful woman (Ab. 230). With affix *ल्य*, *sundarattam*, comeliness (Ab. 827). With affix *ता*, *sundaratā*, excellence, goodness (Dh. 283).

SUNHĀ, and SUNISĀ, and HUSĀ (f.), A daughter-in-law [सुधा]. Ab. 248; Dh. 239, 244, 245.

SUNISANNAKAM, The pot-herb *Marsilia Quadrifolia* [सुनिषण्णक]. Ab. 596.

SUNKAM, and -KO, Tax, tribute, revenue [सुक्क]. Ab. 356.

SUNĀGĀRAM, An empty place where there are no houses or people [सुन्यागार]. Dh. 67. *Sunādgāre abhirati*, delight in solitude (Pāt. 67, comp. Dh. 167).

SUNĀTO (adj.), Empty, void. Fausbøll and Weber look upon this word as formed upon *सुन्यता*. *Sunāto*, the Void, epithet of Vimokha and Nirvāṇa (Dh. 17). *Sunātapatisaṅkuyutto*, connected with Nirvāṇa (Alw. N. 23).

SUNĀO (adj.), Empty, void, deprived of [सुन्य]. Ab. 698. *Sunāakappa*, a kalpa in which there are no Buddhas (Man. B. 8). *Sirosunā* (adj.), headless (Ab. 406, comp. Mah. 67).

SUNO, A dog [सुन]. Ab. 518, 1119; Sen. K. 529. SUNO, see *Sopo*.

SUNOTI, and SUNĀTI, To hear [सु]. Pres. 1st pers. *suṇāmi* (Dh. 369). Imperat. 2nd pers. *suṇohi* (Sām. S.; Att. 134), *suṇāhi* (Dh. 97, 304), plur. *suṇātha* (Mah. 1; Dh. 89). Imperat. 3rd pers. *suṇātu* (Kamm. 3), pl. *suṇantu* (Kh. 6). Aor. *assosi* (Dh. 290; Mah. 168), *suṇi* (Ten J. 114). Fut. *ossati* (Dh. 332; Ras. 16), *suṇissati* (Ras. 21). Inf. *sotum* (Mah. 81; Ten J. 113; Dh. 95). Vedic inf. *sotave* (Sen. K. 485). P.pr. *supamāna* (Ten J. 12), *supam*, *supanto* (Cl. Gr. 24). Gen. *sutvā*, *sutvāna* (the usual form), *supitvāna* (Mah. 27, 41, 143; Das. 33), *suṇiya* (Mah. 144). Na *sutvā*, not minding him (Dh. 109). *Sakkaccaṃ s.*, to listen attentively (Dh. 304). *Tas' dgamam sutvā*, having heard of his arrival (Mah. 155). With *iti*: *Ambaphalan ti*

*sutvā*, hearing it was a mango (F. Jāt. 5; comp. Alw. I. 97). With gen. *Tava sutvāna*, hearing thee (Dh. 96; Das. 33, comp. *arahato sutvā*, p. 37). Pass. *śyati* (Att. 214), *suṇyati* (Pāt. 6). P.f.p. *sotabbo*. *Sotabbayuttako*, worth hearing of (Alw. I. 80). P.p.p. *suto*. Caus. *śveti*, to inform, tell, declare (Mah. 39, 61, 138, 205; Das. 4). *Assutaṃ śveti*, imparts instruction, lit. causes the pupil to hear what he has not heard before (Sig. S.). *Attānaṃ dāsaṃ śvetvā*, proclaiming himself a slave (Ras. 18). *Kammavācāṃ s.*, to put a question to the vote (see *Kammavācā*). *Śvetvā attano nāmaṃ*, shouting out his name, proclaiming who he was (Mah. 154). Irregular caus. *suṇāpeti*. *Saddam taṇḍa suṇāpi' amhā*, we have been caused by thee to hear the sound . . (Dh. 166).

SUNU (m.), A son, a child [सुनु]. Ab. 241. Gen. *sununo* (Mah. 260). Metaphorically, *Jinasāmo*, a disciple of Buddha (Mah. 240, comp. 239). Fem. *sunū*, a daughter.

SUPAKKO (adj.), Thoroughly ripe [सुपक्क]. Mah. 87.

SUPANNO, A Garuḷa [सुपण्ण]. Ab. 633; F. Jāt. 50; Mah. 81, 116. *Supannasāla*, a sort of house (Jāt. 7; comp. Ab. 209).

SUPANTHO, A good road [सु + पथ]. Ab. 193.

SUPATI, To sleep [स्वप्]. Sen. K. 484. Inf. *supitum* (Alw. I. 14). P.p.p. *sutto*.

SUPINAM, see *Soppam*.

SUPO, Soup, broth, sauce, condiment, the gravy of curry and rice; *kummasa* [सूप]. Ab. 1048; Dh. 105, 259, 401. *Supakāro*, a cook (Ab. 464). *Sūparaso*, flavour of a sauce (Dh. 12). F. Jāt. 46.

SUPPABUDDHO (adj.), Wide awake, vigilant [सुप्रबुद्ध]. Dh. 52. Name of Gautama Buddha's father-in-law (E. Mon. 2).

SUPPAGABBHO (adj.), Very bold [सु + प्रगल्भ]. Ab. 959.

SUPPASANNO (adj.), Very joyful, or full of faith [सुप्रसन्न]. Mah. 215.

SUPPATHO, Ab. 193. The *p* is perhaps doubled metri causa, but comp. *subbaco*.

SUPPATIKO, Name of one of the elephants at the eight points [सुप्रतीक]. Ab. 30.

SUPPATITO (adj.), Overjoyed [सुप्रतीत]. Mah. 173.

SUPPATITTHITO (adj.), Firmly established; well placed (Mah. 208) [सुप्रतिष्ठित]. *Atthāsi s.*,

- planted himself firmly (Mah. 150). Mah. 100; Ját. 24; Kh. 12.
- SUPPATIVIDDHO** (*adj.*), Thoroughly understood [सुप्रतिविद्ध].
- SUPPO**, and **SUPPAM**, A winnowing basket [सूप]. Ab. 455; Mah. 175; Pát. 66.
- SURĀ** (*f.*), Spirituous liquor [सुरा]. Ab. 533; Dh. 299; Kh. 3, 17. *Surādhutto*, a drunkard (Ját. 49). *Surāpānam*, drinking strong drink (Dh. 44; Mah. 152; Ját. 50). At Dh. 299 we have *surāpāne suram pīantesu*, where we must read either *surāpāne*, "in the grog-shop," or *surāpāne*, "in a tavern" (*surā-pāna*).
- SURABHI** (*adj.*), Fragrant [सुरभि]. Ab. 146.
- SURAMMO** (*adj.*), Very delightful [सुरम्भ]. Ras. 27.
- SURATAM**, Sexual intercourse [सुरत]. Ab. 1056.
- SURATO** (*adj.*), Compassionate, tender [सूरत]. Ab. 727.
- SURATTAM**, Heroism [सूरत्त]. Ab. 888.
- SURATTO** (*adj.*), Very red [सुरत्त]. Att. 8; Ten J. 46.
- SURI** (*adj.*), Wise [सूरिण]. Mah. 160.
- SURIYO**, The sun [सूर्य]. Ab. 62; F. Ját. 46. *Suriyuggamanam*, sunrise (Mah. 138). *Suriyā-loko*, the sun's light (Pát. 1). *Surīyaggāho*, eclipse of the sun (*gāha*). *Suriyaraṃsi*, sun's ray (Ten J. 119). With the original *u* revived metri causa (Mah. 163).
- SURO**, A deva, deity [सुर]. Ab. 11. *Surajēṭṭho*, the Hindu Brahma (Ab. 15). *Suranātho*, Sakka or Indra (Ab. 19). *Suranādī* (*f.*), the celestial river (Ab. 27). *Surapatho*, the sky (Ab. 46). *Suraripu* (*m.*), an Asura (Ab. 14). *Surasakkhi* (*m.*), the celestial tree (Att. 191).
- SŪRO**, A hero, valiant man; the sun [सूर]. Ab. 62, 1077. Also an *adj.* valiant, heroic (Ab. 380; Mah. 160). *Sūrabhāvo*, heroism (Ab. 966; Das. 42). *Sūragajjitaṃ*, heroic utterance, shout of defiance (Dh. 159). *Sūro hutvā* at Dh. 161 seems to mean "filled with heroic resolution." *Sāra-viraṅgarūpo*, or *-rūpt*, having the limbs and form of a mighty hero (B. Lot. 581; Mah. 247, for *sāravīro* comp. *Buddhavīro*). *Sārataro* (*adj.*), more valiant (Cl. Gr. 144).
- SURUCIRO** (*adj.*), Resplendent [सु + रश्मिर]. Mah. 180.
- SURUṆĀ** (*f.*), A mine, pit [सुख्खा]. Mah. 48.
- SURŪPI** (*adj.*), Handsome [सुख्य + र्ण]. Fem. *surūpīnī* (Mah. 131).
- SURŪPO** (*adj.*), Handsome [सुख्य]. With affix ता, *surūpatā*, beauty, comeliness (Kh. 14).
- SURUSURU**, A word imitative of the sound made when curry and rice is eaten hastily (Gog. says "sucking up food" (Pát. 22).
- SUSAMĀ** (*f.*), Exquisite beauty [सुवसा]. Ab. 55.
- SUSĀNAKO**, A capāla employed in a *susāna* [next + क]. Mah. 66 (some of the MSS. read *susānagope*).
- SUSĀNĀM**, A cemetery or charnel house, an inclosed ground in which bodies are burned [सुवसान or रमसान, probably the former, for the *s* comp. *dhuneyya* with आहवनीय]. Ab. 405; F. Ját. 9; Mah. 66, 249; Dh. 98. *Āmakasānām*, a cemetery where the bodies are not burned, but left to rot (Ját. 61).
- SUSAVI** (*f.*), The plant *Momordica Charantia* [सुशवी]. Ab. 596.
- SUSENO**, The Karamadda tree [सुवेण]. Ab. 578.
- SUSI** (*f.*), A hole in the ground [सुवी]. Ab. 650.
- SUSILO** (*adj.*), Moral, virtuous [सुशील]. Ab. 297.
- SUSIPPIKO**, A skilful workman [सु + शिषिण]. Mah. 213.
- SUSIRO** (*adj.*), Full of holes, perforated [सुविर]. Ab. 915; Sen. K. 401. *Susirarukkha*, and *rukkha-susiro*, a hollow tree (Sig. S. A; Mah. 59). Neut. *susiram*, a hole (Ab. 649), a wind instrument (Ab. 142).
- SUSSANĀM**, Desiccation (from *sussati*). Ab. 157.
- SUSSARATĀ** (*f.*), Melodiousness of voice [सुस्तर + ता]. Kh. 14.
- SUSSATI**, To be dried up, waste away [सुष्]. Sen. K. 496. P. pr. *sussamāno* (Dh. 105). Ger. *sussitvā* (Dh. 192). The regular fut. would be *sukkhati* = *çekshyati*. I have not met with it, but at Dh. 234 we have an interesting double fut. *sukkhissati* exactly like *dalakkhissati*, *sakkhissati*, and *hehissati*. And on the same false base we have at Dh. 188 an anomalous caus. *sukkhāpeti*. Caus. *soseti* (Mah. 129). P.p.p. *sosito*, dried up (Att. 210). With affix ल्य, *sosittattam*, fact of being dried up.
- SUSSAVANĀM**, Good news [सु + श्रवण]. Ját. 61.
- SUSSŪSĀ** (*f.*), Desire to hear, obedience, attention, service [सुश्रुषा]. Ab. 428, 930.
- SUSSŪSATI**, To listen, attend [सुश्रुषते]. Alw. N. 23.

**SUSSUTE**, To be heard. This appears to be a most anomalous passive from सु. In an extract sent me by Yātr. I find *sussute siloko 'yam*, "this report is heard." And under *Suti* will be found a noun *sussana*, "hearing."

**SUSSUTO** (*adj.*), Well known [सुसुत].

**SUSU** (*m.*), A boy, lad [सुसु]. Ab. 253. *Daharo samāno susu kālakaso*, being young, a mere lad, with black hair (B. Lot. 863).

**SUSU**, Sho! sho!, a noise made to frighten away a bird.

**SUSUKO**, A child or youth; an alligator or crocodile; the Gangetic porpoise (also fem.) [सुसुक]. Ab. 672, 1003.

**SUTAVĀ** (*adj.*), Learned in religious literature, mighty in the scriptures [सुतवत्]. Das. 6; Alw. N. 72.

**SUTI** (*f.*), Oozing [सुति]. Ab. 1059.

**SUTI** (*f.*), Hearing; the ear; sound; report, rumour; tradition; the Veda; in music, one of the twenty-two quarter tones or intervals [सुति]. Ab. 108, 128, 136, 150, 1059. *Hessati Vasabho nāma rājā ti sutiya* (abl.), owing to the report (spread abroad) that a man named V. would become king (Mah. 219). *Sutikino*, deprived of hearing, deaf (Ab. 322). *Mahāvamsa sutito upāgato*, the Great History handed down to us by tradition (Mah. 1). Subh. has sent me the comment on this passage, *sutito ca upāgataṃ sūsanavasena upagataṃ āgataṃ avinattāṃ hutvā dāriyaparamparāya yāv' ajjakāla upagataṃ antaraṃ anupacchinnaṃ hutvā āgataṃ ti attho . . na attano matin ti dipetum sutito ca upāgataṃ ti dha*, "by sutito ca upāgataṃ is meant come to us, arrived to us by hearing, come to us unimpaired through the succession of great scholars down to the present day, arrived to us without being broken in its course. The author says handed down by tradition to show that he is not merely expressing his own views."

**SUTI** (*f.*), Birth, childbirth [सुति]. *Sūtigharaṃ*, lying-in chamber (Mah. 48; Dh. 340).

**SUTO** (*p.p.*), A son [सुत]. Ab. 240, 798; Mah. 5, 9, 162.

**SUTO** (*p.p.p. sevati*), Flowing, dripping [सुत]. Ab. 798.

**SUTO** (*p.p.p. supoti*), Heard; renowned [सुत]. Ab. 724, 797; Dh. 139. *Evam me sutam*, thus it has been heard by me, thus I have heard (Kh. 4). *Ye me dvattissatthi sutā mahāpurisalakkhaṇā*,

the marks of an eminent man which have been heard of by me as thirty-two in number (Brahmāyu S., comp. Alw. I. 92). *Bhuvane suto*, renowned throughout the world (Alw. I. vii). *Sutamattena*, by merely hearing them (Att. 229). Neut. *sutam*, (sacred) literature, learning (Ab. 798). *Bahussuto hoti sutadharo sutasannicayo*, has much learning, is one who retains, who accumulates learning (Saṅg. S. comp. Att. 134). *Sabbam sutam*, all learning or knowledge (Att. 229). *Kulam vā sutam vā*, birth or education (Att. 192).

**SUTO**, A charioteer (a son of a Khattiya by a brahmin woman); a bard, poet-laureate [सुत]. Ab. 376, 504, 1081.

**SUTTAM**, A string, thread; a portion of the Buddhist scriptures; a rule, aphorism [सूत]. Ab. 523, 878; Mah. 48. *Suttaguḷo*, a ball of string. *Suttaveṇṇanā*, a shuttle (Ab. 773). *Suttajālaṇ*, a web of thread (Dh. 412, of a spider's web). Certain chapters or divisions of the Buddhist scriptures are called suttas. They may either be in verse as the Ratanasutta, or in prose as the Brahmajālasutta, and they vary in length from a few lines to several thousand. The second great division of the Buddhist scriptures, the Suttapiṭaka or Treasures of Sūtras, consists entirely of them, and there are suttas in other portions of the scriptures. A sutta is complete in itself, consisting of a connected narrative, or a collection of verses on one subject. Some of them are didactic, and consist mainly or wholly of a discourse of Buddha in prose or verse, as most of the suttas of Suttanipāta, others are historical, as the Mahāparinibbāna Sutta, which relates the last days of Buddha. B. Int. 35, 51, 72; E. Mon. 168, 172; Alw. I. 61; Mah. 240, 247. Abl. *suttato*, according to the Sūtras (Mah. 19). *Suttadharo* (*adj.*), versed in the Sūtras. See *Tiṭṭakam*.

**SUTTANTIKO** (*adj.*), Versed in the Sutta Piṭaka [next + सूत]. Sen. K. 391; Pāt. 88.

**SUTTANTO**, A sutta (in the Tiṭṭakam sense) [सूत + अन्त]. Alw. I. 61, 106; Alw. N. 23; Sen. K. 200; Mah. 73. *Suttam eva suttanto* (Subh.).

**SUTTASO** (*adj.*), Sutta by sutta [सूत + अस्]. Sen. K. 414.

**SUTTHIRO** (*adj.*), Firm [सुत्थिर]. Att. 215.

**SUTTHITO** (*adj.*), Well-established, firm [सुत्थित]. Dh. 115.

**SUTTHU** (*adv.*), Well; exceedingly [सुत्थु]. Ab.

1137; Dh. 115. *Sutthukato* (adj.), well done (Ab. 937). *Mukkena s. dasitvā*, holding it tightly in his mouth (F. Jāt. 18). *S. te kataṃ*, you have done right (F. Jāt. 56). *Sutthuthapito* (adj.), firmly fixed (Das. 3). Comparative: *sutthutaram anattamano*, more greatly vexed (Sām. A.). With affix ता, *sutthutā*, excellence (Bāl. i.).

**SUTTI** (f.), A pearl oyster [सुक्ति]. Ab. 676.

**SUTTIKO** (adj.), Belonging to a thread [सूत्रिक]. Sen. K. 391.

**SUTTO** (p.p.p. *sibbati*), Sewn, stitched [सूत]. *Asutto*, seamless (Mah. 22).

**SUTTO** (p.p.p. *supati*), Asleep [सुप्त]. Dh. 9, 51. *Suttappabuddho viya*, like one who has fallen asleep and awaked again, or perhaps like one who has awaked out of sleep (Dh. 95, of one dying and being reborn in heaven). Neut. *suttam*, sleep (Ab. 876).

**SUTVĀ**, see *Supoti*.

**SUVACO**, see *Subbaco*.

**SUVĀNAYO** (adj.), Probably सु + आनय, "easily led" (Jāt. 80).

**SUVANNO** (adj.), Of good colour, bright, brilliant; good-looking, of good mien or complexion, comely [सुवर्ण]. *Suvanṇa dubbannā*, comely and ill-favoured (B. Lot. 866; Gog. Ev. 10). Masc. *suvanṇo*, good colour, bloom, beauty; a Garuḍa; a weight = 5 dharapas (Ab. 480, 809; Sen. K. 340). Neut. *suvanṇam*, gold (Ab. 487). *Suvanṇa-kāro*, a goldsmith (Ab. 506; Dh. 93; Sen. K. 468). *Suvanṇamayo* (adj.), made of gold, golden (Mah. 169). *Suvanṇavanno* (adj.), gold-coloured, brilliant (Dh. 313; F. Jāt. 5, of a ripe mango; Ten J. 111, of the egg that produced the golden peacock). *Suvanṇavanno*, the gold-coloured, is an epithet of Buddha (comp. *satthuvanno*). *Suvanṇabhūmi*, name of a country; according to Subh. it embraces Birmah, Siam, and Cambodia. With affix ता, *suvanṇatā*, beauty of colour or complexion, bloom (Kh. 14).

**SUVĀNO**, see *Sopo*.

**SUVATTHI**, see *Sotthi*.

**SUVE**, see *Sve*.

**SUVIRO**, Name of Sakka's son [सुवीर]. Ab. 23.

**SUVO**, see *Suko*.

**SUVUPASANTO** (adj.), Thoroughly calmed [सु + उपशान्त with euphonic v].

**SUVUTTHIKĀ** (f.), Abundance of rain [सु + वृष्टि + क]. Br. J. S. Comp. *Subbuthi*.

**SUYATI**, see *Supoti*.

**SVĀGATAM**, and **SĀGATAM**, Welcome, salutation [स्वागत]. With dat. *Svāgatam te*, hail to thee! (comp. Sen. K. 329).

**SVĀHAM**, see *So* (2), p. 480 (a).

**SVĀKKHĀTO** (adj.), Well told or shown or taught [सु + आख्यात]. Dh. 104, 124; Alw. I. 77. I have once met with the form *svākkhyāta*.

**SVANNAṀ**, see *Sonṇam*.

**SVĀNO**, see *Sopo*.

**SVAPPO** (adj.), Very little or few [स्वल्प]. Ab. 1117.

**SVASSA**, = *so assa* (Cl. Gr. 10).

**SVĀTANO** (adj.), Belonging to to-morrow [स्वातन]. Dat. *svātanāya*, for next day (*divasāya* being understood). *Svātanāya nimanteti*, to invite for to-morrow, to ask a person to dine with one the next day (Dh. 231; F. Jāt. 52).

**SVE**, and **SUVE** (adv.), To-morrow [स्वस्]. Ab. 1155; Dh. 130; Mah. 153, 170. *Suve sve*, one day and the next, day after day (Dh. 41).

**SVEVA**, = *so eva* (Dh. 177).

**SYĀMRATTHAM**, Siam (Bāl. i.).

## T.

**TABBAMSIKO** (adj.), Belonging to that race [तद् + वंश + इक].

**TABBANĀNĀ** (f.), The commentary thereon [तद् + वर्णना].

**TABBHEDO**, A variety thereof [तद् + भेद]. Ab. 625.

**TABBIPARĪTO** (adj.), Contrary to it, the opposite of it [तद् + विपरीत]. Dh. 358.

**TABBISESO**, A variety thereof [तद् + विशेष]. Ab. 14.

**TACASĀRO**, A bamboo [तक्ख + सार, the S. equivalent is तक्खसार]. Ab. 600.

**TACCHAKO**, A carpenter [तच्छक]. Ab. 505, 506; Dh. 15.

**TACCHAM**, Truth, reality [तच्छ]. Ab. 127, 800. *Ataccham*, falsehood.

**TACCHANĪ** (f.), A hatchet [तच्छनी]. Ab. 393.

**TACCHATI**, To pare, cut, slice, chop, hew [तच्छ]. Dh. 188. Caus. *tacchetti* (Dh. 106, 324). P.p.p. *tacchito* (Ab. 750).

**TACO**, Skin, bark, rind [this form doubtless proceeds from the S. pl. तक्खस् and from तक्ख as the last part of a compound]. Ab. 1109; Kh. 3. At Dh. 111 we have *taco sobhant*, where it is

treated as a plural (= त्वत्स). Acc. *tacasm* (Mah. 167). Loc. at the end of a compound *tace* (Ab. 453, 1107). Gen. *tacassa* (Ab. 157). At the end of a compound: *valittaco* (adj.), having wrinkled skin (Ab. 255); *kañcanasannibhattaco*, having skin like gold (Brahmayu S.).

TAD, see *So* (2).

TADĀ (*adv.*), At that time, then [तदा]. Ab. 1161.

*Taddppabhūti*, from that time forward (Mah. 129).

TADAHE, and TADAHU (*adv.*), On that day.

Both these forms represent, I think, तदहस्. For the form with *e* comp. *ve* = *vas*, *pure* = *puras*, *antepura* = *antahpura*. For the form with *a* comp. *mithu* = *mithas*, *sajju* = *sadyas*, *dgu* = *īgas*. *Tadahe* 'va or *tadahe yeva*, on that very day, on the same day (Alw. I. 98; Mah. 23, 40, 77, 103, 117). *Tadahu jāto*, born that day (Dh. 313). *Tadahu pabbajito santo*, being ordained that very day (Subh.). *Tadahu'posathe*, on that day, it being uposatha day (Sām. S., the comment here says *tadahūti tasmim ahu tasmim divase*). At Mah. 37, 103, *tadahū metri causā*.

TADĀKĀRO (*adj.*), Of that appearance, similar [तद् + आकार]. Mah. 163.

TADAMINĀ, = *tad iminā* (Cl. Gr. 15). *Tad aminā pi jānātha*, know this also hereby (Alw. N. 121).

TADĀNGAM, One of the *pahānas* is called *tad-āṅgapahānaṃ*, which Vj. explains as "the removal of false views and disturbing qualities of the mind, by means of the opposite views and qualities derived from vipassanāśāna." He quotes from Vis. M. *rattibhāge samujjhalitena padipena andhakāraṇa viya tena tena vipassanāya avayabhūtena āpāna paṭipakkhavasen' eva tassa pahātabbadhammassa pahānaṃ*, the getting rid of every state that should be got rid of by its opposite, by this and that knowledge belonging to supernatural insight, just as darkness is dispelled by a lamp lighted in the night time. Instances are then given, among which are the rejection of *kathaṅkathābhavo* by *kaṅkadhavitarāṇaṃ*, of *sassatadiṭṭhi* by *vayadassanaṃ*, etc. It is a compound of तद् + अङ्ग, but in what sense *aṅga* is used I do not clearly see. See Ras. 85. There is also a *vimutti* called *tadāṅgavimutti* (Dh. 151; Ten J. 48).

TADĀNI (*adv.*), Then [तदानीम्]. Ab. 1161.

TADANARŪPO (*adj.*), Suitable thereto [तद् + अनु रूप]. Dh. 401; Att. 193.

TADĀÑÑO (*adj.*), Different from it [तद्वत्]. Ab. 486.

TADANTARE (*adv.*), In the mean time [तद् + अन्तर loc.]. Mah. 82.

TADANVAYO (*adj.*), Following it, connected therewith [तद् + अन्वय]. Alw. N. 51.

TADĀTTAM, That time [तदात्त]. Ab. 86.

TADATTHAM, On that account [तदर्थम्]. Mah. 158. On his account, for him (Mah. 24).

TADAVASARI, see *So* (2), p. 481 (a).

TADAVHAYO (*adj.*), Having that name [तद् + आहुय]. Mah. 151.

TADĒVA, *tad' eva* = *tadd eva*, At that very time (Mah. 244). Also *tad eva* = *taṃ eva*.

TĀDI (*adj.*), Like that, such [तादृश]. *Tādin maggajinaṃ vadante Buddhā*, such a man the Buddhas call maggajina. *Devā pi tassa pihayanti tādino*, even the angels envy him being such a man (Dh. v. 94, comment says *tathārūpassa*, comp. v. 95). A curious secondary meaning has been superinduced upon the plain and ordinary meaning of this word. When a Buddha and his arhat disciples are mentioned together, the latter are often called *tādi*, "like him," i.e. like their Master, sanctified, holy. Thus at Mah. 88 we are told that Kakusandha Buddha was *cattāsaṃsahasāsehi tādihi parivārīto*, accompanied by forty thousand men like himself, where Turnour has "accompanied by forty thousand sanctified disciples." At p. 91 we have the expression *tiṃsabbhikkhusahasāsehi tādihi parivārīto* used of Koṇāgamana Buddha, Turnour again using the word "sanctified" (see the parallel passage at Jāt. 13). Next we have such expressions as *supupphitaṃ pāvacanaṃ arahantehi tādihi* (Jāt. 29), where Vj. assures me that the word is used absolutely, in the sense of sanctified or tranquil. He tells me that he finds in a Sinhalese Gaṇṭhipada treatise, *tādihi yānu asṭhalokadharmayehi ekākāravū*, "the word *tādihi* means being serene in the eight conditions of life." It will be observed that *tādi* having lost its original consonant term. is treated as a masc. in *i* and declined like *muni*. At Dh. v. 95, if we believe the comment, the word is used in both senses, for it explains *tādi* in the first hemistich by *aṭṭhahi lokadhammehi akampiyabhāvena tādi*, and *tādino* in the second hemistich by *evārūpassa*. In the next verse D'Alwis says that *upasantassa tādino* means "he who is firm and tranquil"



(Alw. N. 78). Unfortunately he imagines he has explained everything when he says "*tādino* is used here in the sense of the Sanskrit *dhairya*, firmness." Lastly *tādi* has even come to be applied to Buddha himself, for Vjjesinha quotes from Vinayavinicchaya (quite a modern work I presume) the line *Pācitti kathitā suddhā suddha-cittena tādinā* . . . "by the pure-minded imperturbable Buddha."

**TADIDAM**, see *So* (2), p. 480 (b).

**TĀDIKKHO** (*adj.*), Such [तादृक्].

**TĀDISAKO** (*adj.*), Such [next + क]. Fem. *tādi-sikā* (Pāt. 6).

**TĀDISO** (*adj.*), Such [तादृक्]. Dh. 14, 35, 38. Fem. *tādisī* (Kh. 11).

**TADUBHAYĀM**, Both of them [तद् + उभय]. Das. 43; Pāt. 65.

**TADŪPIYO** (*adj.*), Suitable, corresponding. *Taṇḍuladāṇassa odanaṃ tadūpiyena sūpavyañjanena bhuñjati*, eats the boiled rice of a drop of paddy, with a corresponding allowance of broth and curry (Dh. 355). I have little doubt that this word is तद् + उप + य (tadrūpya). At Pāt. 81 we are told, *tadūpiyaṃ byañjanan ti tassa odanassa anurūpaṃ macchamamsasāḍkaphalakalitrādibyañjanan* (Dh. 401 reads *tadanurūpena sūpavyañjanena*, probably a copyist's correction).

**TAGARAM**, The shrub *Tabernaemontana Coronaria*, and a fragrant powder obtained from it [तगर]. Ab. 147; Dh. 10.

**TAGGHA** (*adv.*), Certainly, verily, truly. Ab. 1140. At the beginning of a sentence: *Taggha tvaṃ mahārāja* . . . (Sām. S.).

**TAHAM**, and **TAHIM** (*adv.*), There (comp. *kaham* and *kuhiṃ*). Ab. 1156. *Vissajjesi tahim*, sent thither (Mah. 166). *Pavisitvā tahim*, having entered there (Mah. 172). *Peseti te te there tahim tahim*, sent different theras to the different places (Mah. 71, comp. 179, 222). *Tahim* (Mah. 2, 31, 166, 169).

**TAJJANĪ** (*f.*), The "finger of scorn," i.e. the forefinger [तर्जनी]. Ab. 266.

**TAJJANIYAKAMMAṂ**, Name of one of the Saṅghakammas (Vij.) [तर्जनीय + कर्मन्].

**TAJJARĪ** (*f.*), A measure = 36 Aṇas. Ab. 194.

**TAJJĀTĪ** (*f.*), Such and such a race [तद् + जाति]. Bāl. 36.

**TAJJETI** (*caus.*), To threaten, revile, blame, scold, frighten [तर्जयति]. Das. 2; Ten J. 56; Mah.

228; Dh. 271. P.p.p. *tajjito* (Dh. 34; Mah. 62; Ten J. 115).

**TAKKĀLĀM**, At that time [तत्कालम्]. Ab. 86.

**TAKKAM**, Buttermilk mixed with water [तक्क]. Ab. 501.

**TAKKĀRĪ** (*f.*), The tree *Sesbania Ægyptiaca* [तर्कारी]. Ab. 573.

**TAKKARO** (*adj.*), Doing that [तत्कर]. *Na takkaro hoti*, is not a doer thereof (Dh. 4).

**TAKKARO**, A thief [तत्कर]. Ab. 522.

**TAKKASILĀ** (*f.*), The city of Takshaçilā in the Punjab [तक्षशिला]. Ab. 200; B. Int. 362. It was a renowned university town (F. Jāt. 9, 32; Ten J. 54).

**TAKKATTĀ** (*m.*), One who does that [तद् + कर्तु]. Sen. K. 470.

**TAKKIKO** (*adj.*), One who reasons, a logician, philosopher [तर्किक]. Man. B. 112.

**TAKKITO** (*p.p.p.*), Thought, reasoned [तर्कित]. Sen. K. 527. Neut. *takkitaṃ*, thought, reflection, reasoning (Mah. 157).

**TAKKO**, Thought, reflection, reasoning [तर्क]. Ab. 155, 998. *Takkasattham*, ars logica (Att. 229).

**TAKKO**, Date fruit. Ab. 998.

**TAKKOLAM**, Bdellium, a particular sort of perfume made from the berry of the kakkola plant [कक्कोल]. Ab. 304. The Sinhalese is *takul* (Subh.). For the consonant dissimilation comp. *kipillika*, *tikicchatī*, *phāsulikā*.

**TĀLAGGAM**, Top of a palmyra tree [ताल + गग]. Ten J. 54.

**TALĀKO**, A pond, pool, lake [तालक]. Ab. 678.

**TALAM**, Surface, level, plane; lower part, base [तल]. Ab. 1090. *Padumehi sañchannatalo* (*adj.*), having its surface covered with flowers (Jāt. 51, *samuddo*). *Soḷasakarise tale*, on a piece of ground sixteen karisas in extent (Mah. 166). *Haṭṭhat*, the palm of the hand (Jāt. 54; Dh. 192). *Pādet*, the sole of the foot. *Silāt*, surface of a rock, flat rock (Ras. 25). *Dharaṇāt*, *paṭhavāt*, the surface of the earth, the ground (Mah. 68; Att. 8). *Bherit*, head of a drum (F. Jāt. 3). *Bodhiṭ*, the throne of Buddhaship, the Bodhimanda (Ten J. 48; Jāt. 54). *Khaggat*, the hilt of a sword. *Gaganat*, the sky, vault of heaven (Jāt. 57; Ten J. 12). *Sineruno heṭṭhimatale*, on the lowest stage of Meru (Dh. 190). *Ākāsat*, upper story, attic (Alw. I. 77). The world of sentient beings is divided into Talas or stages (see *Sattakala*).

*Tala* sometimes adds little or nothing to the sense (see Ab. 1090 where it is said to mean *sarūpa*), as in *pabbatatalam*, a mountain (F. Jāt. 17; Ten J. 46, but does it mean a mountain plateau?), and perhaps *gaganatalam*, the sky.

**TĀLANAM**, Striking [तालन]. *Haṭṭhat*., clapping the hands (Ten J. 51).

**TĀLEṬI**, To strike, beat; to strike a musical instrument [तल]. Jāt. 50; Mah. 259. P.p. *idḍito* (Dh. 391).

**TĀLĪ** (*f.*), The tree *Corypha Taliera*; striking a musical instrument, musical measure [ताली]. Ab. 604; Att. 211.

**TĀLISAM**, and -SA, Forty [चत्वारिंशत्]. Alw. I. 104; Ras. 7. The usual form is *cottḍisa*. The forms *cuttḍisam* and *cottḍisam* given at Sen. K. 410 probably mean forty-four.

**TALLAÑCHANAM**, Mark or imprint thereof [तद् + चाङ्गन]. Ab. 819.

**TĀLO**, The fan-palm, palmyra; a measure, the short span; a musical instrument of metal struck with the hand or a stick, gong, cymbal [ताल]. Ab. 267, 603, 901. *Tālarukkha*, a palmyra tree (Mah. 128). *Tālapaṇṇam*, *tālapattam*, a palm leaf, used for writing on, etc. (Pāt. 67, 87; Dh. 235, 396). As a measure of height: *Sattatḍalappamāse dḍkḍe nīḍḍitḍe*, sitting in the air at the height of seven palm trees (Dh. 308). *Tālavapaṇṇam*, a palm leaf used as a fan, a fan (Ab. 316; Dh. 315, 367). *Kaṇṇatḍilo*, a gong (Att. 135; Dh. 297).

**TĀLO**, A key [ताल]. Ab. 222, 901. *Tālacchiggalo*, key-hole (Ab. 222). I am inclined to look upon *chiggala* as हिङ्ग + ल.

**TĀLUJO** (*adj.*), Palatal [तालु + ज]. In gram. the palatal letters are च, छ, ज, झ, ञ, and य.

**TALUṆO** (*adj.*), Tender, delicate [तलुण]. B. Lot. 573, and Brahmāyū S.

**TAM**, see *So* (2).

**TAM**, see *Tvam*.

**TAMĀLO**, The tree *Xanthochymus Pictorius* [तमाळ]. Ab. 573.

**TAMBAKO**, Name of a plant [ताम्बक?]. Ab. 598.

**TAMBO** (*adj.*), Coppery, red [ताम्ब]. Ab. 95, 963. Masc. *Tambo*, a sort of elephant (Ab. 361). Neut. *tambam*, copper (Ab. 486). *Tambacūlo*, a cock (Ab. 640). *Tambabhājanam*, a copper vessel (Dh. 237). *Tambavanna* (*adj.*), copper-coloured (Att. 84, of a torrent). *Tambaloham*, copper (Mah.

164, 166; Pāt. 80). *Tumbapapa* (*f.*), A name of Ceylon (Att. 8).

**TAMBŪLĪ** (*f.*), and -LAM, The betel vine, Piper Betel, and its leaf which is chewed [ताम्बूली, \*ल]. Ab. 589; Mah. 219. Probably the fem. form applies to the vine and the neut. to the leaf.

**TAMO**, and **TAMAM**, Darkness, gloom; in the Sāṅkhya philosophy one of the three Guṇas [तमस्]. Ab. 70, 975; Mah. 3, 5. Loc. *tamasi* (Gog. Ev. 29). Gen. *tamassa*. *Tamo vigato*, darkness was dispelled (Gog. Ev. 10). *Caturāṅgam tamam*, fourfold darkness, darkness that can be felt (Ab. 71, the four conditions are absence of the moon, dense forest, a cloudy sky, and midnight). *Andham tamam*, thick darkness (Alw. I. 107). *Tamaḥḥḍnam*, a dark place (Mah. 250). For *tamotamapardāyano*, see *Puggalo*. *Tamḍ-tamam*, from darkness to darkness (in transmigration), from one world of suffering to another (a compound like *bhavḍbhava*). *Tamanudo*, and *tamonudo* (*adj.*), dispelling darkness (Mah. 5).

**TĀNAM**, Defence, shelter, refuge; Nirvāṇa [ताण]. Ab. 6. *Na santi puttā tḍḍāya*, sons are no protection (Dh. 51). With affix ता, *tḍḍatā* (Ditto).

**TANAYO**, A son [तनय]. Ab. 241; Mah. 57.

**TANDĪ** (*f.*), Drowsiness; sloth [तन्दी]. Ab. 1054.

**TANDITO**, Only in *atandito* = अतन्हित (Dh. 54, 66; Das. 25).

**TANḍULIYO**, and -LEYYO, The plant *Amaranthus Polygonoides* [तण्डुलीय]. Ab. 594, 1132.

**TANḍULO**, Rice husked and winnowed, and ready for boiling [तण्डुल]. Dh. 401; F. Jāt. 54; Mah. 22. *Sālitāḍḍulo*, husked sāli paddy, sāli rice (Vij.).

**TANHĀ**, and **TASINĀ** (*f.*), Lust, desire, human passion [तण्णा]. Ab. 162, 1057; Dh. 59; Man. B. 495; B. Int. 497. *Tasiḍā* (Dh. 61). *Taphā* is a technical term of the Buddhist philosophy, and is one of the links of the Paṭiccasamuppāda. The three *Taphās* are *kāmataphā*, *rūpat.*, *arūpat.*, desire for rebirth in the three forms of existence (see *Bhavo*, *Loko*). Another set of three is *rūpat.*, *arūpat.*, *nirodhat.*, desire for rebirth in the rūpa world, desire for rebirth in the arūpa world, and desire for annihilation (Nirvāṇa). A third set of three is *kāmat.*, *bhavat.*, *vibhavat.*, thirst for pleasures of sense, thirst for existence, thirst for non-existence (Nirvāṇa). The six *taphās* are *rūpat.*, *saddat.*, *gandhat.*, *rasat.*, *phoḥḥabbat.*, *dhammat.*, the desire for pleasurable sights,

sounds, etc., or the lust of the eye, the ear, etc. (comp. *Kāmaguṇo*, see Dh. 410). There are also 108 taṇhās, upon which Vij. writes to me as follows: "The six taṇhās may each be perceived in the light of kāma, bhava, and vibhava. By contemplating rūpa and enjoying it kāmataṇhā is produced, and so with sadda and the others. By looking at them in the light of perpetual existence bhavataṇhā is produced, and by looking at them in the light of materialism vibhavataṇhā is produced. Again the 18 varieties above produced become 36 by the distinction of ajjhattika and bāhira, inward and outward sensation, and these 36 become 108 by their division into past, present, and future. And thus the little taṇhā becomes a hydra-headed monster possessed of a hundred and eight modes of inflicting suffering on humanity" (see Dh. 410). The six taṇhās are also called *cha taṇhūkāyā* (Saṅg. S.). The four taṇhuppādas or origination of desire in a bhikkhu are desire for dress, food, lodging, and continued existence (*bhavābhava*, Saṅg. S.).

**TANĦAKKHAYO**, Extinction of desire, Arhatship or Nirvāṇa [तुष्ठाचय]. Ab. 6; Gog. Ev. 6; Dh. 34, 63, 64.

**TANĦAṆKARO**, Name of a Buddha [तुष्ठा + कर]. Man. B. 94; Sen. K. 469.

**TANĦHI**, see *So* (2), p. 481 (a).

**TANĦHANAM**, and **TANĦHANE** (*adv.*), At that moment, instantly, at once [acc. and loc. तत्त्वच]. Ten J. 114; Mah. 16, 157; Ras. 32. *TanĦhane yeva*, at that very instant (Dh. 434).

**TANĦHANIKO** (*adj.*), Momentary (fr. last). Pāt. 4, 70.

**TANĦITAMAṆCO**, This compound occurs in *Suciloma S.*, and is rendered by Coomaraswamy "stone bed." Comparing it with next, *ṭāṅkita* may perhaps mean chiselled or cut out of the rock.

**TANĦKO**, A stonemason's chisel [टङ्क]. Ab. 393.

**TANNĀMAKO** (*adj.*), Having that name or the same name [तद् + नामक]. Mah. 67, 206. Fem. *tannāmikā* (Mah. 23).

**TANĦŦEVA**, see *Tvaṁ*.

**TANNINNO** (*adj.*), In the phrase *tanninno tappoṇo tappabbhāro* (Jāt. 11), expressive of strong inclination towards a thing. Vij. renders the three compounds "bent towards it, recurring to it, overhanging it like a rock." They would be in Sansk. respectively तन्निबद्ध, तत्प्रवृत्त, तत्प्रारम्भार.

**TANOTI**, To stretch [तनु]. Alw. K. 20. P.p.p. *tato*, stretched; spread, diffused (Ab. 269, 746).

**TANTAM**, A thread; main point; a literary work, religious treatise [तन्त्र]. Ab. 523, 878, 882; Pāt. 82. *Tantavāyo*, a weaver (Ab. 507; Pāt. 82). *Anantatantaratanākarō*, ocean of boundless literature (Vuttodaya).

**TANTI** (f.), A string, line, cord; the string of a lute; a sacred text, a passage from a sacred text [तन्ति]. Ab. 882, 996. Pl. *tantiyo* (Dh. 154). *Tanti* is to a great extent a synonym of *pāṭi*, which see. *Tattha dhammo ti tanti attāho*, here the Law means the scriptures. *Tantipadam*, scriptural term (Vij.). *Tantikkamaṁ kaṇci evakkamitvā*, without overstepping any Pali idiom (Vij.). *Tantiyā hitā*, adapted to the sacred texts (Alw. I. vi). *Sammāsambuddho pi tepitakam Buddhavacanam tantim āropento Māgadhbhāsāy eva āropesi*, the Supreme Buddha when elevating his sayings contained in the Tripiṭaka into a text, did so in the Māgadhi language (Alw. I. v, comp. vi, note). The Dīghanikāya is called *tanti*, a text (Ditto).

**TANTU** (m.), A thread [तनु]. Ab. 523, 882.

**TANU** (*adj.*), Thin, slender, delicate; small, slight [तनु]. Ab. 704, 707, 924. *Tanā vedanā*, slight sufferings (Dh. 356, 402, comp. Jāt. 18). Compar. *tanutaru* (Ras. 25). *Tanukarapaṇam*, making very small, reducing to a minimum. Fem. *tana*, the body (Ab. 151; Dh. 360), the body (Ab. 924). *Tanuruhaṁ*, the hair of the body (Ab. 259; Mah. 87).

**TANUJO**, A son [तनुज]. Ab. 241.

**TANUKO** (*adj.*), Small, thin [तनुक]. *Tanuk' ettha vipassati*, few here below see clearly (Dh. 32, *tanuko ettha*).

**TANUTTAM**, Smallness, thinness [तनुत्त]. *Tanuttam gate soke*, when his first grief had worn off.

**TĀPANAM**, Tormenting, self mortification [तापन].

**TAPANIYAM**, Gold [तपनीय]. Ab. 488.

**TAPANO**, The sun; name of a hell [तपन]. Ab. 63, 657.

**TĀPASO**, A hermit, ascetic [तापस]. F. Jāt. 2. *Tāpasataru* (m.), the tree *Terminalia Catappa* (Ab. 565). Fem. *tāpasī* (Mah. 48).

**TAPASSI** (m.), A mendicant, pauper; a religious ascetic or hermit [तपस्विन]. Ab. 433, 937. Fem. *tapassinī* (Cl. Gr. 40).

**TAPATI**, To burn, blaze; to shine, be brilliant;

to scorch, torment [तप]. Dh. 55, 68. Pass. *tappati*, to be heated; to be scorched; to suffer, be distressed (Dh. 3, 25). Of one suffering the torments of hell (Dh. 156). *Bāldītapam tappamāna*, basking in the rays of the morning sun (Dh. 154, 416). P.p.p. *tatto*, heated, scorched (Dh. 161). *Ayoguṣo t.*, a red hot ball of iron (Dh. 54). *Udakassa tattabhāvaṃ natvā*, finding that the water boiled (Dh. 106). Caus. *tāpeti*, to heat, to scorch; to distress, torment (Das. 7; Dh. 64, 369). P.p.p. *tāpito*, heated (Dh. 106, of boiling water). Also caus. *tappeti* (Ten J. 10).

TĀPIÑCHO, TĀPIÑJO, The plant *Xanthochymus Pictorius* [तापिञ्ज, तापिञ्ज]. Ab. 573 (Subh. says these forms both occur but not *tāpiccha*).

TĀPO, and TAPAM, Religious austerity, self-mortification; religious duties, moral practice, piety, virtue, devotion [तपस्]. Ab. 430, 1062; Kh. 6. *Tapo* treated as a neut. *Khanti paramam tapo titikkhā*, patience is the best penance, even long suffering (Dh. 34), as a masc. *Tapo sukho* (Dh. 35). Instr. *tapasā*, *tapena*. The bases in composition are *tapas* and *tapo*. *Tapacārāṇam*, and *tapacariyā*, the practice of religious austerities, mortification of the flesh (Dh. 153, 261). *Tapodhāna*, an ascetic, a man of great piety (Ab. 433; Alw. I. xiv). *Tapovanam*, a grove in which ascetics perform their devotions (Att. 213; Dh. 411). *Tapokammam*, ascetic practice. Vij. tells me that *amaratapam* at Kh. 26 is explained to mean *amarapattthāya gahitā dukkarakiriya*, austerities undertaken for the purpose of gaining immortality (see *Sīlabbatam*, the whole sentence is *tassa pahīnattā sabbam nissaggiyapattikādi-amaratapam pahīnam hoti*). *Kena tapogunena*, by the virtue of what practice? (Ten J. 118).

TAPPARBHĀRO, see *Tanninno*.

TAPPACCAYĀ (adv.), On account of that, on that account [तद् + प्रत्ययात्]. Dh. 395; Ten J. 19.

TAPPANAM, Being satisfied, satiety, gratification [तर्पण]. Ab. 468, 759; Att. 193.

TAPPANAM, Torment (fr. *tappati*). Dh. 150.

TAPPARO (adj.), Subsequent; diligent, devoted [तत्पर]. Ab. 726, 1163.

TAPPATI, TAPPETI, see *Tapati*.

TAPPETI (caus.), To satisfy, refresh [तर्पयति]. Generally of regaling or serving with food (Mah. 25, 82). P.p.p. *tappito* (Mah. 6, 26).

TAPPOṆO, see *Tanninno*.

TAPPURISO, In gram. name of a particular sort of *Samāsa* [तत्पुरुष].

TĀRĀ (f.), A star, planet; the pupil of the eye [तारा]. Ab. 57, 838; Mah. 163. *Suvassanādrakhaṇito*, studded with golden stars (of a canopy, Jāt. 57).

TARACCHO, A hyena [तरक्ष]. Ab. 611; Ras. 22.

TARAHĪ (adv.), Then [तर्हि].

TĀRAKĀ (f.), A star, the pupil of the eye [तारका]. Ab. 57, 1082; Dh. 99; Jāt. 18.

TARALAM, Rice gruel (Ab. 465, perhaps it should be *taralā* as in Sanskrit).

TARALO (adj.), Trembling, unsteady [तरल]. Ab. 713.

TARANAM, Carrying over [तरण]. Pāt. 13.

TARAṄGO, A wave [तरङ्ग]. Ab. 662.

TARANĪ (f.), A boat [तरणी]. Ab. 666.

TĀRĀPATHO, The sky [तारापथ]. Ab. 46.

TARATI, To cross, traverse, get beyond, escape from [तृ]. *Samuddam t.*, to cross the ocean (Mah. 110). *Māradheyyam t.*, to escape from the realm of sin (Dh. 277). Aor. 3rd pl. *tarimsu* (Alw. I. vii). P.p.p. *tiṇṇo*, crossed, escaped from. *Tiṇṇavicikiccho* (adj.), one by whom doubts have been escaped from, freed from doubt (comp. Dh. 35). Also actively, *tiṇṇo*, having crossed, having escaped (Dh. 73). *Oghatiṇṇo* (adj.), saved from the flood of human passion (Dh. 66). Caus. *tāreti*, to carry across; to rescue, save from destruction. *Rāgakantārdāni tārenti*, enable them to escape from the wilderness of lust, and such like evils (Dh. 348). *Sadevakam tārayanto*, saving men and angels (Dh. 117, comp. Jāt. 28, 62). B. Lot. 376.

TARATI, To be hurried or flurried, tremble [त्वर]. P.pr. *taramāno* (Gog. Ev. 28). P.p.p. *turito*.

TARAVO, see *Taru*.

TARI (f.), A boat [तरि]. Ab. 666.

TARO, A raft [तर, तरस्]. Ab. 665.

TĀRO (adj.), Shrill, high (of a musical sound) [तार]. Ab. 137, 904.

TARU (m.), A tree [तरु]. Ab. 540; Mah. 153. Pl. *taravo*, *tarū* (Mah. 79). *Tarusanḍo*, a grove of trees, park (Ab. 537).

TARUNO (adj.), Young; fresh, new [तरुण]. Ab. 253, 1072. *Tarunastho*, a young lion (F. Jāt. 45). *Tarunasuriyo*, the newly risen sun (Ras. 24). *Bodhitaruṇo*, a young plant or shoot of the Bo

tree (Mah. 119). Fem. *tarupā*, a young woman (Ab. 231).

TASARO, A shuttle [चसर]. Ab. 773.

TASATI, To tremble, to be afraid of [चस]. With gen. (Dh. 24). Caus. *tāseti*, to frighten (Mah. 116). P.p.p. *tāsito* (Ditto).

TASINĀ, see *Taphā*.

TASMĀ, see *So* (2), p. 480 (b).

TASO (*adj.*), Moving, movable [चस]. At Kh. 15 "all beings that have life (*pāpabhūta*)" are divided into *tasā* and *thāvarā*, which terms cannot of course be used in the same sense as their Sansk. equivalents. I have rendered them "feeble and strong" in accordance with the comment on Dh. v. 405, which says *taphāvasena tasesu taphābhāvena thirathāvaressu*. This is another instance of the way in which Buddhism has altered the signification of technical terms.

TASSANĀM, Thirst [तर्षण]. Ab. 467.

TASSAPAPIYYASIKĀ (*f.*), Name of one of the Adhikarapasamathas [तस्स + पापीयस् + इका, the fem. term. is due to *kiriya* being understood]. Vj. quotes the foll. explanation, *pāpussannatāya pāpiyo puggalo, tassa Uvālabhikkhusadisassa pāpupuggalassa kattabbato tassapāpiyyasikā, aluttasamāso'yañ, tassa pāpupuggalassa kattabbā kiriya tassapāpiyyasikā*, an individual is called *pāpiyo* from sin being rife within him, the *tassapāpiyyasikā* is so called from its having to be done to a sinful man like that monk Uvāla, the word is an Alupta compound, the act which has to be done to this sinful individual is called *tassapāpiyyasikā*. Vj. says, "This ecclesiastical censure was originally administered by Buddha's command to a priest named Uvāla, who, when charged with a certain offence before a judicial chapter, denied and admitted, admitted and denied, made countercharges and spoke wilful falsehoods. The act is performed for a legal assembly of priests in the usual *ñatticatuttha* form. It is rather in the form of a *kamma* than of a *samatha*. The offences that fall under this censure are habitual quarrelling, excessive stupidity leading to breaches of discipline, improper association with women, non-observance of the principal rules that regulate the life of the priest, non-observance of right conduct, heterodoxy, and speaking evil of Buddha, the Law, and the Priesthood. A priest lying

under this censure is disqualified for ordaining, robing pupils, exhorting nuns, etc." Pāt. 24.

TĀTA, see *Tāto*.

TATĀM, see *Taṭa*.

TATATATĀYATI, To rattle, rustle [from तटतट].

*Kim esa vāḍḍhatatāḍḍavapāṇaṃ viya tatatāyati*, why that fellow's making a rat-a-tat-tat like a palmyra fan in a gale of wind (of a chattering, noisy fellow, Dh. 367).

TATHĀ (*adv.*), So, thus; also [तथा]. Ab. 1142.

*T. akāsi*, did so (Ten J. 43; Mah. 231; Dh. 153, 156, 291, 329). *Sabbam t. ahu*, all this was so, or took place accordingly (Mah. 153). *Yam aham karomi tathā ahutvā aññatthā'va hoti*, what I do does not turn out as I wish, but is something different (Dh. 175). *Tam t. hamschi niyāmanā diṇḍ*, seeing him thus carried along by the swans (F. Jāt. 17). *Tathā santo* or *tathāsanto*, being such as he is described. *Tathā tathā*, in such a way (Kh. 21). *Tathā pi*, notwithstanding. *T. pi asuddhahantānaṃ*, when even so or under these circumstances they refused to believe (Dh. 157). *Tathā hi*, and more, yea verily (Att. 40, 83, 198, 206). *Tath'eva*, in that very way, similarly (Dh. 89; Mah. 144). *Tatthāpi'eva tath'eva ahoṣi*, here also the same thing happened to him as before, or he was similarly affected (Alw. I. 80). *Katvā sāsana-kiccāni t. lokahitaṃ bahum*, having performed the duties of religion, and also done much good to mankind (Mah. 125). *Dukkhadukkhatāya muccati t. viparināmadukkhatāya*, is released from the evil of suffering, and also from the evil of change (Alw. I. 108, comp. Dh. 94, 99). *Tathā eva* sometimes takes the form *tathariva* (Sen. K. 211; Ab. 1143). See article *Yathā* for *t.* in conjunction with *yathā*.

TATHABHĀVO, Truth (formed on the model of *vitathabhāvo*, to which it is opposed, Dh. 340).

TATHĀGATO, A sentient being (*satto*); a Buddha [तथागत = तथा + गत]. Ab. 3 (a Buddha), 93 (a sentient being), 1099 (both). *Hoti tathāgato param maraṇā*, the sentient being exists after death (Sām. S.). *Akkhātāro Tathāgata*, the Buddhas are but preachers (Dh. 49, comp. 45). *Sumedho Tathāgato*, the Buddha S. (Mah. 1). Gautama Buddha (Mah. 10; Alw. I. vii). It is quite evident that the term *tathāgata* was first applied to a sentient being generally, and afterwards transferred to a Buddha. As a name for

a Buddha it means the Being par excellence, the Great Being (comp. *dīpaduttamo*, *narasiṅho*). Gautama Buddha frequently in the Suttas speaks of himself as the Tathāgata, and the epithet is analogous to that of Son of Man applied to himself by Jesus Christ. As a name for a sentient being it means "one who goes in like manner," i.e. one who goes the way of all flesh, one who is subject to death, a mortal. The native explanations of the term are purely fanciful (B. Int. 75).

**TATHARIVA**, see *Tathā*.

**TATHĀRŪPO** (*adj.*), Of such a description, such; suitable, appropriate, adequate [तथा रूप]. Dh. 19. *Ānātra tathārūpā paccayā*, without a sufficient cause (Pāt. 15). *Tathārūpo paṇḍakāro*, a suitable present (F. Jāt. 16). Fem. *tathārūpi* (Dh. 146).

**TATHATO** (*adj.*), As it is, rightly, correctly, truly [तथा + तस्, and comp. *tathabhāvo*]. *T. jānāti*, to have a correct knowledge of.

**TATHATTAM**, Being so, such a state of things [तथात्तम]. *Tathattāya* (dat.) *upakappeti*, to bring to that condition (Mahānidāna S.). Abl. *tathattā* (Sen. K. 415).

**TATHEVA**, see *Tathā*.

**TATHŪPAMO**, see *Upamā*.

**TATĪ**, see *Tafo*.

**TATIYO** (*adj.*), Third [तृतीय]. Mah. 6, 11; F. Jāt. 56. *Tattiya metri causā* (Dh. 55). Fem. *tatiyā*, in gram. the instr. case. Adv. *tatiyaṃ*, for the third time (Kh. 2).

**TATO**, see *Tanoti*.

**TATO** (*adv.*), From that place, thence, therefrom; from that time; thereafter, subsequently; further, moreover [ततस्]. *T. gantvā*, having gone thence (Mah. 204, comp. 150). *T. cutto*, having vanished thence, having left that world. *T. tatiye vasse*, in the third year from that time (Mah. 6). *Tato pabbhūti*, *tateppabbhūti*, from that time forward (Mah. 196, 207). *T. adhikaṃ ratanam*, a better jewel than this (Alw. I. 75). *Pāpiyo tato*, worse than that (Dh. 8, comp. 57). *T. nikkhami*, came out of it, i.e. of the egg (F. Jāt. 49). *Dakkhiṇato tato*, to the southward thereof (Mah. 57). *T. param*, i. *anantaram*, afterwards. Representing a plural nom. *Paṇḍito jhapetvā tato sūṇe*, omitting the wise all different from them, all others than they (Dh. 110). *T. dhi*, woe also (Dh. 70). After that, next, subsequently (Dh. 66;

Mah. 1). *Tato tato*, from this place and that, from various quarters (Mah. 16; Alw. I. 92). *Ito tato ca vicaranti* (f.), wandering this way and that, to and fro (Att. 218).

**TATO**, and **TATĪ** (*f.*), and **TATAM**, A shore or bank [तट, तटी]. Ab. 664; Cl. Gr. 52. Masc. *tafo*, a precipice (Ab. 608).

**TĀTO**, see *Tāyati*.

**TĀTO** (*adj.*), Respected, dear [तात]. *Tāto*, a father (Ab. 243). The voc. *tāta* is a term of endearment or a friendly mode of familiar address, "my dear, my good sir." The pl. *tātā* is used when more than one person is addressed. By a son to his father: *Tāta na cirass' eva me rājā dīṭṭho*, my dear father, I have only just seen the king (F. Jāt. 9, comp. Ten J. 54). By a father to his son (F. Jāt. 9; Dh. 128, 303). By an elder to a younger brother (Dh. 79). By a king to his elephant: *Rajjam te tāta Kaṇḍala dammi*, I bestow the sovereignty upon you, my good K. (Mah. 152). By Buddha to Nāga kings (Mah. 6). By an ācariya to his disciples (Dh. 132). By King Asoka (before his conversion) to a sāmapera (Mah. 25). By a young lady of fashion to brahmins (Dh. 234). To a chance passer by (Dh. 113).

**TATRA**, and **TATTHA** (*adv.*), There; thither; in that case, now, here; in that, therein [तत्र]. Ab. 1156; Dh. 11; Mah. 201. *Tatra kiṃ sakka amhehi kātusā*, now, or under these circumstances, what can we do (Ten J. 39). *Tatr' idam opamamā*, here we may adduce the following simile (Das. 44). *Tatrayam anupubbikathā*, here the following is the story from beginning to end (Dh. 116, 153, 211). *Tatratvalambanam*, the support thereof (Ab. 525). *Tatrayam dāhi bhavati*, now this is the first thing (Dh. 67). *Tatra sudam*, at that place, there (Pāt. xxvii; Dh. 105). With foll. *api*, *tatrāpi*, in that place also (Ten J. 1). *Tatr' āgato*, gone thither (Mah. 235). *Tatra veyyākaranam*, here the answer is, viz. the answer to this is (B. Lot. 515). *Tatrattho* (*adj.*), remaining there (तत्रस्थ, Mah. 4). *Tattha vasati*, dwells there. *Tattha gantvā*, having gone thither (Ten J. 113, comp. 20). *Tattha pavittho*, having entered there (Dh. 103). *Tattha tattha*, here and there, in various places (B. Lot. 310; Dh. 300; Mah. 180; F. Jāt. 9, see *Yattha*). In this matter, i.e. in giving to others (Dh. 44, 374). *Tattha pure ti attakkhandhesu*, in this passage pure



means in past existences (Dh. 433, comp. 386, 430, etc.). *Tattha* is sometimes treated almost as if it were the loc. sing. or pl. of तद्, and equivalent to *tasmīṃ* or *tesu*: *Na tattha sinehaṃ karoti*, puts not his affection therein (Jāt. 21, where we might expect *tasmīṃ*); *Lekhaṃ tattha avācayi*, read the writing upon it (Mah. 162); at Mah. 201 we might almost take *tattha cetiye* as equivalent to *tasmīṃ cetiye*: at Kamm. 8, *Tattha te yāvajvaṃ ussāho karaṇīyo*, in this you must persevere all your life. *Tattha aviññāpakam suvaṇṇarajātādi*, of these two the Inanimate is gold, silver, etc. (Alw. I. 75). *Tattha katamā avijjā*, of these, or in this passage, what is Ignorance (Gog. Ev. 67). *Saccāni abhisambujjhi tattha ca sabbāññutaṃ patto*, learnt the four truths, and in them, or thereby, obtained omniscience (B. Lot. 337). *Tatth' odantā sard' aṭṭha*, of these the eight ending with *o* are vowels (Sen. K. 201). With foll. *eva*: *Tatth' eva mato*, died on the spot (F. Jāt. 4); *Tatth' eva netvā*, having brought her to that very place (Dh. 155). Mah. 87; Dh. 98. With foll. *api*, *tatthāpi*, there also (Mah. 86).

**TATTAKO** (*adj.*), Burning [तप्त + क].

**TATTAKO** (*adj.*), As many, as great (comp. *ettako*, *kittako*). *Tattakāni pupphāni okiri*, scattered the same quantity of flowers (Mah. 86, 196). *Caṇḍāla tattakā*, the same number of caṇḍālas (Mah. 66). *Uccato tattako yeva*, and in height of the very same dimensions (Mah. 163). *Yojanānaṃ satāṃ dīghaṃ tattakaṃ puthulaṃ tathā*, a hundred yojanas long and as many broad. *Tattakaṃ kālaṃ khepetvā*, having waited all that time (Dh. 129). *Tattakaṃ dhanāṃ datvā*, paying such an immense sum for it (Dh. 249). See *Yattakaṃ*.

**TATTHA**, see *Tatra*.

**TATTO**, see *Tapati*.

**TATVAM**, Essence, reality [तत्त्व]. Ab. 1175.

*Tatvato*, accurately (Das. 1).

**TAVA, TAVAM**, see *Tvaṃ*.

**TĀVA** (*adv.*), At once, now, just; really, indeed; yet, still [ताव]. *Titṭhatha t.*, stop a minute (Dh. 86). *Ahaṃ t. sabbakilesabandhanaṃhi mutto nivesane pana*, I indeed am released from all the bonds of human passion . . but at my house . . (Ten J. 120, comp. Dh. 95). *Dārāni t. dhārāpetha*, do you be so good as to have me supplied with wood (Dh. 324). *Migāraseṭṭhi t. . . gantvā*, M. accordingly having set out (Dh. 235). *Kati-*

*pāhaṃ dānaṃ t. demī*, let me give alms for a few days longer (Dh. 369). *Nahāyissamī t.*, I'll just have a bathe (Dh. 224). *Imaṃ tvaṃ dasamaṃ t. daḷhaṃ katvā samādiya*, do you only strenuously take upon you this tenth pāramitā (Jāt. 24). With preceding *na*: *Na tāva niṭṭhāti*, it is not finished yet (Dh. 323, comp. Mah. 54, 96). *Yakkhinī t. jānāti mama jātiṃ*, why this yakkhinī actually knows my rank (Mah. 48). *T.* often adds very little to the sense, merely emphasizing the sentence (Dh. 99; Alw. I. 77; F. Jāt. 6, 49). With foll. *eva*, the final consonant being revived for euphony, *tāvad eva*, immediately, thereupon, straightway, now, at once (Alw. I. 77; Jāt. 55; F. Jāt. 46; Dh. 134; Ten J. 114, 120; Kamm. 8). *Tāvade*, a shortened form of *tāvad eva*, frequently occurs. It is a curious instance of "forming back," for as *tāvadeva* looks as though it might be resolvable into *tāvade* + *eva* (*tavade* 'va), the omission of *va* gives *tāvade*. *Raṇṇo deikkhi tāvade*, instantly reported it to the king (Mah. 134, comp. 230; Jāt. 18; Cl. Gr. 75). See *Yāva*.

**TĀVATĀ** (*adv.*), So far, to that extent, on that account [तावता]. Dh. 47. Comp. *Yāvattā*.

**TĀVATAKO** (*adj.*), So many; so much, so great, so long [तावत् + कक]. *Tāvatakaṃ puttanaṭṭhā*, so many sons and grandsons (Dh. 246). Dh. 328. See *Yāvatako*.

**TĀVATIHAṂ**, see *Yāvatihaṃ*.

**TĀVATIMSO** (*adj.*), Belonging to thirty-three.

The *Tāvatisaṃ devā* are the inhabitants of the lowest devaloka but one, situated on the summit of Mount Meru. They are so called because they form the suite of thirty-three superior angels of whom the archangel Sakka (Indra) is the first (B. Int. 604; Man. B. 3, 11, 25; Dh. 227, 360). The T. heaven is called *Tāvatisasabbhavanāṃ* (Dh. 94, 107), or *Tāvatisadevaloko* (Dh. 192). It is also sometimes called simply *Tāvatisaṃ*, the word *bhavanāṃ* being understood (*Tāvatisaṃ gacchantā*, Mah. 162, *Tāvatisaṃhi nibbatā*, Mah. 178, comp. 181). *Tāvatisadevanagaraṃ*, the city of the T. angels (Dh. 190). *Tāvatisaṃ sabhā*, the Tāvatisa hall of assembly (Mah. 162). *Tāvatisa* is a curious taddhita derivative of *trayastrīṇa*, for the change of *y* to *v* comp. *dvadha* = जायुच, and many others. I have not yet met with a list of the names of the thirty-three angels.

**TĀYĀ**, see *Tvaṃ*.

**TĀYA, TĀYAM**, see *So* (2).

**TĀYATI**, To protect, preserve, save [चि]. F. Jāt. 11; Das. 35 (*tāyate*). P.p.p. *tāto* (Ab. 754).

**TAYĪ** (f.), The three Vedas [चयो]. Ab. 108.

**TAYO** (masc. num.), [चि]. Nom. and acc. *tayo* (*ete tayo kammapathe visodhaye*, Dh. 50). Instr. and abl. (m. and neut.), *tīhi* (Dh. 70). Dat. and gen. (m. and neut.), *tiṇṇam* (Dh. 29), *tiṇṇanam* (Att. 196). Loc. *tīsu*. The neut. nom. and acc. is *tīpi* (Jāt. 2). The fem. is *tisso*, instr. and abl. *tīhi*, dat. and gen. *tissanam* (Dh. 311), loc. *tīsu*. *Lakumatā tayo* (*sarā*), three light-measured vowels (Alw. I. xvii). *Tayo saḥāyā*, three friends (F. Jāt. 52). Frequently at the end of a compound, the whole forming a neut. noun. *Piṭṭakattayam*, three baskets. *Kaṇḍattayam*, three sections (Alw. I. ix). *Ratanattayam*, three gems. *Cetiṇṇattayam*, three shrines (Mah. 259). *Yojanattayam*, three yojanas (Mah. 125). *Saṅgittayam*, three rehearsals (Mah. 251). The base in composition at the beginning of a vowel is *ti-*, as *tipiṭṭakam*, three baskets, *tiyojanam*, three yojanas (see numerous examples sep.).

**TAYODASA** (num.), Thirteen [चयोदश]. Mah. 234. See *Telasa*.

**TE**, "these," see *So* (2); **TE**, "thee," see *Tvaṃ*.

**TEBHĀTIKO** (adj.), Consisting of three brothers [चि + भातु + क]. Dh. 119, 130.

**TEBHŪMAKO** (adj.), Belonging to the three stages of being (*kāmaṇvacarabhūmi*, etc., see *Bhūmi*) [चिभू + क]. *Tebhūmakavaṭṭam*, existence in the three stages of being (Dh. 197, 200, 277, 382). *Tebhūmakadhammā*, the conditions belonging to the three forms of existence (Dh. 415).

**TECĪVARIKO** (adj.), Wearing three robes [चिचीवरिक]. *Tecīvarikaṅgam*, is one of the *Dhutaṅga* precepts, and enjoins the possession of no more than three robes at a time (E. Mon. 120; B. Int. 306).

**TEDHĀ** (adv.), In three ways [चिधा].

**TEJANAM**, An arrow, shaft [तेजन]. Ab. 389; Dh. 7, 15. *Tejano*, the reed *Saccharum Sara* (Ab. 601).

**TEJASSI** (adj.), Bright, glorious [तेजस्वि]. Alw. I. x; Sen. K. 399.

**TEJETI** (caus.), To sharpen [तेजयति]. P.p.p. *tejito* (Ab. 744).

**TEJO**, and **TEJAM**, Flame, heat, fire; light, brilliancy, splendour; majesty, dignity, prestige,

glory, fame; influence, efficacy, power [तेजस्]. Ab. 34, 351, 1094. *Tejodhātu*, the element of fire (see *Dhātu*, Man. B. 399). *Tejodhātuvasena*, by the power of fire *kammattāna*, see *Kasiṇo* (Mah. 38). *Tejodhātum samāpajjitvā*, having entered upon *jhāna* attained by *tejokaṣiṇa* (Dh. 309). *Suriyatejo*, heat of the sun (Dh. 161). *Bhīṭā tejena tassa*, terrified at his majestic appearance (Mah. 63). *Dhammatejena*, *silatejena*, by the power or efficacy of virtue, of morality (Mah. 230; F. Jāt. 54; Jāt. 25; Dh. 425). *Puñña-tejamahiddhiko*, all-powerful by the influence of his merit (Mah. 21). Instr. also *tejasā* (Dh. 69).

**TEKĀLIKO** (adj.), Relating to the three times, past, present and future [तेकाविक]. Sen. K. 480.

**TEKICCHO** (adj.), Curable (from *tikicchā*). *Atakiccho*, incurable (Att. 230; Dh. 93).

**TELAKAM**, A little oil [तेलक].

**TELAM**, Oil made from *Tila* seeds [तेल]. *Telāyantaṃ*, an oil mill (Jāt. 25). *Telapaṇṇikam*, a kind of sandal wood (Ab. 301). *Telacammaṃ*, an oiled skin, oil cloth (Mah. 152). See *Pakko*.

**TELASA**, and **TERASA** (num.), Thirteen [चयोदश]. Alw. I. xcvi. *Terasa samā*, thirteen years (Mah. 231). Dh. 76. *Terasamo* (adj.), thirteenth (Mah. 76). With affix *क*, *terasakam*, a collection of thirteen, a name given to the thirteen *Saṅghādisesas*.

**TELIKO**, An oil manufacturer [तेलिक]. Sen. K. 391. Also as an adj. "mixed with oil, oily" (Sen. K. 390).

**TEMANAM**, Wetting [तेमन]. Dh. 385.

**TEMĀSAM**, Three months, a quarter [चिमास + क]. Dh. 81, 128.

**TEMETI** (caus.), To wet, moisten [caus. तिम]. *Dussāni telacāṭṭsu temetvā*, having soaked cloths in jars of oils (Dh. 175). Aor. *atemayi* (Mah. 129). At Dh. 233 we have, *vatthābharaṇāni temimsu*, "her clothes and ornaments got wet," where *temimsu* is the aor. from the simple verb, and not from the caus. Comp. *tinto*.

**TENA**, see *So* (2), p. 479 (b), 480 (b).

**TEPIṬAKO** (adj.), Belonging to the *Tiṭṭaka* [चिपिटक + क]. *Tepiṭakā therā*, priests versed in the whole *Tiṭṭaka* (Mah. 27, 164, comp. Dh. 383, Pāt. xvi). *Tepiṭakam Buddhavacanam*, the word of Buddha as contained in the *Tiṭṭaka* (Alw. I. v; Dh. 80, 134).

**TERASA**, see *Telasa*.

**TETTIṂSA**, and **TETTIṂSATI** (*fem. num.*), Thirty-three [चत्विंशत् and श्रुति]. *Tettiṁsa jand*, thirty people (Dh. 187, comp. Mah. 182). *Tettiṁsatimo* (*adj.*), thirty-third (Mah. 208).

**TEVIJJO** (*adj.*), Possessed of the three Vijjās [त्रिविज्ज]. Dh. 142; Mah. 79. Also *tevijjako*.

**TEVISA**, and **TEVISAṬI** (*fem. num.*), Twenty-three [त्रयोविंशति]. Dh. 76, 117.

**THABAKO**, A cluster of blossoms, bunch of flowers [सुवक्क]. Ab. 545.

**THADDHO** (*p.p.*), Firm, hard, solid, dense; obstinate, stolid, stubborn [सख्ख]. *Thaddhahadayo*, hard-hearted, stubborn, insensible (Dh. 329). Applied to jungle, dense, rough (Ab. 183, at Jāt. 7 opposed to *modu*). *Thaddho koti atimāni*, is stubborn and proud. *Thaddhamacchari*, and *-riyo*, obstinately stingy, a miser (Ab. 739).

**THAKANAM**, Covering, a lid [खगग]. Mah. 44.

**THAKETI** (*caus.*), To cover, conceal, stop up [खगयति]. *Dvāraṁ th.*, to close a door (Mah. 152). *Chiddaṁ mālaguḥena thakesi*, covered over the opening with a bouquet (Dh. 172). *Guhāṁ thaketi pādāpēna*, stops up the entrance of the cave with a stone (Mah. 44). Att. 141, 211.

**THALAJO** (*adj.*), Land-born [सख्ख]. Of plants (Jāt. 18), of land-animals (Ten J. 113).

**THĀLAKAM**, = *thālam*. Dh. 247, 389; Pāt. 23.

**THALAM**, and **THALI** (*f.*), Land, dry ground, terra firma [सख्ख, खली]. Ab. 183; Mah. 68, 152, 168; Dh. 7; Att. 8. High ground, opposed to *ninna* (Dh. 18). *Thalena āgacchati*, to come by land (Mah. 79).

**THĀLAM**, A metal bowl or bason; a plate, dish [खास]. Dh. 297.

**THALATTHO** (*adj.*), Standing on dry ground [सख्खसख्ख]. Mah. 6, 88.

**THALI**, see *Thalam*.

**THĀLI** (*f.*), A cooking-pot, boiler, kettle [खाखी]. Ab. 456; Dh. 144.

**THĀMAVĀ** (*adj.*), Resolute [खामव + वत्].

**THAMBHAKARI** (*m.*), Rice [खम्भकरि]. Ab. 452.

**THAMBHO**, A clump of grass, a bush, thicket; a post, pillar, column; the post to which an elephant is tied; stupor, insensibility [सख्ख, सख्खा]. Ab. 220, 364, 454, 550, 1048; Ten J. 36; Dh. 175. *Silatthambo*, a stone column (Mah. 79). *Biraṇṇatthambhako* (*adj.*), having clumps of biraṇṇa grass (F. Jāt. 9, the affix ङ्ग belongs to the whole compound). The Pali form is strong evidence

that the two Sanskrit words are etymologically identical.

**THĀMO**, Strength. Ab. 398 (-*mo*); Sen. K. 517 (-*mo*). *Purisathāmo*, manly vigour (B. Lot. 455). *Thāmo ca balaṁ ca* (Sām. S. A.). *Yassa so viha-tatthāmo kathaṁ dhammaṁ carissasi*, how wilt thou do good works when thy strength is departed, lit. to whom there is destroyed strength (Dh. 80). Dh. 246, 352. I have always found *thāmo* in the nom., and I think it clearly points to a lost form *खामस्* (neut.), for at Sen. K. 214 we have an instr. *thāmasā* (there is also a gen. *thāmaso*). At Sen. K. 273 we have the dat. *thā-muno* and instr. *thāmunā*, which point to *खामन्*.

**THĀNAM**, Standing, stopping, halting; place, spot, situation; station, state, condition; place, post, office, appointment; rank, dignity; point, matter, subject, topic, proposition, thesis, thing; basis, source, origin, cause, reason [खान]. Ab. 91, 846. *Thānanisajjabuhulattā*, from much standing and sitting (Br. J. S. A.). *Pucchi taṁ thānak-rapaṁ*, asked the cause of their stopping (Mah. 198, they had suddenly stopped singing). *Uda-kaṭṭhānaṁ*, a place where there was water (Dh. 4). *Divāṭṭhānaṁ*, place to spend the day in (Dh. 81). *Vasanaṭṭhānaṁ*, dwelling place (Dh. 82; F. Jāt. 17). *Sayanaṭṭhānaṁ*, sleeping place (Dh. 82). *Imissā kucchi hessati puttass' uppattiṭṭhānaṁ*, "her womb is destined to be the seat of the conception of a son" (Mah. lxxxix). *Rathassa ukkamaṇaṭṭhānaṁ n'atthi*, there was no room for the chariot to pass (Ten J. 3). *Dehapatitaṭṭhāne*, on the spot where his body fell (Mah. 155). *Taṁ ṭhānaṁ gantvā*, proceeding to the spot (F. Jāt. 17). *Tesu tesu ṭhānesu*, in various places (Jāt. 2). *Attano devaṭṭhānaṁ eva gato*, went back to his celestial home (F. Jāt. 27, 58, comp. Dh. 191). *sakaṭṭhānaṁ eva āgantvā*, returning home, also Ten J. 120). *Jayaṭṭhānaṁ*, field of victory (Mah. 156). *Nidhi ṭhānā cavati*, the treasure vanishes from its resting place (Kh. 13). *Purāṇagāmaṭṭhānaṁ*, the site of an old village (F. Jāt. 3). *Thāpaṭṭhānaṁ*, the (future) site of the dagaba (Mah. 159, comp. 165). *Mahāthāpaṭṭhānaṁ*, the standing place of the Mahāthāpa, viz. its future site (Mah. 88). *Thūpaṭṭhānaṁ akkhānaya*, dug a site for the dagaba (Mah. 169). Of a place or passage in a book (Mah. 1). *Rañño pitarasāṭṭhānaṁ*, the place or room where the king was break-

fasting (Ten J. 32). *Kim tumhākaṃ mama gamanattāhānena*, what business of yours is it where I'm going, lit. what have you to do with the place of my going? (Dh. 339). Loc. *ṭhāne*, in certain instances, in the right place (Sen. K. 213). *Uccesu ṭhānesu ṭhapetvā*, placing them in high offices or appointments. *Aggamahesiṭṭhānaṃ*, dignity of queen consort (Dh. 160). *Sendapatiṭṭhānaṃ*, office of commander-in-chief (Mah. 69; Alw. I. 78). *Sayaṃ dovārikaṭṭhāne ṭhatvāna*, "taking on himself the office of sentinel" (Mah. 117). *Dhitiṭṭhāne ṭhapetvāna*, "adopting her as his daughter," lit. putting her in the post of his daughter (Mah. 222). *Tumhe amhākaṃ pituṭṭhāne ṭhitā*, you stand to us in the place of a father (Das. 3). Dh. 219; Mah. 3, 118, 123. *Sotāpattinaggaṭṭhānaṃ*, the condition of being in the first Path (Dh. 209). *Vuddasikaṭṭhānaṃ gaṇṇhati*, to come to a state of intimacy (Dh. 216). *Guṇṭhiṭṭhānaṃ*, knotty points (in the Vedas, Mah. 29). *Kaṅkhaṭṭhānaṃ*, doubtful points (Trenckner). *Pañca abhabbaṭṭhānaṃ*, five points upon which there is non-liability. *Appamattesu pi ṭhānesu kukkucchaṃ karimāsu*, were scrupulous even in the most trivial matters, or on the most trivial points (Dh. 416). *Chamussatiṭṭhānaṃ*, six subjects for meditation. *Samvuto tīhi ṭhānehi*, restrained in three matters or under three heads (*kāyena, vācāya, manasā*, Dh. 70, comp. Pāt. 108). *Etehi tīhi ṭhānehi*, by these three things (Dh. 40, comp. 25 and 55, where it may possibly be rendered "states," but comment says *dukkhaḥāraṇāni*). *Pubbaṭṭhānaṃ*, the first thing, the most important point (Dh. 422). *Appasakaṃ ṭhānaṃ*, unquestionable things or theses, absolute truth. *Duddasaṃ idaṃ ṭhānaṃ*, this is a difficult matter or subject for them to understand (Gog. Ev. 6). *Ṭhānūṭṭhānaṃ*, right and wrong thesis, probability and improbability, truth and falsehood (B. Lot. 782-4). *Kammaṭṭhānaṃ*, basis of action. *Ṭhāna*, like *pada*, of which it is said by the grammarians to be a synonym, sometimes adds little or nothing to the sense when the last part of a compound, as in *pamādaṭṭhānaṃ*, "temptation," = *pamādo*, unless we take this compound to mean "cause of delay" (Kh. 18; B. Lot. 444). *Tehi ṭhānehi gabbhaṃ gaphanti itthiyo*, by these means women get with child (Sāṅkhyārtha Prakāśa). *Ganthā vicikicchattānaṃ*, knots (i.e. knotty passages) the source

of doubt. *Ṭhānaṃ kho paṇ' etaṃ vijjati yaṃ tvaṃ kumāro 'va samāno kālaṃ kareyyāsi*, this is a reason why you, being a prince, should die, this makes it probable that you will not live long (Dh. 143, the reason is that "princes who formerly were long-lived are now short-lived"). *N' etaṃ ṭhānaṃ vijjati*, this is improbable, is not a true cause or reason, will not do.

**ṬHĀNANTARAM**, A particular post, a certain office, an office, appointment [खान + अन्तर]. *Ṭhānantarappattā*, having obtained various posts (Dh. 213). Das. 10; Mah. 65, 159, 170.

**THANAPO, THANAPĀYĪ** (m.), A suckling, infant [खनप, •पायिन्]. Ab. 252; Dh. 165.

**ṬHĀNASO** (adv.), Causally, necessarily [खान + अस्]. Kh. 12.

**ṬHĀNĀṬHĀNAṀ**, Right and wrong place or site [खान + अखान]. Mah. 88, 170. For another meaning see *Ṭhānaṃ*.

**THANḌILASĀYIKĀ** (f.), Sleeping on the bare ground [खण्डिलशायिन् + इका]. Dh. 25.

**ṬHĀNIKO** (adj.), Holding the place of [खानिक]. *Garuṭṭhāniko*, holding the place of a teacher.

**THANITO** (p.p.), Rumbling, thundering [खनित]. Att. 210; Jāt. 64. Neut. *thanitāṃ*, thunder (Ab. 49).

**ṬHĀNIYO** (adj.), Based upon [खानीय]. *Soma-nassaṭhānīyaṃ rūpaṃ*, a pleasurable sight (?). *Ṭhānīyaṃ*, a town (Ab. 198).

**THAÑÑĀṀ**, Mother's milk [खन्य]. Ab. 500.

**THANO**, The female breast [खन]. Ab. 270; Dh. 111. *Timbarutthani* (f.), having breasts like a t. fruit.

**ṬHAPANAM**, Placing, etc. (from *ṭhapeti*). *Samattē ṭh.*, placing on an equality (Mah. 11). *Saddhammaṭh.*, establishment of religion (Ditto). Mah. 107, 151.

**ṬHAPANIYO** (p.f.p. from *ṭhapeti*), That should be set aside (see *Pañho*).

**THAPATI** (m.), A carpenter [खपति]. Ab. 506.

**ṬHAPETI, ṬHAPIYATI**, see *Tiṭṭhati*.

**THARU** (m.), The hilt of a sword [त्सर]. Ab. 391; Pāt. 11.

**ṬHASSATI, ṬHĀTUM, ṬHATVĀ**, see *Tiṭṭhati*.

**THĀVARIYAM**, Security [खावर + य]. Coomaraswamy renders *janapadatthāvariyaṭṭatto*, "whose dominions are well protected" (B. Lot. 581, 582).

**THĀVARO** (*adj.*), Stationary, fixed; stable, firm, strong [स्थावर]. Ab. 712; Dh. 188. See *Taso*.

**THAVIKĀ** (*f.*), A purse (Vij.). *Sahassatthavikā*, a purse containing a thousand pieces (Jāt. 54). Of a net or purse in which a monk slings his bowl when going on a begging round (Jāt. 55).

**THĀYI** (*adj.*), Lasting, living [स्थायिन्]. *Acirattāyijivito* (*adj.*), whose life would not last long, viz. whose term of existence as a brahma angel was nearly at an end (Mah. 28).

**THENETI**, To steal [स्तेन]. Dh. 114.

**THENO**, A thief [स्तेन]. Ab. 522.

**THERIYO** (*adj.*), Belonging to theras [स्त्वरि + य]. The first *saṅgīti* was called *theriyā*, because it was held by theras (Mah. 14, 20; also *therikā*, E. Mon. 177). At Mah. 256 *theriyā* (masc. pl.) is rendered by Turnour "the fraternities who had composed the theravādā."

**THERO**, An old man; a Buddhist monk of a certain standing, a senior priest, an elder [स्त्वरि]. Ab. 254; Dh. 46. There are said to be three sorts of *thera*, *jātihero*, *dhammathero*, *sammūtihero*, the first means merely an old man, and the others I think mean respectively, a priest who is venerable for his piety, and a priest who is generally recognized as a *thera*, that is, has merely attained a certain seniority, without reference to piety or learning. The term *thera* is a courtesy title given to a bhikkhu who has completed a certain number of years from his upasampadā or admission to priest's orders. The number of years is I think ten (E. Mon. 11; B. Int. 288). *Therataro* (*adj.*), senior, older, rather old. *Therapādo*, a venerable *thera* (Kh. 24). *Therāsaṇaṇ*, seat of the senior priest, president's chair (Alw. I. 103; Mah. 12, see *Saṅgho*). *Therakārā dhammā*, qualities that constitute a *thera* (Dh. 378). *Thero'ru* = *thero uru*, an excellent priest (Mah. 171). Fem. *therī*, a senior Buddhist nun (Dh. 285). *Theragāthā*, "stanzas spoken by priests," and *Therīgāthā*, "stanzas spoken by nuns," are the names of two books of the Khuddakanikāya. For *theravādo* see *Vādo*.

**THETO** (*adj.*), Firm, trustworthy [probably स्थातु]. *Theto ti thiro* (Br. J. S. A.).

**THEVO**, A drop of water [क्षेप + व]. Ab. 660.

**THEYYAM**, Theft [क्षेप]. Ab. 522; Dh. 373. There appears to be also a masc. *theyyo*, thief, as

we have *theyyasaṇḍasako*, companion of thieves (Pāt. 28). See *Saṅkhāto*, *Sattho*.

**THĪ** (*f.*), A woman [स्त्री]. Ab. 230. Pl. *thiyo* (Mah. 85). Instr. *thiyam* (Ab. 198, "in the feminine"). Gen. pl. *thīnam*. *Thīpumadvayam*, a pair, female and male (Ab. 628, comp. Alw. I. vii).

**THINAM**, Idleness, sloth, dullness [स्वान]. Generally in the compound *thīnamiddhaṇ*, sloth and torpor (Dh. 124, 401; F. Jāt. 25; Man. B. 418; B. Lot. 444).

**THIRO** (*adj.*), Firm, hard, solid, strong, immovable, permanent, lasting [स्थिर]. Dh. 430. *Thirabhavo*, solidity, strength (Mah. 169; Dh. 379). *Thiraguno*, determination, steadfastness (? Mah. 12, comp. 39). *Atitthiro* (*adj.*), very firm. *Metti thirā*, firm friendship (Ras. 31). Fem. *thirā*, the Ālāparṇī tree (Ab. 584). *Thirodako* (*adj.*), constantly full of water (Mah. 242). *Thiramso*, persistent or essential part (Ab. 933).

**THITAKO** (*adj.*), Standing up [स्थितक]. Pāt. xxi. *Thitako'va* (Dh. 220; B. Lot. 569).

**THITATTAM**, Remaining firm, continuance [स्थित + त्त]. Mah. 17.

**THITI** (*f.*), Durability, stability, continuation, existence, life [स्थिति]. Ab. 1058; Dh. 27; Alw. I. x; Mah. 19. *Cirattithi*, lasting long, permanence. *Thitibhāgiyo samādhi*, "stationary a., opposed to *hānabhāgiyo*, declining" (Vij.).

**THITIKO** (*adj.*), Lasting, continuing, living on, existing [last + क]. *Āhāraṭṭhitiko*, living by food (Das. 44; Kh. 3). At Alw. I. 103 D'Alwis renders *ṭhitikā*, "standing orders."

**THITO**, **THIYATI**, see *Tiṭṭhati*.

**THO** (*adj.*), Standing, staying [स्थ]. Only at the end of a compound. See *Gaḥaṭṭho*, *Jalaṭṭho*, *Thalaṭṭho*, *Dhammaṭṭho*, *Laṅkāḍḍipattṭho*, *Bhayaṭṭho*, *Bhummaṭṭho*, *Samāpattṭho*, *Kucchiṭṭho*. See also under *Tatra*, *Santiko*. *Rathaṭṭho*, standing in the chariot (Mah. 199). *Pāsāpattṭho*, resting on a rock (Mah. 167).

**THOKAKO** (*adj.*), Small, brief, alight [next + क]. Fem. *thokikā* (Dh. 55). *Gaḥetvā thokathokakam*, taking a little here and there (Mah. 135, here the term belongs to the whole compound).

**THOKO** (*adj.*), Small, short, slight [क्षोब]. Ab. 704. Adv. *thokam*, a little, a little while; a short distance. *Thokam anugantvā*, having followed them a short way (Dh. 239, comp. 142; F. Jāt. 4). *Me akkhīni thokam ruḍḍimā*, my eyes ached a

little (Dh. 89). *Thokaṃ vissama* (imperat.), rest awhile (Ras. 31). *Thokathokaṃ*, little by little, gradually (Dh. 22, 43). *Thoká* (abl.) or *thokena muccati*, means according to Clough, "escapes for a small sum," but perhaps Kuhn is right in rendering it "vix liberatur," barely escapes (see Sen. K. 323).

THOMANAM, Praise (fr. next). Ab. 119; Att. 199.

THOMETI, To praise [खोमयति]. Alw. I. 77; Mah. 243; Dh. 195, 420.

THOMO, Praise [खोम].

THŪLO, and THULLO (*adj.*), Big, large, thick, coarse, clumsy, stupid [खुल]. Ab. 701, 1066; Mah. 113; Pát. 93. *Thullasúkarō*, a fat hog (Ten J. 13). *Thullaccayo*, a grave offence (*accayo*). *Thúlasāḍḍako*, a coarse cloak (Dh. 287). With affix ल्, *thúlattani*, bulkiness (Ab. 894). *Thúlasartro* (*adj.*), corpulent (Dh. 319, 401).

THUNĀ (*f.*), A pillar, column, post [खूणा]. Ab. 220, 1048. *Ekathūpikāṃ gehāṃ*, "an apartment built on a single pillar" (Mah. 56).

THŪPO, A conical heap, a pile, mound; a conical or bell-shaped shrine containing a relic, a dagaba, cetiya, tope [खूप]. Ab. 436; Mah. 4; B. Int. 349. At Das. 30 we are told that when Sujāta's father died he made a tumulus (*thūpa*) of earth in his garden and enshrined the remains in it. The gigantic bell-shaped monuments in Ceylon are instances of *thūpas*. *Thūpikato*, heaped up (Pát. xvi, 22; in S. it would be खूपीकृत).

THUSO, Husk of grain [तुष]. Ab. 453. *Thusakoffhako*, a winnowing room, barn. *Thusodakam* = *thusa-udakam*, sour gruel (Ab. 460). *Nitthuso* (*adj.*), free from husk (Mah. 22).

THUTI (*f.*), Praise, thanks [सुति]. Ab. 118; Mah. 99; Ját. 27. With affix मत्, *thutimá*, full of praises, grateful (Sen. K. 400).

THUTO (*p.p.p.*), Praised [सुत]. Ab. 752.

TI, see *Iti*.

TI-, "three," see *Tayo*.

TIBBO (*adj.*), Sharp, keen; acute, intense, excessive, severe [तीव्र]. Ab. 41, 711. *Saṅghamhi tibbagāraṇo* (*adj.*), having intense veneration for the priesthood (Mah. 224). *Tibbarāgo* (*adj.*), having fierce passions (Dh. 63). With affix क्, *tibbako*, sharp, etc. (Dh. 196).

TIBHĀGO (*adj.*), Consisting of three portions [त्रिभाज]. Mah. 136.

TIBHAVAM, The three forms of existence, see *Bhavo* [त्रि + भव]. Mah. 20.

TIBHŪMAKO (*adj.*), Three storied [त्रि + भूम + क].

TICIVARAM, The three robes (see *Civaram*) [त्रि + चीवर]. Ab. 439; Mah. 196, 202.

TIDANDAM, The three staves (tied together) of a Brahmin ascetic [त्रिदण्ड]. Ját. 8, 9.

TIDASO, A deva [त्रिदश]. Ab. 11. *Tidasá*, the Tāvatiṃsa angels (Dh. 96). *Tidasālayo*, the deva world, the Tāvatiṃsa heaven (Ab. 10).

TIDHĀ (*adv.*), In three ways or parts [त्रिधा]. Dh. 188.

TIDIVO, The deva world, heaven, especially the Tāvatiṃsa heaven [त्रिदिव]. Ab. 10; Mah. 247; Alw. I. ix. *Tidivāddhibhā*, Sakka or Indra (Ab. 19).

TIGĀVUTAM, Three leagues [त्रि + गव्यूति]. Dh. 94, 98; Ras. 22.

TIHAM, Three days [त्र्यह]. F. Ját. 4; Mah. 240.

TĪHI, see *Tayo*.

TIKĀ (*f.*), A Pali commentary on an Aṭṭhakathā, a scholium, gloss [टीका]. Alw. I. xxii.

TIKAM, A triad, three [त्रिक]. *Tikanipāto*, one of the divisions of the Jātaka, so called because the stories in it contain three gāthās each. There is probably also an *adj.* *tiko*, as we have *tikajjhāniko*, connected with the three jhānas.

TIKHINO, TIKKHO, and TINHO (*adj.*), Sharp; pungent, fiery, acrid; acute, clever [तीक्ष्ण]. Ab. 711; Dh. 401. *Tikkhipadhāram tipam*, grass with sharp or rough edges (Dh. 396). *Tikkhipabbhesajjam* at Dh. 279 seems to mean some powerful astringent used as a styptic. *Tikkhindriyo* (*adj.*), having sharp organs of sense, quick, acute (B. Lot. 305, *tikkha* also at Att. 191, 196, 200).

TIKICCHĀ (*f.*), The practice of medicine, curing, healing [चिकित्सा]. Ab. 330.

TIKICCHAKO, A physician [चिकित्सक]. Ab. 329.

TIKICCHATI, To treat medically, to cure [चिकित्सति]. P.f.p. *tikicchitabbo* (Dh. 354). Caus. *tikicchāpeti* (Dh. 93, 215).

TIKKHATTUM, Thrice [त्रि + कृत्वस्]. Mah. 196; Dh. 291; F. Ját. 53.

TILAKKHANAM, Three characteristics [त्रि + लक्षण]. See *Lakkhaṇam*. Ten J. 119; Dh. 80, 229.

TILAKO, Name of a tree; a mole or freckle; a sectarial mark on the forehead (in this sense also



- tilakam* [तिलक]. Ab. 300, 328, 561, 944; B. Lot. 599.
- TILICCHO**, A sort of snake [तिलिख, तिलिच्छ]. Ab. 651.
- TILO**, The sesamum plant, *Sesamum Indicum*; the seed of *Sesamum Indicum* [तिल]. F. Jât. 54. *Tilakāḷako*, a mole on the skin (Ab. 328). *Tilabijam*, a sort of *Vallisneria* (Ab. 690). *Tilapanni* (m. ?), red sandal (Ab. 301). *Tilakakko*, a paste made of ground tila seeds.
- TILOKAM**, The three worlds [त्रिलोक]. They are *kāmaloko*, *rūpaloko*, *arūpaloko* (see *Loko*).
- TIMANḌALAM**, Three circles [त्रि + मण्डल]. *T. pañicchādeti*, to conceal the three circles by wearing clothing of the proper length and height, the three are the navel and the two knees (Subh.).
- TIMBARU** (m.), and **TIMBARUSAḌAKO**, The *Tinduka* tree. Ab. 560; Att. 86, 213.
- TIMI** (m.), **TIMINDO**, **TIMINGALO**, Names of certain fish of enormous size that haunt the oceans between the *kulācalas* [तिमि, तिमि + इच्छ, तिमिच्छ]. Ab. 673; Man. B. 13; E. Mon. 297.
- TIMIRAM**, Darkness [तिमिर]. Ab. 70. *Timirapīṅgalo*, name of a monstrous fish (comp. *timi*, Ab. 673). *Timirapuñño*, a mass of gloom (Dh. 255).
- TIMIRĀYITATTAM**, Gloominess [p.p.p. तिमिरायते + ख]. Sen. K. 396.
- TIMISAM**, Darkness [तमिस्स or तमस]. Ab. 70.
- TIMISIKĀ** (f.), A very dark night [तमिसा with affix इक्]. Ab. 69.
- TIMSA**, and **TIMSATI** (fem. num.), Thirty [त्रिंशत्]. Gen. *tiṃsāya* (Alw. N. 36, comp. Dh. 422). Sen. K. 404. *Timsa bhikkhū*, thirty monks (Dh. 384). *Timsa yugāni*, thirty pair (Dh. 291). *Timsa koṭṭhi kārita*, built for thirty koṭṭis (Mah. 195). *Samatiṃsapāramiyo pūretvā*, having accomplished all the thirty *pāramitās* (B. Lot. 335, comp. *tiṃsasahāye*, Mah. 2). *Timsasahassā* (adj.), *bhikkhū*, thirty thousand monks (Dh. 91). *Timsayojaniko* (adj.), thirty yojanas in extent (Dh. 95, 107, 109). *Aṭṭhatimsa*, thirty-eight (Dh. 422). *Dvattimsa*, thirty-two. *Catuttimsa*, thirty-four. With gen. of the thing numbered, *tiṃsa kaṭṭhavādhānaṃ* (Alw. N. 36): *Timsatimo* (adj.), thirtieth (Mah. 183).
- TIMSO** (adj.), Thirtieth [त्रिंश]. *Ekānuttimso*, twenty-ninth (Mah. 247).
- TINAM**, Grass, herb, weed [तृण]. Dh. 64, 223;

F. Jât. 9. *Muñjatipam*, *Mufja* grass or rushes (Jât. 9). *Tipapḍukā*, straw slippers (Das. 11). *Tipasūlam*, Arabian jasmine (Ab. 574).

**TINAVATTHĀRAKO**, Name of one of the *Adhikarapasamathas* [तृण + अवसार + क]. Subh. quotes, *tiṇehi avattharanam pidahanam tipavattāro, ayam samatho tamsadisatṭya tipavattārako samatho*. Vij. renders it "litter-covering," and says, "As ordure is covered over with grass or litter, so this procedure is intended to cover offences committed in a time of excitement, and which are difficult to adjudicate; it is the quashing of past proceedings during a period of litigation, by mutual consent, when the parties in the prosecution of a cause cannot arrive at a decision." Pât. 24.

**TINAVO**, A sort of drum (*deṇḍima*.) Ab. 143.

**TINAYANAM**, Three eyes [त्रिचयन]. Sen. K. 361.

**TINDUKO**, The tree *Diospyros Embryopteris* [तिन्दुक]. Ab. 560. With affix इक्, *tindukiko*, belonging to the t. tree (Sen. K. 392).

**TINHO**, see *Tikhino*.

**TINI**, see *Tayo*.

**TINISO**, The tree *Dalbergia Ongeinensis* [तिनिश]. Ab. 555.

**TINNAM**, see *Tayo*.

**TINNO**, see *Tarati*.

**TINTINI** (f.), The Tamarind tree [तिमिन्नी, comp. *dehālī*]. Ab. 562.

**TINTO** (p.p.p.), Wet [another form of तिमित, the term. त being joined directly to the root तिम]. Ab. 753.

**TINUKKĀ** (f.), A torch made of a wisp of hay or dry grass [तृणोक्ता]. Jât. 212.

**TIPADAKKHINAM**, The *padakkhina* thrice repeated [त्रि + प्रदक्षिण]. Mah. 172.

**TIPHALAM**, Three fruits [त्रिफल].

**TIPITAKAM**, Three Baskets or Treasuries, a name of the Buddhist scriptures [त्रिपिटक]. Ab. 524 gives *piṭako* and *piṭakam*, "a basket," and Ab. 990 says that *piṭakam* has the meanings *bhājana* and *pariyatti*. The Buddhist scriptures consist of three great divisions, each of which is called *Piṭakam*, "a Basket." They are *Vinayapiṭakam*, *Suttapiṭakam*, *Abhidhammapiṭakam*, the Basket of Discipline, the Basket of Discourses, and the Basket of Metaphysics. The whole canon is called *tipi piṭakāni*, or *tipiṭakam*, or *piṭakattayam*, "the three Baskets." The present Buddhist canon

consists of the following books (see E. Mon. 166; Mah. lxxv),—

### VINAYAPIṬAKAṂ.

Párájika.  
Pácitti.  
Mahāvaggo.  
Cúlavaggo.  
Parivárapáṭho.

### SUTTAPIṬAKAṂ.

Dīghanikáyo.  
Majjhimanikáyo.  
Saṃyutta-, or Saṃyuttakanikáyo.  
Anguttaranikáyo.  
Khuddakanikáyo, *consisting of*

Khuddakapáṭho.  
Dhammapadam.  
Udānaṃ.  
Itivuttakam.  
Suttanipáto.  
Vimānavatthu.  
Petavatthu.  
Theragáthā.  
Therīgáthā.  
Játakam.  
Niddeso.  
Patisambhīdamaggo.  
Apadānaṃ.  
Buddhavaṃso.  
Cariyápiṭakam.

### ABHIDHAMMAPĪṬAKAṂ.

Dhammasaṅgaṇi.  
Vibhaṅgaṃ.  
Kathávatthu.  
Puggalapaññatti, or -paññatti.  
Dhátukathā.  
Yamakaṃ.  
Paṭṭhānaṃ.

The Abhidhamma books are sometimes given in a different order, see *Abhidhammo*.

These books are looked upon with the utmost veneration by Buddhists as the sacred books or scriptures of their religion, and as containing the Word of Buddha (*Buddhavacanaṃ*). Into the vexed question of the origin of the Buddhist scriptures it is not my intention to enter here, but I wish to draw attention to the fact that Buddhaghosa distinctly asserts that the present canon is the same as that fixed by the first Convocation. James D'Alwis' account (Buddhist Nirvāṇa, pp. 17-19) of the "additions which the logia of Buddha have received from time to time," is misleading so far at least as he means that they

were *admittedly* added from time to time. It is a source of great regret to me that in my article *Kathávatthupakaranaṃ* I inadvertently followed him in the stupendous blunder of his assertion that the Kathávatthu was "*added* by Moggali-puttatisa" (at the third Convocation). The Kathávatthu is one of the Abhidhamma books mentioned by Buddhaghosa as having been rehearsed at the first Convocation immediately after Gautama's death; and the passage in Mahāvansa upon which D'Alwis rests his assertion is as follows, *Kathávatthupakaranaṃ paravāḍappamaddanaṃ abhāsi Tissatthero ca tasmim saṅgītiṃ aṇḍale*, which simply means, "in that convocation-assembly the thera Tissa also *recited* (Buddha's) heresy-crushing Kathávatthupakaranaṃ." Mr. D'Alwis observes that "the formal conclusion of several of the Sūtras, which is everywhere identically the same, is essentially the language of the disciples." This is an obvious truism, but I do not see how it bears out the statement that additions were made to the logia of Buddha from time to time. Granting that Buddha's sermons were rehearsed at the first Saṅgīti, there is no reason why these conclusions and introductions should not have been rehearsed at the same time, as stated by Buddhaghosa. The foll. is from Buddhaghosa's account of the first Saṅgīti: *Kim pan' ettha paṭhamapárájike kiñci apañetabbam vá pakkhipitabbam vá ási n'asīti? Buddhassa bhagavato bhāsīte apañetabbam náma n'atthi, na hi Tathágatá ekavyañjanam pi niratthakam vadanti sāvakaṇaṃ pana devatānaṃ vá bhāsīte apañetabbam hoti taṃ dhammasaṅgādhaká therá apañayimsu: pakkhipitabbam pana sabba-tthāpi atthi tasmá yaṃ yattha pakkhipitum yut-tam tam pi pakkhipimsu yeva: kiñ pana tan? ti, "tena samayenāti" vá, "tena kho pana samayenāti" vá, "atha kho" iti va, "evaṃ vutte" ti vá, "etad avocāti" vá evamādikam sambandhava-canamattam*, "Now some one may ask, Is there or is there not in this first párájika anything to be taken away or added? I reply, there is nothing in the word of the blessed Buddha that can be taken away, for the Buddhas speak not even a single syllable in vain, yet in the words of disciples and angels there are things which may be omitted, and these the elders who made the recension did omit. On the other hand additions are everywhere necessary, and accordingly when-

ever it was necessary to add anything they added it. If it be asked, What are the additions referred to? I reply only sentences necessary to connect the text, as *tena samayena, tena kho pana samayena*, and so forth." From an extract which I have given under art. *Nikāyo* it will be seen however that Buddhaghosa appears to leave it uncertain whether Cariyāpiṭaka, Apadāna and Buddhavaṃsa were rehearsed at the first Saṅgīti. In the enumeration of the books of the Khuddakagāthā also the Khuddakapāṭha is omitted, but the omission perhaps belongs to my MS., as later on he says, "the above enumerated fifteen books beginning with Khuddakapāṭha" (see art. *Nikāyo*, p. 282, a, line 8 from bottom). The fifteen books which are now called Khuddakanikāya were called at the first Convocation Khuddakagāthā, they were rehearsed last, and it is left uncertain whether they were added to the Suttapiṭaka or the Abhidhammapiṭaka.

**TIPU** (n.), Tin, lead [चपु]. Ab. 1046 (can it be a misprint for *tapu*?).

**TIPUTĀ** (f.), White Teori, Convolvulus Turpethum [चिपुटा]. Ab. 590.

**TIRACCHĀNO**, An animal, beast. Ab. 648; F. Jāt. 49. *Tiracchānagato*, an animal (Ten J. 113; Ab. 130, 648; Dh. 153, 190). *Tiracchānāyoni* (f.), the brute creation (Alw. I. cvii, in S. तिर्च-म्योनि). *Tiracchānavijjā* (f.), a low, unworthy art or practice (Pāt. 108). *Tiracchānakathā* (f.), low or unprofitable conversation (Pāt. xvi). The form *tiraccho* is also given at Ab. 648 (comp. तिरच); if this is to be looked upon as the older form we must suppose *tiracchāna* to be a derivative of it, as *gimhāna* of *gimha*, *addhāna* of *addhā*; but it is just possible that *tiracchāna* may be another form of तिरचीन.

**TĪRAM**, A shore, bank [तीर]. Ab. 684. *Nadīt., gaṅgāt.*, river-side (Dh. 233; Mah. 3). *Pokkharapīt.*, shore of a lake, brink of a pond (Ras. 89). *Parat.*, opposite shore (Mah. 217). *Samuddat.*, sea-shore (Mah. 116).

**TĪRAṆAM**, Deciding (Vij.). From *tīreti*. Dh. 281, 350.

**TIRATTAM**, Three nights or three days [चिराच]. Pāt. 15; Sen. K. 407.

**TĪRETI**, To finish, accomplish, decide [तीरयति]. *Tam aṭṭam tīretvā sāmikam eva sāmim akāsi*, having decided the case (or adjudicated the cause),

made the rightful owner the proprietor (Dh. 220, comp. Ten J. 1, Das. 24).

**TIRĪTAKO**, The tree *Symplocos Racemosa* [तिरीट + क]. Att. 213. At Ab. 442 we have *tirīṭakam*, "bark of a tree worn by ascetics."

**TIRIYAM** (adv.), Across [तिरियम्]. Ab. 1159. *T. dve vidatthiyo*, two v.s in breadth (Pāt. 108, comp. Alw. I. 75). *Satthu purato t. aṭṭhāsi*, stood across the path in front of the Teacher (Dh. 108, to prevent him passing).

**TIRO** (adv.), Across, beyond, over, on the other side [तिरस्]. Ab. 1159. Compounded with nouns in the same way as *anto* and *bahi*. *Tirokuḍḍe va tiropāḍḍe vā chaddēyya*, should throw it over a wall or fence (Pāt. 105). *Tiroraṭṭhe*, outside the country, in a foreign land (Pāt. 107). *Tirokuḍḍesu tiṭṭhanti*, they stand outside the walls (Kh. 11). *Tirobhāvaṃ gacchati*, to go out of sight.

**TIRODHĀNAM**, A cover, veil, lid [तिरोधान]. Ab. 51.

**TIROKARAṆĪ** (f.), A curtain, screen [तिरकरिणी]. Ab. 298. For the form comp. *gharaṇā, pokkharapā.*

**TIROKARIYYATI** (pass.), To be veiled [pass. तिरक्खु]. Att. 198.

**TIROKKĀRO**, Disrespect, blame, abuse [तिरक्कार]. Ab. 172.

**TISARAṆAM**, The Three Refuges [चिशरण]. See *Saraṇam*. *Tisaraṇasaraṇo* (adj.), having the Three Refuges for his refuge. *Tisaraṇagato* (adj.), having put his trust in the Three Refuges.

**TISATO** (adj.), Numbering three hundred [चिञ्चत]. *Bhikkhavo tisatā*, three hundred priests.

**TISIṄGAM**, Three horns or peaks [चिशृङ्ग].

**TISSO**, see *Tayo*.

**TISSO**, Name of a Buddha; name of a famous king of Ceylon (*devānam piyatisso*) [तिस्स]. Man. B. 95; Mah. 68.

**TĪSU**, see *Tayo*.

**TITHI** (m.), A lunar day [तिथि]. Ab. 72.

**TITIKKHĀ** (f.), Patience, endurance, forbearance, long-suffering [तितिक्षा]. Ab. 161; Dh. 34. With affix चत्, *titikkhāvā*, patient, enduring (Ab. 732).

**TITIKKHATI**, To bear, endure, be long-suffering [तितिक्षति]. Dh. 71. *Titikkhissam* at Dh. v. 320 is doubtless an aorist like *sandhāvissam*.

**TITTAKO** (adj.), Bitter [तिक्क]. F. Jāt. 2, 6; Dh. 280. *Tittakam kathessati*, will speak bitter

words to me (Dh. 314). *Tittako*, the plant *Trichosanthes Dioica* (Ab. 595).

**TITTHAKARO**, A sect-founder, religious teacher [तीर्थकर].

**TITTHAM**, A landing-place or bathing-place in a river or tank, a Ghát; a landing-place on the sea-coast, a harbour; a Guru or preceptor; the usual way, right way; a piece of water; religious belief [तीर्थ]. Ab. 884; Mah. 24. *Nadit.*, a river ghát (Dh. 336). *Nahánat.*, a bathing-place (Dh. 77, 307). *Tittham labhati*, to reach port (Mah. 69). *Titthakaro*, a sect-founder (Trenckner). *Titthakam* at Mah. 98.

**TITTHATI**, and **THĀTI**, To stand; to stand aside, be excepted or omitted, remain behind; to stay, stop, remain; to dwell, continue, abide, last, endure, remain constant, live, exist, be [स्थित]. A present *ñhāti* sometimes occurs in old texts, e.g. see art. *Gabbhāvakkanti* and Alw. I. 27. Imperat. *tiññatu*, *ñhātu*; pl. 2nd pers. *tiññatha*, *ñhatha* (Dh. 123). Aor. *aññhā* (Mah. 78, 106, 121), *aññhāsi* (Mah. 156), pl. *aññhāsu* (Dh. 233, 416; Mah. 164). Fut. *ñhassati* (Alw. N. 51; Dh. 318). P.pr. *tiññam* (Kh. 16), *tiññamāno* (Mah. 213), pl. *tiññantā* (Dh. 153). Ger. *ñhatvā*, *ñhatvāna* (Dh. 318; Mah. 53, 178). Inf. *ñhātum* (Ten J. 40). *Ekamantañ aññhāsi*, stood on one side. *Uyyoga-mukhe tiññasi*, thou standest within the portals of decay (Dh. 42). *Aññhā bhūpassa muddhani*, settled on the king's head (Mah. 108). *Esa mahādumindo aññhā dighakālam*, this great king of trees has stood for ages (Mah. 121). *Jannukehi kari ññhātu*, let the elephant kneel, lit. stand on its knees (Mah. 106, comp. 152). There is a curious idiomatic use of the imperative which the foll. examples illustrate. *Tiññatu paraloko so pana puggalo idhalokasmim yeva . . attano mūlam khapeti*, not only in the world to come but even in this world itself he digs up his root, lit. "let the world to come stand aside or be left out of the calculation" (Dh. 374, comp. *ñhapeti*, to omit, to except); *Tiññatu attano rucivasena missitañ sace pi tassa karapaññe vāto ekañ kosiya-aññam ānetvā pāveti evam pi missitvā kaṭam eva hoti*, to say nothing of a coverlet intentionally mixed with silk, even if in the place where it is fabricated the wind should bring a single thread of silk and blow it into the texture of the coverlet it must be considered as woven with an admixture of silk

(Pāt. 79); *Tvañ tva tiññha sakalo pi ce loka-sannivāso mañ dānena vīmañseyya*, not only thou, but if all the inhabitants of the world were to try me in the matter of almsgiving (F. Jāt. 57). *Jayaññamhi ñhassati*, "he will make his stand on the field where victory awaits us" (Mah. 156). *Tiññha tvañ*, stop! (Dh. 109). *Kusināráyañ aññhāsi*, stopped at K. (comp. F. Jāt. 5). *Tiññha tva yāva te yāgubhatta sampādemi*, wait, my son, till I have prepared you some broth and rice (Dh. 403). *Idañ bhesajjañ yāva mañ āgamand bandhaniyāmen' eva tiññhatu*, let this drug remain (on the wound) as a bandage till my return (Dh. 279). *Na mayañ idha ññhātum sakkhissāma*, we shall not be able to stay here (Dh. 212). *Kulañ nāma aputtakañ na tiññhati*, a family in which there are no sons cannot last or go on (Dh. 232). *Sattāhañ nirāhāro aññhāsim*, I remained for a week without food (Ten J. 40). *Yathā ññhātum na sakkoti*, so that it can no longer remain or exist (Das. 9). *Yāv' imesañ satthā aññhāsi*, as long as their Teacher lived (Pāt. xxxvii). *Yvatāyukañ tiññhati*, lasts or lives out the full term of his life (F. Jāt. 8). *Kassa vañso ñhassati*, whose dynasty will last longest? (Mah. 228). *Āyūñ kiñ pañicca tiññhati*, whereby does life exist or continue? (see *Pañicca*). *Amañ ññhāne bhayañ tiññhati*, there is danger in that place. *Tath' eva tiññhati ekañ*, there is his head just as before (Das. 32). *Dhamme tiññha*, stand fast in the true faith (Mah. 17, comp. Ten J. 40). *Tass' ovāde ñhatvā*, abiding in his admonition, following his advice (Dh. 84). Emphasis is sometimes obtained by the use of *ñ* in combination with a gerund. *Mahantañ atthañ gahetvā tiññhati*, embraces a vast signification (Dh. 179); *Te paññitā evañ sammāssa-nañ gahetvā ññhātā*, these wise men thus holding right doctrine (Dh. 137); *Sakalasarirañ pharitvā ññhātum*, to thrill through the whole body (Dh. 85); *Ahañ pi aña luddabhāvañ dārañabhāvañ pajahitvā ññhito*, and I this day have renounced sport and cruelty, or am in the position of having renounced (Ten J. 119); *Latā ubbhijja tiññhati*, the creeper grows up, lit. having sprung up stands (Dh. 60); *Samāddya paggayha tiññheyya*, should persevere in bringing forward, lit. should stand persevering in bringing forward (Pāt. 5).—Pass. *ññiyati* (Alw. I. 39). P.f.p. *ññitabbo* (Pāt. xviii). P.p.p. *ññito*, standing; stopping; remaining, last-

ing; steady, firm, permanent, etc. *Devajātiyaṃ* *ṭhito*, being in a deva birth, existing as a deva (Ras. 62). *Vasse antimake ṭhito*, being then in the last year of his life (Mah. 53). *Uggantvā nabhasi ṭṭhitā*, rising into the air and remaining poised or stationary (Mah. 108, comp. 107, 118). *Aṭṭhito*, not standing. *Ekamantaṃ ṭhito*, standing on one side (Kh. 4). *Mahābodhi-ṭhita-ṭṭhānaṃ*, the place where the Great Bo-tree afterwards stood (Mah. 7, comp. 5). *Ṭhite Jine*, while Buddha yet lived (Mah. 109). *Bhagavato ṭhitakāle*, in Buddha's lifetime (Br. J. S. A.). *Vīnaye ṭhite dāsaṇaṃ ṭhitaṃ hoti*, as long as the Discipline endures religion is secure (Ditto). *Tassa majjhe ṭhito ahu*, was situated in the midst of it (Mah. 162). *Karaṇḍake ṭhito sovaṇṇapaṭṭo*, a gold plate deposited in a casket (Mah. 161). In one instance I find *ṭhita* used passively: *Ṭhitaṃ Gāmaṇīrājena balakoṭṭhaṃ upāgami*, he came to the tower occupied by king G. (Mah. 154). *Vīnaya-dī-ṭṭhit-āgamaṃ jotayitvā*, having spread abroad the doctrine contained (lit. standing or consisting) in the Vinaya and other scriptures (Mah. 126). *Ṭhitatto* (adj.), firm-minded (sthita + ātman). *Ṭhitadhammo* (adj.), steady in justice, just, equitable (Mah. lxxxvii). Firm (B. Lot. 866). *Nibbānassa santike ṭhito*, being near N. (Dh. 422). *Chāyā parimaṇḍalā dīṭhā*, the shadow remained circular (Jāt. 58).—Caus. *ṭhāpeti*, to cause to stand, to set up, fix, establish; to lay up, deposit, put, place; to stop, arrest; to put away, keep, reserve; to leave, set aside; to omit, except (*ṭhāpeti* with *ā* occurs in Parābhava S.). *Idaṃ paṭṭhaṃ pāra-jikaṃ ti ṭhāpesuṃ*, they settled that this was to be the first P. (Br. J. S. A.). *Chattadhare tattha ṭhāpesi*, he posted standard-bearers there (Mah. 154). *Tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakaṃ ṭhāpetvā*, having fixed a stick between his lower and upper lips (F. Jāt. 12). *Bhūpatinī sarāṇesu ṭhāpesi*, established the king in the Three Refuges (Mah. 26). *Nagarūpamaṃ cittaṃ idaṃ ṭhāpetvā*, setting our hearts firm as a fortress (Dh. 8). *Paṭṭhaṇaṃ ṭhāpesi*, recorded his prayer, registered a vow (Dh. 127, comp. 268). *Haṭṭhi-kkhandhe sahaṣsaṃ ṭhāpetvā*, placing a thousand pieces of gold on an elephant's back (Ras. 17). *Maṇikkhandhaṃ purato ṭhāpetvā*, placing the magic jewel before him (F. Jāt. 3). *Attano bhavane ṭhāpesi*, put him in his palace (Dh. 304).

*Vāsipharasukaṃ paṭicchannaṭṭhāne ṭhāpetvā*, having deposited the hatchet in a secret place (F. Jāt. 4, comp. Ten J. 114). *Aññattha ṭhāpayimāsu*, placed elsewhere (Alw. I. 63). *Pāde pādapiṭṭhe ṭhāpetvā*, setting his feet on the footstool (B. Lot. 305). *Dīpabhāṣāya ṭhāpesuṃ*, translated (lit. put) them into the language of the country (Ras. 7). *Mama santike eko puriso muttādhāraṃ ṭhāpesi*, a certain person confided the pearl necklace to my care, lit. deposited it with me (Ras. 33). *Sajjhāyaṃ ṭhāpayuṃ*, stopped the chaunting (Mah. 198). *Ṭhāpesi voḍḍhāraṃ*, abolished the practice (Mah. 226). *Dhammakathaṃ ṭhāpento*, interrupting his discourse (Dh. 340). *Ṭhāpetvā*, reserving her choice (Das. 2). *Saṅghassa aṭṭhāpetvāna*, without reserving some, or putting some aside, for the priests (Mah. 158). *Ṭhāpetvā' Ānandatherassa anucchavikāma dāsaṇaṃ*, reserving for the thera A. his appropriate seat (Mah. 13). *Sāṭṭake ṭhāpetvā*, having put away their cloaks (Ten J. 32). *Imaṃ muttādhāraṃ saddhukāṃ ṭhāpehi*, keep this pearl necklace carefully for me (Ras. 32). *Majjhe ṭhāpetvā okāsaṃ*, leaving a space in the middle (Mah. 172). *Ajja kuhiṃ Bhagavantaṃ ṭhāpetvā dāsaṃ attha*, but now where have you left Buddha to come here? (Br. J. S. A.). *Te bhikkhū bāhi ṭhāpetvā*, leaving the priests outside (Dh. 107). *Mahante nagare gehagopakamattaṃ ṭhāpetvā sasa-janaṃ dāya*, leaving in that great city only people to watch the houses, and carrying off all the rest of the inhabitants (Dh. 235). *Sithiṃ ca sigḍhiṃ ca ṭhāpetvā*, leaving the lioness and the jackal's mate at home (Dh. 37). *Bahū asekhaṇḍapāṭisaṃbhiddapatte bhikkhū ṭhāpetvā Ānandaṃ therō uccāsi*, passing over many Arhat priests possessed of the Paṭisaṃbhiddāsa, the elder chose Ānanda (Br. J. S. A.). *Ṭhāpetvāna idh' eva taṃ*, leaving him in this place (Mah. 227). The gerund *ṭhāpetvā* is much used in the sense of our "except," lit. "setting aside, excepting." *Te sabbe Asoka Tissa-kumāraṃ ṭhāpetvā ghāṭesi*, all of them, except prince Tissa, Asoka put to death (B. Lot. 365). *Ṭhāpetvā Saradāṭṭapaṇaṃ sabbe pi . . arakattaṃ pāpūṇiṃsu*, with the exception of S. they all became arhats (Dh. 134, comp. on next page *ṭhāpetvā maṃ*, except me). *Na me sokaṃ ṭhāpetvā Saṭṭhāraṃ, añño nibbāpetuṃ sakkhissati*, no one else save the Teacher will be able to assuage my grief (Dh. 336). *Taṃ Bhagavantaṃ sammā-*

*sambuddham* *ḥapetvā ko añño vattum samatto*, who else besides this blessed supreme Buddha is able to say it? (B. Lot. 364).—Pass. *ḥapīyati*. P.f.p. *ḥapetabbo*. With affix *तट्*: *tāsam punappuna ḥapetabbatā*, the fact of their having to be repeatedly replaced (Jāt. 10). P.p.p. *ḥapito*. *Ṭhapitā Sihalabhāsīya*, translated (lit. put) into the Sinhalese language (Br. J. S. A.). *Suṭṭhuḥapito*, firmly fixed (Das. 3). *Ṭhapite ārakke*, a guard being posted (Das. 23). *Nivāsane pana bandhitvā me ḥapitā bahusakunā atthi*, there are many birds kept by me in captivity in my house (Ten J. 120, comp. 34). *Tayā udakam ḥapitam*, did you leave (or put) that water there? (Dh. 103). *Tīre ḥapitem kāsavesu*, his robes having been deposited on the bank (Dh. 114). *Nisīdā attano ḥapiṭ deane*, sat down on the seat reserved for him (Mah. 13). There is also a form *ḥapāpeti*, which is generally used as if it were the caus. of *ḥapeti* (comp. *āroceti*, "to tell," *ārocāpeti*, "to cause to be told"). *Saram ḥapāpetvā*, having caused the arrow to be set up on end (Mah. 157). *Sakāśāni ḥapāpiya*, having brought the waggons to a halt (Mah. 167). *Thavikam ḥapāpesi*, caused a purse to be put upon it (Jāt. 54). To cause to be placed or deposited (Mah. 41, 116, 117, 120, 125). To cause to be stationed, to cause to stand (Mah. 51). P.p.p. *ḥapāpito* (Mah. 161).

**TITTHIYO**, An adherent of a heretical sect or system of philosophy, a sectarian, heretic, unorthodox believer [तीर्थी]. B. Int. 158; Dh. 298; Mah. 26, 39; E. Mon. 179, 303; Man. B. 225. *Titthiyamatam*, doctrines of the heretics (Kh. 20). In the adj. *aññatitthiyo*, "heretical" (Pāt. iii), the term *ya* belongs to the whole compound, *aññatittha* meaning "another belief, adverse doctrine" (see *Tittho*). Six titthiyas or heretical teachers are frequently mentioned as existing in Gautama's time, each with a considerable following (Att. cxv; B. Lot. 453; Man. B. 290). They were first, *Purāṇa Kassapo*, who was a naked ascetic, and who held the doctrine that there is no moral merit or demerit (Karma). Secondly, *Makkhaligoesilo*, who was also a naked ascetic; he held that the suffering or happiness of beings is uncaused, and his doctrine is really identical with *Purāṇa's*, though expressed in different language. Thirdly, *Ajito Kesakambali*, a natthikavādin or nihilist

(*n'atthi dinnam n'atthi hutam, n'atthi sukata-dukkaṭānam kammānam phalaṃ vipāko, n'atthi ayam loko n'atthi paraloko, n'atthi mātā n'atthi pitā*, etc.; the comment observes that *Purāṇa* and *Makkhali* were also practically nihilists). Fourthly, *Pakudho Kaccāyano*, whose doctrine as given in *Sām. S.* is that there are seven great *kāyas* or elements, viz. Earth, Water, Fire, Air, Good, Evil, and Life, which are "uncreate, barren, stable, immutable, exerting no reciprocal action upon each other." Fifthly, *Nigaṇṭho Nātaputto*, who preaches to *Ajātatasattu* the doctrine of *Cātuyāmasamvaro*, the first of which was abstinence from cold water (*sabbavāriyārīto hoti*). Sixthly, *Saṅgayo Belaṭṭhiputto*, whose doctrine was the *amara-vikkhepo*.

**TITTI** (*f.*), Satiety, fulness [तृप्ति]. Ab. 468; Dh. 34.

**TITTIKO** (*adj.*), In the compound *samatittiko*, "brimful," which is either *सम + तृप्ति + क* or *सम + तृप्त + इक*; in either case the termination belongs to the whole compound.

**TITTIRO**, The Francoline partridge [तिथिर]. Ab. 625; Mah. 41.

**TITTO**, Satisfied, full [तृप्त]. With gen. *Phalānam titto*, sated with fruits (Payoga Siddhi).

**TIVAGGO**, Three objects of life, viz. *dkhammo, kāmo, attho*, Religion, Pleasure and Wealth [चिवर्ग]. Ab. 318. Also an adj. "having three Vargas or sections."

**TIVANGIKO** (*adj.*), Having three aṅgas [चि + चङ्ग + इक with euphonic *v*]. Cl. Gr. 11.

**TIVIDHO** (*adj.*), Threefold [चिविध]. Dh. 282.

**TIVIJJĀ** (*f.*), Three branches of knowledge [चिविज्ञा]. See *Vijjā*.

**TIVUTĀ** (*f.*), White Teori, *Convolvulus Turpethum* [चिवुत्]. Ab. 590.

**TIYĀMĀ** (*f.*), Night [चियामा]. Ab. 69; Mah. 249.

**TIYĀSĪTI** (*fem. num.*), Eighty-three [अष्टतीति with lengthened *च*].

**TOMARIKO**, A spearman [तोरमर]. Sen. K. 391.

**TOMARO**, and **-RAM**, A lance, spike [तोमार]. Ab. 366; Mah. 254.

**TORANAM**, An arch, gateway, pandal or triumphal arch used on state occasions [तोराण]. Ab. 205; Mah. 99, 213.

**TOSETI**, see *Tussati*.



**TOSO**, Satisfaction, joy [तोष]. Ab. 1015.  
**TOYAGO** (*adj.*), Floating on the water [तोय + ग]. Mah. 63.  
**TOYAM**, Water [तोय]. Ab. 661; Mah. 86, 244.  
*Toyasayo*, a reservoir, tank (Alw. I. x, *asayo*).  
**TU**, A particle, never used at the beginning of a sentence, which may be rendered by "now," "but," "indeed" [तु]. *Avijjāya tv eva asesavirāgaṇi-rodhā*, now by the complete destruction of ignorance . . (Alw. N. 48). *Yo tu puttāṃ pabbājesi*, but he who has caused a son to take orders (Mah. 36). *Saññogaparamā tv eva sambhogā*, yet enjoyment consists chiefly in association (Das. 6). *Bhuvā tv maṃ . . pacchā tv*, but when you have eaten me . . afterwards (Ras. 22). *Tvanto* (*adj.*), ending with *tv* (Alw. I. viii). Sometimes a *pāda-pūrapa*, as at Mah. 36, line 4 (*thero tv*, etc.).  
**TUCCHO** (*adj.*), Empty, vain [तुच्छ]. Ab. 698; Ten J. 118. *Tucchabhāvo*, emptiness, inanity (F. Jāt. 46). *Tucchakattho* (*adj.*), empty-handed. *Majjhe tuccham katvā*, leaving a space in the middle, lit. making it empty (Dh. 158). Adv. *tuccham* and *tucchena*, vainly, idly, falsely (Pāt. 3; Das. 31; Dh. 394). With affix च्, *tucchakam* (*adv.*), vainly (Pāt. 72).  
**TUDAMPATI** (*m.*), Husband and wife (Ab. 242). Of the existence of this curious form there can be no doubt, as Kaccāyana has the Sūtra, JĀYĀYA TUDAM JĀNI PATIMHI (Sen. K. 384). The Sansk. word *dampati* is rightly referred by the native grammarians to *jāyāpati*, but it is in Pali that we find the missing link that connects forms so different. This link is *jayampati*, the long *a* of the first syllable being shortened, and that of the second changed to *am* (for the latter change we have an exact parallel in *Sujampati*, "husband of *Sujā*"). The next change is one of compression, *jayampati* being shortened to *jampati*, which occurs in Sanskrit. Lastly, the *j* passes into *d*, and we get *dampati*, which Vj. tells me he has met with also in Pali (for the change of *j* to *d* comp. *daddallati* = *jājvalyati*, *Pasenadi* = *Prasenajit*, *dighacchā* = *jighatsā*). The form *tudampati* offers considerable difficulty. It is difficult to see how it can have arisen out of *jayampati*, and it may possibly be a sort of capricious outgrowth of *dampati* (by reduplication). Or may I hazard with great diffidence the conjecture whether it might be dissimilated from *dudampati* = *dvidam-*

*pati*, *dvi* being prefixed to show the duality, which is otherwise not apparent in Pali? (*dampati* in Pali is a masc. sing., for *du* = *dvi*, comp. *dukam*, *durattam*, etc.).

**TUDITTHA**, He gnawed, pierced (aor. fr. तुद्). Mah. 244.

**TUHINAM**, Dew, frost [तुहिन]. Ab. 56.

**TUJJATI**, To be struck, pierced, poked [pass तुद्]. *Sūlehi tujjamāno*.

**TULĀ** (*f.*), A balance, pair of scales; resemblance, equality; a beam or rafter; a measure or weight = 100 phalas [तुला]. Ab. 223, 481, 823; Dh. 47. The Zodiac sign Libra (Ab. p. 11, note). *Tulābhāto* (*adj.*), balanced, unvarying (Jāt. 23, 25). *Tulādhāro*, one who carries scales, a jeweller (Mah. 111).

**TŪLETI**, To weigh, measure; to consider, weigh with the mind [तुल, तुल]. Alw. I. 75 (my MS. has *tūlayanto*); Pāt. 92. P.p.p. *tulito* (Dh. 261).

**TULIKĀ** (*f.*), A painter's brush or pencil [तुलि + का]. Mah. 112.

**TŪLIKĀ** (*f.*), A mattress [तूलिका]. B. Lot. 369.

**TULIYO**, A flying fox. Ab. 642.

**TŪLO**, and **TŪLAM**, Cotton [तूल]. Ab. 494; B. Lot. 563; Das. 6, 37.

**TULYO** (*adj.*), Similar, equal [तुल्य]. Ab. 530; B. Lot. 362; Mah. 162, 175; Alw. I. 2.

**TUMBI** (*f.*), The gourd *Lagenaria Vulgaris* [तुम्बी]. Ab. 596.

**TUMBO**, A sort of water vessel with a spout; a measure of grain = āḥaka [तुम्ब?]. Ab. 484, 1124.

**TUMHĀDISO** (*adj.*), Like you [*tumha* + दुस्, the corresponding Sansk. is तुम्हाद्दुस्]. Ten J. 46; Ras. 25.

**TUMHE**, etc., see *Tvam*.

**TUNḌAM**, A beak, snout, etc. [तुण्ड]. Ab. 260. Beak of a bird (Dh. 237; Ten J. 54, 111; F. Jāt. 12). Of a serpent's mouth (Mah. 244).

**TUNḌILO** (*adj.*), = तुण्डिल. *Tuṇḍilovādo*, harsh or frequent admonition (?), Dh. 127.

**TUNḌO** (*adj.*), High, prominent [तुण्ड]. Ab. 706; B. Lot. 584.

**TUNHI** (*adv.*), Silently, without speaking [तुण्हीम]. Ab. 1149. *Tuṇhi nisidati*, to sit silent (comp. F. Jāt. 48). With the original final *m* restored for euphony, *tuṇhīm asino*, sitting silent (Dh. 41). *Tuṇhi jāto*, become silent, reduced to silence (F. Jāt. 47). With *bhavati*: *Satthā t. ahoṣi*, the

Teacher held his peace (Dh. 162, comp. 109, 241). With *atthi*: *Tuph' assa*, let him be silent (Kamm. 7). *Tuphībhāvo*, silence (Ab. 429; Dh. 379). See *Adhivāseti*. Sometimes written *tuphībhāva*, perhaps rightly (comp. *cittikāro* and *cittikāro*, etc.). *Tuphībhūto* (adj.), silent (Dh. 367, 380; F. Jāt. 47).

TUNI, TUNO, TŪNIRO, and -RAM, A quiver [तुनी, तुण, तुनीर]. Ab. 389.

TUNNAM, A suture (?), a patch (?) [तुन्न]. Jāt. 8.

TUNNAVĀYO, A tailor [तुन्नवाय]. Ab. 507; Mah. 193.

TUNNO (*p.p.*), Quick [तुण्ण]. Sen. K. 495 (*tu-datthi* is probably erroneous). Adv. *tuṇṇam*, quickly (Ab. 40).

TURAGO, TURANGO, A horse, courser [तुरग, तुरङ्ग]. Ab. 368.

TURITO (*p.p.p. tarati*), Hastening, hurried, eager, swift [त्वरित]. Ab. 379; Mah. 25, 26, 107; B. Lot. 649. Adv. *turitam*, hastily, quickly (Ab. 40; Dh. 292).

TURIYAM, A musical instrument [तुर्य]. With *ū* revived metri causa (Mah. 155). *Pañcaṅgika-turiyam* or *pañcaturiyam*, musical instruments of five sorts (Dh. 191), they are *dtatam*, *vitatam*, *dtatavitatam*, *ghanam*, *susiram* (Ab. 139). *Turiyasaddo*, music. Mah. 99, 182, 212.

TURUKKHO, Indian incense [तुरक्ख]. Ab. 147, 302.

TUSITĀ (*m.pl.*), Name of the angels inhabiting the fourth devaloka [तुषित]. Man. B. 25; B. Int. 109, 606. *Deveṇu Tusites' upapajjatha*, was re-born among the Tusita angels (Mah. 201). *Tusitapuram*, or *Tusitam puram*, or *Tusitānam puram*, the city of the T. angels (Dh. 150; Mah. 199). *Tusitabhavanam*, the T. heaven (Ras. 64).

TUSO, Substance, wealth (Ab. 485).

TUSSATI, To be satisfied, pleased, joyful [तुष्]. Dh. 149. Aor. *tussi* (Dh. 101; Mah. 62). Ger. *tussitvā* (Dh. 336; Mah. 111, 175). With gen. *Bodhisattassa tussitvā*, pleased with the B. (F. Jāt. 10). In *tussabhāvo*, contentment (Dh. 357), we probably have the *p.f.p.* *tushya* (it governs an instr.). *P.p.p. tuṭṭho*, satisfied, pleased, joyful (Ab. 752; Ten J. 14, 120; Mah. 85, 166). With dat. *tuṭṭho 'smi vo bhikkhave*, I am pleased with you, monks. Caus. *toseti*, to satisfy, please, delight (Dh. 268; Mah. 136, 152, 197). *Bhikkhavo*

*tosetvā paccayehi* (instr.) *catūhi*, having satisfied the priests with the four requisites (Mah. 240).

TUTTAM, A pike used to guide an elephant; a goad [तुत्त]. Ab. 367, 448.

TUTTHI (*f.*), Satisfaction, joy, happiness [तुट्ठि]. Ab. 87; Dh. 59, 99.

TUTTHO, see *Tussati*.

TUTTHUBHAM, The Trishṭubh metre.

TUVAM, see *Tvam*.

TUVAṬAM (*adv.*), Quickly [from तुव?]. Ab. 40.

TUVAṬṬATI, To lie down. Pāt. 106, 107, 114. I am unable to explain this form, which appears to be genuine.

TVAṂ, and TUVAM (*personal pronoun*), Thou [त्वं]. Nom. *tvaṁ* (the usual form; Mah. 52; Jāt. 17; Ten J. 1; Dh. 147), *tuvaṁ* (Dh. 95; Mah. 3, 80, 195; Ras. 35; Jāt. 28; this form generally occurs in verse). Acc. *taṁ* (Dh. 24, 99; Mah. 48 *taṁ māremi*, 52 *posayissāmi taṁ*; F. Jāt. 17). Instr. *taṃ* (Dh. 103, 263, 349; Ten J. 47). Gen. and dat. *tava* (Ten J. 51; Dh. 96, 109, 183), *tavaṁ* (Ten J. 56), *tuyhaṁ* (Mah. 157; Ras. 22; Dh. 159, 193), *tumhaṁ* (Sen. K. 275). Loc. *tayi*. Pl. *tumhe*, ye (Ten J. 1; Dh. 104). Acc. *tumhe*, *tumhākaṁ* (Sen. K. 275). Instr. and abl. *tumhehi* (Dh. 241; F. Jāt. 10). Dat. and gen. *tumhākaṁ* (Ten J. 1; Mah. 207; F. Jāt. 17; Dh. 78, 103, 108). Loc. *tumhesu*. The plural is much used as a respectful mode of address, exactly as in English. Thus a king uses it to a brāhmin (F. Jāt. 10), a brāhmin to his father (F. Jāt. 9, 11, while the father uses the sing.), Visākhā to her father-in-law (Dh. 241), a king to Buddha (Ten J. 1), a noble to a Buddhist priest (Mah. 207). *Te* is much used as a substitute for certain cases of the singular, sometimes becoming *ty* before a vowel. For the gen. *Ko te doso*, what is thy fault? (Mah. 157). For the dat. *Namo ty atthu*, hail to thee (F. Jāt. 13). For the acc. *Tyāhaṁ vandissāmi*, shall I do thee homage? (Dh. 159). For the instr. *Kataṁ te pāpam*, sin has been committed by thee (comp. *tyāhaṁ gahito*, I have been caught by thee, Ten J. 115). *Vo* is substituted for some oblique cases of the plural. For the gen. *Kahaṁ vo rājā*, where is your king? (Dh. 159, comp. Mah. 178). For the acc. *Pahāya vo*, leaving you (Par. S., comp. Dh. 60, line 7). For the dat. *Bhavisseti vo hitāya*, it will be to you for a blessing (Mah. 6, probably also Dh. 80, line 4). For the nom.

*Gāmaṃ vo gaccheyyātha*, go ye to the village (Sen. K. 270). For the instr. *Kataṃ vo kammaṃ*, a deed has been done by you (Ditto). The first line of Dh. v. 337 should read as foll. *Taṃ vo vaddmi bhaddaṃ, vo ydvaṃ' ettha samdgatā*, therefore I tell you an excellent thing, do ye as many as are assembled . . . (comp. in Dhammika S. *gahaṭṭhavattaṃ pana vo vaddmi*). Instances of Sandhi are *tvaṃ ti = tvaṃ iti* (Dh. 96, 159, 193), *taṃ heva = taṃ yeva = taṃ eva* (Sen. K. 215), *tay' ajja = tayā ajja* (Ten J. 47), *tyāham = te aham* (Ten J. 115), *ty atthu = te atthu* (F. Jāt. 13).  
**TVEVA**, = *iti eva* (Ten J. 54, and see art. *Iti*, p. 162, b). Also = *tu eva* (see *Tu*).  
**TYAHAM, TYĀHAM**, For the first see art. *Iti*, p. 162 (b), for the latter see *Tvaṃ*.

## U.

**U, UD**, A preposition only used as the first part of a compound, generally conveying the idea "upwards," or "above," or "away" [उद्]. Ab. 1168.  
**UBBAHATI**, To raise up; to remove, drive away [उद्बुह]. Att. 198. Ger. *ubbayh' dsiṃ*, having drawn his sword (Mah. 134, or perhaps "having lifted up"). P.p.p. *ubbāḍho* (Dh. 214). Caus. *ubbāḍheti*, to drive away. Pass. of the caus. *ubbāḍhiyati* (Mah. 45).  
**UBBĀHIKĀ** (f.), (From last). It appears to mean "rules for expulsion of schismatic priests" (Mah. 18, but see the Glossary; comp. Pāt. 61).  
**UBBATṬANAM**, Shampooing the body [उद्बर्त्तन]. Ab. 299.  
**UBBATTETI** (caus.), To tear up, tear out [उद्बर्त्तयति]. *Rukkhaṃ* (Dh. 111). *Hadayamaṇsaṃ* (Dh. 79, 245; comp. Ten J. 36).  
**UBBEDHO**, Height [उद् + वेध]. Dh. 131, 132, 148, 349; Ras. 22, line 9. *Sattayojanasatubbedho* (adj.), whose height is 700.yojanas (Dh. 190).  
**UBBEGO**, Agitation from joy or grief, excitement, anxiety [उद्भेग]. Das. 41; Jāt. 69. *Ubbegapīti*, joy that enables one to mount into the air (E. Mon. 272; Man. B. 410).  
**UBBEJANIYO** (adj.), Causing alarm, agitating [उद्भेजनीय]. Dh. 155.  
**UBBHAM**, see *Uddham*.  
**UBBHĀRO**, see *Uddhāro*.  
**UBBHATO** (p.p.p.), Thrown up, thrown out [p.p.p. उद्भूत]. Dh. 7, 197; F. Jāt. 54. See *Uddhāro*.

**UBBHĀVETI** (caus.), To produce, use [उद्भावयति]. Att. 195.  
**UBBHAVO**, Birth, origination [उद्भू]. Ab. 90. At the end of a compound "sprung from, made of;" *tacubbhavo* (adj.), made of bark (Ab. 297), *phalikubbhavo*, made of crystal (Mah. 241).  
**UBBHIDAM**, Kitchen salt [उद्भिद्]. Ab. 461.  
**UBBHIJJATI** (pass.), To burst upwards, spring up out of the ground (as of water welling up); to sprout, germinate [pass. उद्भिद्]. Aor. *ubbhijji* (Jāt. 18). Ger. *ubbhijjitvā* (Jāt. 51). The ger. *ubbhijja* belongs properly to the active (Dh. 60). Perf. part. *ubbhinno* (Ab. 543).  
**UBBHŪTO** (p.p.p.), Born, produced [उद्भूत]. Ab. 984; Att. 192.  
**UBBĪ** (f.), The earth [उर्वी]. Ab. 181.  
**UBBIJJATI** (pass.), To be afraid [pass. उद्भिद्]. With gen. *Dukkhaṃ ubbijjanti*, dread suffering (Alw. I. 108). Perf. part. *ubbiggo*, frightened, anxious (Mah. 40; Jāt. 26).  
**UBBILLĀPITO** (p.p.p.), Unduly elated, puffed up (Ten J. 13). Near the beginning of Brahmajāla S. occurs the phrase *cetaso ubbillāvitattam*, "undue elation of mind," upon which Buddhaghosa gives the foll. gloss, *Ubbillāvino bhāvo ubbillāvitattam, kassa ubbillāvitattam cetaso? ti, uddhacca-vahāya ubbillāpanapītiyā etaṃ adhvacanam*, the condition of one who is full of elation is *ubbillāvitattam*: if it be asked, why is it said "elation of mind"? I reply that this is a term for joy which puffs up and tends to pride (*uddhacca-āvaka*). Here Buddhaghosa gives an adj. *ubbillāvi* (like *medhāvi*), which may possibly exist, but cannot form part of *ubbillāvitattam* as it does not account for the syllable *ta*. I have little doubt that *ubbillāvitattam* is simply *ubbillāpita* + ख, "state of being puffed up," the *p* passing into *v* as in *posāvana* for *posāvana* (further on Buddhaghosa has . . . *tena ubbillāvitena* . . .). If I am right we have only one form to account for, viz. a p.p.p. from a caus. *ubbillāpeti*, pointing to a possible *ubбилeti*, which I am inclined to identify with उद्-वेक्षयति, "to throw upwards" (from *विक्ष*, comp. *पिक्*). On the other hand, assuming *ubbillāvi* to be an existing form, it points to a noun *ubbillā*, "elation," from which *ubбилeti* might be a denominative. This *ubbillā* might be a possible *udvilya* from उद्भिद् or *udvella* from उद्भेद्. It would be interesting to know what Pali word is

rendered in Saddharmapundarika by audvilyacitta (see Lotus, 308). If it be *ubbillacitta*, "elated in mind," it probably affords another example of the mistakes made by the North Buddhists in translating Pali texts at a time when Pali had long been a dead language. We may imagine that the translator, finding *ubbillacitto* in conjunction with *acchariyappatto*, concluded that it must have some such meaning as "astonished," "perplexed," and so coined a word *audvilya*, which phonetically would answer to *ubbilla*, and which being a derivative of *udvila* (*udbila*) would mean, "state of being out of its hole," and so out of its element, all abroad, perplexed!! In the two passages in Pali texts to which I have referred the context absolutely requires the meaning "elated, puffed up" (in Br. J. S. we have *tatra tumhehi na ānando na somanassam na cetaso ubbillaḍḍitattam karapīyam*).

UBBINAYO, Wrong or false Vinaya [उद्+विनय].  
Alw. I. 54.

UBHATO (*adv.*), On both sides, in two ways [उभ+तस्]. *U. sujāto*, well born on both sides (i.e. father's and mother's, Jāt. 2). *U. naṭṭho*, doubly lost, forlorn in two respects (Mah. 52). Often as the first part of a compound. *Ubhatodaso* (*adj.*), having a fringe at each end. *Ubhatopasse*, on both sides (Mah. 213). *Ubhatomukho asso* seems to mean a horse with a mouth at each end (*tassa dvīsu passeru yavasam denti so dvīhi mukhehi khādati*, Das. 25) or possibly with two heads. *Ubhatosaṅgho*, both priesthoods (viz. *bhikkhusaṅgho* and *bhikkhunīsaṅgho*, Pāt. 108; Mah. 196, 224). *Ubhatobyañjanako*, having the characteristics of both sexes, hermaphrodite (Pāt. 28). *Ubhatobhāgavimutto* is a technical Buddhist term. I owe to Subh. the foll. passage from Vis. M., *arūpajjhānena c'eva ariyamaggā cāti ubhatobhāgena vimutto ti ubhatobhāgavimutto*, u. means one who is emancipated in two ways, namely by *arūpajjhāna* and by *ariyamagga*. He also quotes from Aṅguttara Nikāya, *ubhatobhāgavimutto ti dvīhi bhāgehi vimutto arūpasamāpattiya rūpakāyato vimutto maggā nāmakāyato, so catunnam arūpasamāpattinam ekekato vuttāya saṅkhāre sammāsitvā arahattappattinam catunnam ti nirodhā vuttāya arahattam pattassa anāgāmino vassena ca paṇcavidhō hoti*: of which Vij. sends me this translation, "Ubh. is he who is emancipated

in two ways, by means of *Arūpasamāpatti* he is emancipated from the body of form, by means of the *Magga* from the body of *Nāma*. He is of five kinds, namely four who having risen from the *Arūpasamāpatti* one after another and having grasped the *Saṅkhāras* attains Arhatship, and the *Anāgāmin* who having risen from the *Nirodhasamāpatti* attains arhatship." From this it appears that the *Ubh.* may be either an *arahattaphalaṭṭha* in one of the four *Arūpa* heavens, or an *anāgāmin* who has attained *arahattaphala* through the *Nirodha* meditation.

UBHAYATO (*adv.*), On both sides [उभयतस्].  
Ab. 1195.

UBHAYATTHA (*adv.*), In both places, in both cases [उभयत्]. Dh. 3; Mah. 215.

UBHAYO (*adj.*), Both [उभय]. Used both in sing. and plural. *Ubhayam p' etam puññaṃ ca pāpaṃ ca*, both of these, merit and demerit (Dh. 379). *Gihīhi ca anāgārehi cāti ubhayehi*, with both classes, laymen and ascetics (Dh. 431). *Asmā lokā paramhā ca ubhayā dhammāte nara*, that man perishes from both this world and the next (Sig. S.). Instr. *ubhayena*, in both ways (Alw. I. xxviii). Adv. *ubhayam*: *Asamsaṭṭham gahaṭṭhehi anāgārehi cūbhayam* (Dh. 72). *Tadubhayam*, both of these (Kh. 21). Declined like *sabbo*: gen. pl. *ubhayesam*, neut. pl. *ubhayāni*.

UBHO (*pron.*), Both [उभौ nom. dual from उभ]. Dh. 54. The declension for all genders is the same. N.A. *ubho*; I. Ab. *ubhoḥi*, *ubhehi*; D.G. *ubhinnaṃ*; Loc. *ubhoru*, *ubhesu*. Of these *ubho* alone follows the Sanskrit, and is almost the only remains of a dual form in Pali. *Ubhehi* and *ubhesu* are on the analogy of *sabbehi*, *sabbesu*. *Ubhinnaṃ* is on the analogy of *dvinnam*. *Ubhoḥi* and *ubhoru* are in the highest degree anomalous, the inflexions being added to the nom. instead of to a base, the result of an awkward attempt to preserve a dual character in the oblique cases. *Ubho bhūmipā*, both kings (Mah. 154). *Ubhoḥi pañijannūhi*, with both their hands and knees (Att. 8). *Ubho keṭṭhiyo ḍasitvā*, taking the two ends in their mouths (F. Jāt. 17). *Ubhinnaṃ katham asuṇanto*, not hearing the talk of either (Alw. I. cvii). *Gihī pabbajitā ubho*, both classes, laymen and monks (Dh. 13). *Ubho loka* (acc. pl.), both worlds (Dh. 49). *Ubhoru passeru*, on both sides (Dh. 158). With sing. noun: *Ubho saṅgaṃ*

- upaccagā*, has escaped from both ties (Dh. 73, comp. 46).
- UCCĀ, An indecl. with the meaning "above," "high," forming the first part of many compounds. Etymologically it is doubtless identical with उच्चा, though in its use it rather corresponds to उच्चैस्. *Uccākulīno* (adj.), of high family (Gog. Ev. 31). *Uccāsaddo*, a loud noise (Ten J. 36); also adj. "making a loud noise, vociferous" (Pāt. ix). *Uccāsayanam*, and *uccāseyyā*, a high bed (B. Lot. 444; Mah. 82). Comp. *Uccam*.
- UCCĀLETI (*caus.*), To irritate (?) [caus. उच्चलस्]. Pāt. 91.
- UCCĀLIṄGO, A caterpillar. Ab. 623.
- UCCAM (*indecl.*), High [उच्चैस्]. Ab. 1152. *Uccampāḍāragopuram*, having lofty walls and gates (Mah. 152). *Uccamgharam*, *uccamrukko*, a high house, a tall tree (Cl. Gr. 75).
- UCCĀRANAM, Utterance, pronunciation [उच्चारण]. Pāt. 89.
- UCCĀRETI (*caus.*), To raise aloft, lift up [उच्चारयति]. Mah. 63, 116.
- UCCĀRO, Excrement [उच्चार]. Ab. 275. *Uccārakammam*, defecation.
- UCCATĀ (*f.*), Elevation [उच्चता].
- UCCATARO (*adj.*), Higher [उच्चतर]. Pāt. xxi (of a seat). Of a musical note (Ab. 137, 904).
- UCCATI, see *Vatti*.
- UCCATO (*adv.*), According to height, in height [उच्च + तस्]. Mah. 163.
- UCCĀTUM (*inf.*), To raise, lift (Mah. 141).
- UCCĀVACO (*adj.*), Various, irregular [उच्चावच]. Ab. 720; Dh. 15; Jāt. 79.
- UCCAYO, Accumulation [उच्चय]. Dh. 22.
- UCCHĀDANAM, Destruction; rubbing the body with perfumes [उत्सादन].
- UCCHĀNGO, The hip, flank, haunch; the lap [उत्सङ्ग]. Ab. 276. *Ucchanḡagatam sattham*, the weapon he wore at his side (Mah. 243). *Pannam ucchanḡe katvā*, placing the letter in the fold of her dress (Dh. 221). *Ucchanḡe nisiditvā*, sitting in his lap (Dh. 142).
- UCCHEDO, Extirpation, annihilation [उच्छेद]. *Ucchedadīḥhi*, and *ucchedavādo*, the heresy that existence terminates with death, as opposed to the Buddhist doctrine of transmigration (Man. B. 473). *Ucchedavādo* (adj.), and *ucchedavādī*, one who holds the doctrine that death is (in all cases) the annihilation of existence (Ten J. 117). This doctrine was held in great abhorrence by the Buddhists, being directly antagonistic to the whole spirit and scheme of Buddhism.
- UCCHINDATI, To cut off, extirpate, destroy [उच्छिद्]. Dh. 50. Aor. *udacchidā* (Ras. 76). Ger. *ucchijja*. Pass. *ucchijjati*. Aor. *ucchijji*. P.p.p. *ucchinno* (Sen. K. 496).
- UCCHITO (*p.p.*), Lofty, exalted [उच्छ्रुत]. Ab. 708.
- UCCHITTHO (*p.p.*), Left, rejected; impure [उच्छिद्]. *Tesam ucchitthabhojanam*, the remains of their food, their leavings (Mah. 136). *Ucchitthamukkehi kathetum*, to speak with unwashed mouths (Alw. I. 97). *Ucchitthodakam*, slops (Pāt. 112).
- UCCHU (*m.*), Sugar-cane [रसु]. Ab. 462, 599, 1088. *Ucchuyantam*, a sugar-cane mill (Jāt. 25).
- UCCINATI, To choose, select; to pick up [उच्छि]. Ger. *uccinitvā* (Alw. I. 55; Dh. 162). Aor. *uccini* (Mah. 19). P.f.p. *uccinitabbo*.
- UCCO (*adj.*), High, tall [उच्च]. Ab. 708. *Vīsam hatthasatam uccam*, 120 cubits high (Mah. 161). *Dvādasahatthucco*, twelve cubits high (Mah. 4, 153, 210). *Uccanicakule*, in families high and low (Dh. 420). *Uccāni thānāni*, high offices or situations. Comp. *Uccā*, *Uccam*.
- UCITO (*p.p.*), Suitable, convenient [उचित]. Ab. 538; Att. 199.
- UDA (*indecl.*), Or, on the other hand [उत]. Ab. 1138, 1199. *Vācā' uda cetasā vā*, in word or in thought (Kh. 9). *Nisāno vā uda vā sayam*, sitting or lying.
- UDABBAHATI, To draw out, derive [उद् + बा + वृह]. Das. 6, 35.
- UDABINDU (*m.*), A drop of water [उदविन्दु]. Dh. 60.
- UDACCHIDĀ, see *Ucchindati*.
- UDADHI (*m.*), The sea [उदधि]. Ab. 659; Mah. 116. *Pacchimodadhi*, the western sea, Indian Ocean (Mah. 217).
- UDAGGO (*adj.*), High; delighted [उदय]. Ab. 708. *Udaggaḡacitto* (adj.), jubilant (Vij. see B. Lot. 396). *Udaggaḡudaggo* (adj.), highly elated (Att. 196).
- UDAHĀRAKO, One who makes conduits for water [उदहार + क]. Ab. 510.
- UDĀHARANAM, An example, instance [उदाहरण]. Ab. 115; Alw. I. xxii.
- UDĀHARATI, To utter, recite; to command [उदाह]. Mah. 144; F. Jāt. 46; Dh. 356. P.p.p. *udāhaḡo*.

UDĀHĀRO, Utterance [उदाहार].

UDĀHU (*indecl.*), Or [उताड]. Ab. 1138; Ten J. 33; Dh. 96, 121.

UDAKAṂ, Water [उदक]. Ab. 661; Dh. 15.

*Udakena āgacchati*, to come by water. *Udaka-parikhā*, a moat (Dh. 397). *Udakakīḷā*, sporting in the water (Dh. 307). *Nahānodakam*, water for bathing or washing (Dh. 165, 189). *Bahūdako* (*adj.*), containing much water. *Udakamaṇiko*, a water pot.

UDAKUMBHO, A water pot [उदकुम्भ]. Dh. 22.

UDĀNĀM, Upward aspiration, enthusiastic or joyous utterance, expression of intense feeling (whether of joy or sorrow) in words [उदान]. B. Lot. 822. This term is applied to one or more verses in which a speaker expresses the sudden emotion of his heart on some critical, or mournful, or joyous occasion. These verses are introduced with the phrase *imaṃ udānaṃ udānesi*, "breathed forth this solemn utterance." The most striking of these udānas is the famous hymn of triumph uttered by Gautama Buddha when he attained omniscience on the throne of bodhi (*anekajāti-samsāram*, etc. Jāt. 76, Dh. 28, 319). Another udāna of triumph (*tulam atulaṇ ca sambhavaṃ*, etc.), was uttered by Gautama three months before his death when he formally resigned his hold upon life (*āyusaṅkhāram ossaji*). At Dh. 332 we are told that Gautama finding Devadatta about to introduce divisions among the priesthood, in the bitterness of his soul uttered the stanza, *sukaraṃ sādhuṃ sādhu sādhu pāpena dukkaraṃ*, etc., and this is called an udāna. At Dh. 251 the udāna is a hymn of rejoicing and thanksgiving by Visakhā at the fulfilment of her pious wishes. Udānas are not always in verse. At the commencement of Sām. 8. king Ajātasattu is seated with his courtiers on the terrace of his palace, and struck with the splendour of the unclouded full moon, breaks forth into the enthusiastic utterance, "delightful indeed is the night, beautiful is the night, etc.," the whole passage being prose. And again in the same Sutta, when Ajātasattu reaches the forest glade where by the glare of the torch-light he sees Buddha and his disciples seated in the holy calm of religious meditation, he exclaims with fervent longing, *imā me upasamena Udayibhaddo kumāro samannāgato hotu*, "would that my son Udayibhadda might be endowed with calm like

this."<sup>1</sup> At Dh. 128 the Buddhist "Gloria," *namo tassa Bhagavato arahato sammāsambuddhassa*, is called an udāna. One of the āṅgas or divisions of the Buddhist scriptures is Udāna, which is coextensive with the book of that name forming the fourth section of the Khuddaka Nikāya (see *Tipiṭakam*). Buddhaghosa says, *somasassaṇḍanamayikagāthā-pāṭisamyuttā dve-asīti suttantā udānan ti vedītabbhaṃ*, Udāna is to be understood as eighty-two suttas connected with stanzas composed under the inspiration of joy (see Alw. I. 61).

UDĀNETI (*caus.*), To breathe forth, make a joyous utterance [*caus.* उदन]. For its use with *udānaṃ* see last. It occurs absolutely at Mah. 117 and 162.

UDAPĀNO, A well [उदपान]. Ab. 677.

UDARAṂ, The belly, stomach [उदर]. Ab. 271; Dh. 111, 148; Mah. 243. *Udarena seti*, to lie on one's face (Mah. 217).

UDARĀVADEHAKAṂ, In the phrase *ud. bhuñjati*, which appears to mean to eat to satiety, from अवदिह् compounded with उदर.

UDARIYAM, The stomach [उदर्य]. Kh. 18.

UDĀRO, see *Uḍaro*.

UDĀSĪNO (*adj.*), Indifferent, neutral [उदासीन].

UDĀYIBHADDO, Name of the son of King Ajātasattu (B. Lot. 482).

UDAYO, Rise, beginning, appearance; the eastern mountain behind which the sun rises [उदय]. Ab. 606. *Candodayo*, rising of the moon (Mah. 70; Dh. 265). *Moggaliputtatherodayo*, the origin or rise of the therā M. (Mah. 33). *Udayavyayo*, and *udayavayo*, and *udayabbayo*, rise and set, birth and death. *Khandhānam udayavyayam*, rise and set of the khandhas, transmigration (Dh. 71). *Udayattham*, rise and set [उदय + अत्त].

UDDĀLO, The tree Cassia Fistula (*indīvara*) [उद्दाल]. Ab. 552, 1004.

UDDALOMĪ (*m.*), A woollen coverlet with a fringe at each end (Ab. 313). *Uddalomī ti ubhatodasaṃ upāmayattharapaṇaṃ* (Br. J. S. A.).

UDDĀNĀM, Binding [उद्दान]. Ab. 354. It also seems to mean "table of contents, list, résumé."

UDDĀPO, Foundation of a wall [उद्दाप?] Ab. 203.

UDDESAKO (*adj.*), Appointing, arranging [उद्देशक]. See *Bhattuddesako*.

UDDESIKADHĀTU (*f.*), Illustrative or com-

<sup>1</sup> The comment observes that he dreaded lest his son should follow his own example and become a parricide.



memorative relic, name of one of the three classes of relics or memorials of Buddha. Hardy says, "those things that have been erected on his account, or for his sake, which the commentators say means the images of his person" (E. Mon. 216). I am not sure whether the first part of this compound is the equivalent of **चीहेसिव** or the fem. of **उहेसव**.

**UDDESIKO** (*adj.*), In the term *soḷasavassuddesiko*. The affix **इक्** belongs to the whole compound, which means "having reached sixteen years of age, come of age," lit. "connected with the region or period of sixteen years" (comp. *soḷasavassapa-desiko*). Dh. 233, 315. It implies the flower of youth (Dh. 246). I have also met with *visati-vassuddesiko* (see next).

**UDDESITO**, A lumber-room, store. Ab. 213.

**UDDESO**, Prescription, ordinance; enunciation, recitation; region, period, occasion [**उहेस**]. *Uddesapariyāpannāni sikkhāpaddāni*, the rules contained in the ordinances of Buddha (Pāt. 5). *Ekuddeso* (*adj.*), living under the same ordinances or discipline (Ditto). *Uddesaṃ āgacchati*, to be enunciated, recited, read (Pāt. 4). *Pātimokkhuddeso*, recitation of the P. (Pāt. iii). *Kuṭi attuddesā*, a hut intended for his own use (Pāt. 4). *Eken' uddesena*, after a single repetition. *Visavassuddesamhi* (loc.), at the age of twenty (Mah. 143). *Uddesabhaddam*, "food given on particular occasions" (Kam. 33). There are four Dhammuddesas, *upaniyyati loko addhuvo, attāno loko anabhissaro, assako loko sabbāni pahāya gamanīyaṃ, ūno loko attitto taṇhādāso*. The compound *samaṇuddeso* as a name for a *samaṇa*'s discipline." mean "one who is under a *samaṇa*'s discipline."

**UDDHACCAM**, Being puffed up, vanity, pride [**चीवत्त**]. Ab. 169; B. Lot. 444; Man. B. 417; Sen. K. 522.

**UDDHACCHIDDAKO** (*adj.*), At Dh. 169 we have *uddhacchiddakavāṭapānāni*, "windows having their apertures upwards or above," which from the context appears to mean skylights; Rogers however renders it "windows in the upper apartment" (Buddh. Parables, p. 50) [**उर्ध्व + चिद् + क**].

**UDDHADEHIKAM**, Funeral obsequies [**चीर्धदेहिक्**]. Ab. 423 (also *-iko*, *adj.*, "funereal").

**UDDHAGĀMI** (*adj.*), Going upwards [**उर्ध्वगमिन्**]. Pāt. 13 (of a ship ascending a stream).

**UDDHAGATI** (*f.*), Going up, ascent [**उर्ध्वगति**]. Ab. 960.

**UDDHAGGIKO** (*adj.*), Having spiritual progress for its end or object [**उर्ध्व + गम + इक्**]. *Upari-phalanibbattanato uddham aggam assā atikkhi uddhamaggiḍḍa* (said of charitable gifts, Sām. S.A.).

**UDDHAGGO** (*adj.*), Pointing upwards, standing on end [**उर्ध्व + गम**]. B. Lot. 571; Dh. 232; Alw. I. 80.

**UDDHAKO**, A kind of drum [**उर्ध्वक्**]. Ab. 143.

**UDDHALOKO**, The world above, heaven [**उर्ध्वलोक**]. Att. 206.

**UDDHAM**, and **UBBHAM** (*adv.*), Upwards; up; above; after [**उर्ध्वम्**]. Ab. 1156; Kh. 16; Mah. 169. *Uddham ulloketi*, looks upwards. *U. apphassu*, stationed themselves above (Mah. 164). *U. phitalomaṃ*, hair standing up. *U. gacchati*, to go upwards. With abl. *u. majjhantikato*, after noon; *ito u.*, henceforth (Mah. 72); *tato u.*, thereafter (Jāt. 28). Examples of the form *ubbham* are, *ubbhamukho* (*adj.*), upturned; *ubbhaṭṭhako* (*adj.*), erect; *ubbhajānumaṇḍalaṃ*, above the knees (Pāt. 93, 95).

**UDDHAMBHĀGIYO** (*adj.*), Belonging to the upper part [**उर्ध्वम् + भाग + य**]. See *Samyojanam*. Dh. 317, 421.

**UDDHAMMO**, Wrong or false dharma, perverted doctrine [**उद् + धर्म**]. Alw. I. 54.

**UDDHAMSATI**, To be thrown or scattered upwards [**उद् + ध्वंस**]. Jāt. 18.

**UDDHAMSO**, One who ascends the stream (of existence) [**उर्ध्वम् + स्रोतस्**]. *Uddhamso akaniṭṭhagāmi* is the name of one class of Anāgāmin (Dh. 39). Born in the Aviha heaven he passes in regular succession upwards through the remaining *Suddhāvāsa* heavens till he reaches the *Akaniṭṭha*, where he lives out his term and then ceases to exist (*Aviheru nibbattitvā tato paṭṭhāya patimadhiwasena Akaniṭṭhaṃ gacchanto uddhamso ti ti vuccati*, Dh. 362). Vij. quotes, *yattā' uppane tato uddham yāva Akaniṭṭhabhavā āruya tattha parinibbāyati*.

**UDDHAMUKHO** (*adj.*), Upturned [**उर्ध्वमुख**].

**UDDHAMŪLO** (*adj.*), Having the roots upwards [**उर्ध्व + मूल**]. Dh. 111.

**UDDHANAM**, An oven [comp. **उध्मान**]. Ab. 455; Dh. 176, 268.

**UDDHANGAMO** (*adj.*), Going upwards, ascending [**उर्ध्वम् + गम**]. Ab. 38, 1168; Man. B. 409.

**UDDHAPĀDO** (*adj.*), Heels upwards [उर्ध्वपाद]. Dh. 341.

**UDDHARANĀM**, Drawing out [उद्धरण]. Dh. 205. *Kaṣṭhakena kaṣṭhakuddharanam*, extracting a thorn with another thorn (Dh. 315).

**UDDHARATI**, To draw out; to lift up, raise [उद्धृ]. Dh. 58. Of catching fish, drawing them out of the water (F. Jāt. 53). *Dakkhiṇam padam* u., to lift up the right foot, i.e. to depart (Vij. Jāt. 17). *Baliṇ* u., to raise a revenue, levy taxes (Mah. 165). *Dārāni* u., to pick up sticks (Dh. 85). *Āsanam* u., to take away a chair (Pāt. xx, comp. 12). Of digging up a treasure (Kh. 13). *Pādehi paharitoḍ paṇḍum uddharanti*, kick up the earth with their feet (Dh. 154). *Karaṇḍ* (abl.) u., to take out of a box (Sām. S.). Aor. *uddhari* (Jāt. 17; Ras. 30). Ger. *uddharitoḍ*. P.pr. *uddharanto* (Dh. 269). Pass. *uddharīyati*, to be formally accepted (of a kaṭhina, see next). P.p.p. *uddhaṭo*, pulled out, extricated (Dh. 195; F. Jāt. 55). Neut. *uddhaṭam*, pride, arrogance (Ab. 169). Caus. *uddhard-peti* (F. Jāt. 8).

**UDDHĀRO**, Pulling out; debt [उद्धार]. Ab. 471, 1123. *Atthuddhāro*, drawing out the meaning, explanation (Alw. I. 67). There is a ceremony called *kaṭhinuddhāro*, which appears to be identical with *kaṭhinubbhāro*, rendered by Gogerly "consecration of the kaṭhina." The latter is evidently the formal acceptance by a chapter of priests of a robe presented by the laity. The ceremony is a *ñāttidutiya-kamma*, at which at least five priests must be present (Pāt. 114). *Ubbhāro* is a derivative of उद्धृ. At Pāt. 76, 114 we have *kaṭhinam uddharīyati*, at Pāt. 7 *ubbhataṣṣim kaṭhina*, when the kaṭhina has been formally accepted.

**UDDHATO** (*p.p.p.*), Puffed up, haughty [उद्धत]. Dh. 65. *Uddharitoḍ tam uddhatam*, having crushed the insolent foe (Mah. lxxvi).

**UDDHATO**, see *Uddharati*.

**UDDHO**, and **UBBHO** (*adj.*), Raised, erect, high [उर्ध्व]. I have not met with the uncompounded adjective, but it occurs as the first part of a compound, e.g. *uddhaloko*, *uddhamukho*, *ubbatthako*, etc. (see sep. and under *Uddham*).

**UDDHUMĀYATI** (*pass.*), To be blown up, and hence to be swollen [pass. उद्धुमायते, in S. it would be उद्धुमायते]. *Galo uddhumāyi*, his throat swelled up (F. Jāt. 12). P.p.p. *uddhumāto*, swollen, bloated (of a corpse); with affix उ,

*uddhumāto* (Dh. 315, and see *Kammaṭṭhānam*, p. 180, a, line 4).

**UDDHUTO** (*p.p.p.*), Shaken [p.p.p. उद्धू]. Ab. 600.

**UDDHŪYATI** (*pass.*), To be driven away. Att. 198. Rendered by D'Alwis, "blown away," as if from *uddhmā*, but it is probably from *uddhū*.

**UDDISATI**, To point out, to declare; to determine, appoint; to recite [उद्दिश]. At Dh. 63 *kam uddiseyyam* is explained to mean *ayam upajjhāyo vā ācariyo vā ti kam nāma uddiseyyam*, "to whom can I point saying, This is my teacher or master." The meaning of the whole line therefore is, I learnt the truth myself, no one taught it me (comp. p. 415, first line, *mayham upajjhāyo vā ācariyo vā n'atthi*). Of reciting the Pāṭi-mokkha (Pāt. iii, Dh. 125). Aor. *uddisi* (Dh. 125). Inf. *uddisitum* (Alw. I. 103). Ger. *uddissa*, *uddisitvā*, pointing out, indicating, etc. (Pāt. 77). *Uddissa* is used adverbially in the sense of "on behalf of, for, on account of, with reference to." With acc. *Upāsakena saṅgham uddissa vihāro kā-rāpito hoti*, a convent has been built by a pious layman for the clergy (Pāt. xxx, comp. 8 and 9, line 1). *Tava jammādim uddissa garahā me na vijjati*, there is no disgrace to me on account of thy caste and position (Att. 214). *Uddissakato* (*adj.*), made for a person (Man. B. 382). *Kam 'si tvaṃ āvuso uddissa pabbajito ko vā te satthā*, for whose sake, friend (or in whose name), have you given up the world, or who is thy teacher? (Dh. 122, 327, 414, comp. Jāt. 55, *tam u. mayham pabbajjā*). At Pāt. 9 *tupphābhūto uddissa tiṭṭhamāno* seems to mean "standing in silence wistfully, or indicating a wish," i.e. not asking for the robe, but standing in an attitude of expectation to remind the donor of his promise. Pass. *uddissati* (Pāt. 17). P.f.p. *uddisitabbo* (Pāt. xxi). P.p.p. *uddiṭṭho*, rehearsed, recited (Pāt. 2, 6).

**UDDO**, Name of an animal [उद्धू?]. It can hardly be an otter, for though it lives near a river and eats fish it does not appear to be in any way an aquatic animal (its lair is in the jungle, F. Jāt. 53).

**UDETI**, To rise (of the sun) [उदधि]. Ev. 23; Ten J. 47. P.p.p. *udito* (see sep.).

**UDETI**, To come up or forth [उदे].

**UDICI** (f.), The North [उदीची]. Ab. 29.

**UDIKKHATI**, To look at, survey; to see, perceive [उदीक्ष]. Ras. 19; Mah. 219; Att. 193, 204.

**UDIRANĀM**, Uttering, saying [उदीरण]. Ab. 106.

UDIRETI (*caus.*), To utter, speak, say [उदीरयति]. Dh. 72; Mah. 31. Ger. *udriya* (Mah. 212). *Udirito*, uttered (Ab. 755).

UDITO (*p.p.p. udeti*), Risen, arisen; high [उदित]. Ab. 1075. *Uditam kulam*, a high family (Ras. 28).

UDITO (*p.p.p. vadati*), Spoken, uttered [उदित]. Ab. 755, 1075; Kh. 22.

UDREKO, Vomiting [उद्रेक]. Ab. 468.

UDRIYANAM, Bursting or splitting open? [fr. उदृ]. Ját. 72.

UDUKKHALAM, A mortar [उदूखल]. Mah. 175.

UDUMBARO, The tree *Ficus Glomerata* [उदुम्बर]. Ab. 551; B. Lot. 353; F. Ját. 3; Mah. 92, 143.

UGGACCHATI, To rise, ascend; to depart, come back [उद्गच्छ]. With acc. *Akdsam uggami*, sprang into the air (Mah. 154). *Arune uggacchante*, at dawn (Das. 21; Att. 206). *Suriyam uggacchantam disvā*, seeing the sun rising (Ten J. 46). With abl. *Jalakīfāya uggantvā*, returning from the aquatic festival (Mah. 218). Ger. *uggamma*, *uggantvā* (Dh. 308; Mah. 7, 16; Pát. 90). P.p.p. *uggato*, risen, elevated. *Suriye uggate*, when the sun was risen (Mah. 249, comp. Ras. 26). *Arune uggate*, when day had dawned (Dh. 106). *Dharapitaluggato*, risen from the earth. *Evam uggato kopo*, such high indignation (Dh. 364). *Dvādasayojanuggato* (adj.), twelve yojanas high (Mah. 162). *Uggatakulam*, a high caste family (Mah. 116).

UGGAHANAM, Taking or lifting up; learning, acquisition (of knowledge) [उद्गहण]. Att. 23. *Uggahanaparajjuko*, a string to take up or hold a thing by (F. Ját. 53). *Sippuggahanam akārayi*, instructed him in the sciences, lit. caused him to make acquisition of (Mah. 60).

UGGAHETABBO, UGGAHITO, see *Uggahāti*.

UGGAHO, Learning, acquisition [उद्गह]. Alw. I. cvii; Dh. 384. Vij. writes to me that there are three kinds of nimitta in the ecstatic meditation, *parikammanimittam*, *uggahanimittam* and *paṭibhāganimittam* (see E. Mon. 256). He says, "nimitta means the reflexion of the object gazed at in the kasipaparikamma: *parikamman*. is merely the perception of the object in the mind when looking at it, *uggahan*. is the taking up of the image into the mind so that it is retained there even when the eye is averted, *paṭibhāgan*. is a more refined and polished reflexion of the object

produced in the mind by a deeper and longer contemplation."

UGGAMANAM, Rising, ascent; arising, origin, production [उद्गमन]. Ab. 960. *Suriyass' u.*, sunrise (Ját. 19).

UGGAMI, UGGAMMA, see *Uggacchati*.

UGGAMO, Rising up [उद्गम]. Ab. 886. *Suriyuggamo*, sunrise (Mah. 138).

UGGAṆHĀTI, To raise, lift, pick up; to learn, acquire by study [उद्गह]. *Ratapam u.*, to pick up a jewel (Pát. 18, comp. 10). *Imeasam attham ugganha*, learn the meaning of them (Dh. 329). *Sippam u.*, to learn a science, acquire an accomplishment (Ját. 2; F. Ját. 9; Mah. 60). *Ugganhi piṭakattayam*, gained a knowledge of the three Piṭakas (Mah. 30, 251). *Bhāsam u.*, to learn a language (Alw. I. cvii). *Bhāsam adma sattā ugganhanāti*, people have to acquire a language by study, viz. it does not come by nature (Ditto). Fut. *ugganhiṣati*. Inf. *uggahetum* (Pát. 15). Ger. *uggahetvā* (Alw. I. cvii), *ugganhiṭvā* (F. Ját. 9). P.f.p. *uggahetabbo* (Alw. N. 23; Alw. I. cviii). P.p.p. *uggahito*, learnt, acquired, studied (Dh. 381). *Uggahitavatto*, one who has learnt his duties (Dh. 107). Caus. *ugganahāpeti*, to teach (F. Ját. 9). With acc. of the thing taught (Mah. 28; F. Ját. 9). With acc. of the person taught (Dh. 159).

UGGĀRO, Spitting out, vomiting [उद्गार]. Ab. 468. UGGATI (*f.*), Ascent, appearance [उद्गति]. Att. 198.

UGGATO, see *Uggacchati*.

UGGATTHANAM, A sort of ornament. Ab. 289.

UGGHARATI, To ooze [उद् + घृ]. Dh. 316.

UGGHĀṬANAM, The rope and bucket of a well [उद्घाटन]. Ab. 524.

UGGHĀṬETI (*caus.*), To open, unfasten; to reveal, make known [उद्घाटयति]. Pát. 86. Of opening a window (Ten J. 43; Mah. 217, read ḥ). P.p.p. *uggahāṭito*. *Pāṭi uggahāṭitamattā*, the dish as soon as it was uncovered (Dh. 140).

UGGHĀṬITANŌ (*adj.*), Understanding what is revealed (?) [p.p.p. उद्घट + ञ]. Subh. quotes, *uggahāṭite atthe vibhāṭite yathābhūtam jñāṭīti u.* The idea of understanding quickly, being intelligent, seems to be conveyed (Man. B. 104; B. Lot. 432).

UGGHOSETI (*caus.*), To shout out, proclaim [उद्घोषयति]. Mah. 152; Dh. 193, 309.

UGGHOSO, Proclamation [उद्घोष].

UGGILATI, To vomit [उद्गु].

UGGIRANAM, Spewing, vomiting (from last).

UGGO (*adj.*), Violent, severe, cruel, sharp [उद्य].

Ab. 711, 982. *Uggatejo* (*adj.*), endowed with terrible heat (Gog. Ev. 29). *Uggatapano* (*adj.*), practising cruel austerities, austere (Jât. 15). *Uggo*, name of a mixed caste, son of a Kshatriya father by a Çûdra mother (Ab. 503).

ÜHĀ (*f.*), Life. Ab. 155.

ÜHADETI (*caus.*), To befoul with excrement [उद् + हृद् *caus.*]. Dh. 283.

ÜHANAM, Arrangement, synthesis [उद्हन]. Man. B. 415.

ÜHATO (*p.p.p.*), Destroyed [उद् + हत]. Dh. 60 (*comp. samühato*).

UHUNKĀRO, An owl [uhn + कार, hoot-maker]. Ab. 638.

UJJALANAM, Lighting or burning (of a lamp) [उज्ज्वलन]. Pât. 1.

UJJALATI, To flash up, shine [उज्ज्वल]. P.p.p. *ujjalito*. *Sugandhadipujjalito* (*adj.*), blazing with perfumed lamps (Mah. 157). *Caus. ujjaleti*, to light, to set on fire (Att. 208).

UJJALO (*adj.*), Blazing, flashing; bright, beautiful [उज्ज्वल]. Mah. 182. *Asitibyanujjalo* (*adj.*), adorned with the eighty characteristic signs (Mah. 27; B. Lot. 609).

UJJENĪ (*f.*), The city of Oujein [उज्जयनी]. Ab. 200; Mah. 23.

UJJHAGGIKĀ (*f.*), Loud laughter (Pât. 21, 93).

UJJHĀNAM, Taking offence, captiousness (from *ujjhāyati*). *Ujjhānasaññī* (*adj.*), irritable, testy (Dh. 45; Pât. 22).

UJJHĀPANAKO (*adj.*), One who stirs up another to discontent, makes him murmur or repine (see *Ujjhāyati*). Pât. 12, 86.

UJJHATI, To abandon; to throw [उज्जह]. *Balim* u., to remit taxes (Mah. 211). Alw. I. 18. P.p.p. *ujjhito* (Dh. 11).

UJJHĀYATI, To be irritated, annoyed, to be offended, to murmur [उद् + ज्ञी, not, I think, ज्ञयञ्]. *Manussā ujjhāyanti*, people were annoyed (Ten J. 2; Pât. ix, comp. xlv *gahapatikā ujjhāyanti*; Alw. I. 72). *Bhikkhū ujjhāyinsu*, the priests took offence (Dh. 125). Ger. *ujjhāyitvā* (Dh. 300). *Caus. ujjhāpeti*, to irritate a person, cause him to repine or murmur (Pât. 86, 106, 113).

UJJOTANAM, Illumination, glorification [fr. उज्जुत].

Mah. 3, 28, 100.

UJJOTO, Light, lustre [उज्जोत]. Ab. 37.

UJU, and UJJU (*adj.*), Straight, direct; straight-forward, honest, upright [उज्जु]. Kh. 15. *Ujjuṃ karoti*, to straighten (Dh. 7), also to set right, to correct. Well arranged, clear (Alw. I. xiv, comp. xv). Acc. used adverbially, *ujjuṃ gacchati*, to walk straight (Ten J. 110). *Ujubhāvo*, straightness, uprightness, perpendicularity (Att. 216). *Ujugato* (*adj.*), walking straight; of upright life (Ten J. 110; Dh. 20). *Ujupaṭipanno* (*adj.*), living uprightly (Alw. I. 77). *Ujugatto* (*adj.*), having the body straight, opposed to *khuṇṇo* (Jât. 51). *Ujvupaccanikam*, direct hostility. Occasionally we have the form *ujju*, as in *ujjugato* (Dh. 20), *ujjugatto* (B. Lot. 579), *ujjukatā* (see next), *ditthi-jjukammam* (see *Puñño*).

UJUKO (*adj.*), Straight, direct, right [उज्जुक].

*Ujukena titthena*, by a ford directly opposite (Jât. 16). *Ujukamaggo*, the direct road (Dh. 87). *Ujukā hutvā*, having got right again, been restored to a right state of mind (Dh. 106). Acc. used adverbially; *ujjukam eva no niharatha*, turn us straight out of the house (Ten J. 39); *Ujukam eva nātikulam pavisimsu*, went straight home (Dh. 335); *Tam seṭṭhi ujjukam oloketum na sakkoti*, the seṭṭhin could not look him straight in the face (Alw. I. 101). With affix ता, *ujjukatā* (see *Saṅkhdro*).

ÜKĀ (*f.*), and ÜKO, A louse; a weight of seven likkhās [यूक]. Ab. 195. *Ükamanikupā*, lice and bugs (Jât. 10).

ÜKHĀ (*f.*), A boiler, cooking vessel [उखा]. Ab. 456.

ÜKKĀ (*f.*), A torch, firebrand; a meteor [उक्का]. *Ukkādhāro*, a torch-bearer. *Ukkāpāto*, a meteor, falling star. Said also to have the meanings "crucible, smith's forge, portable furnace, velocity of the wind" (Ab. 795).

ÜKKADḌHATI, To cast out, remove (?) [उक्कड्]. Pât. 91. P.p.p. *ukkadḍhito* (Dh. 433).

ÜKKALĀPO, and ÜKLĀPO, Sweepings, rubbish. Pât. xx; Ab. 224; Dh. 264.

ÜKKAMANAM, Stepping aside, passing [उत्कमन]. Ten J. 3.

ÜKKAMĀPETI (*caus.*), To cause to step aside or get out of the way [*caus. उत्कम*]. Ten J. 3.

ÜKKAMSETI (*caus.*), To exalt [उत्कर्षयति].

UKKAMSO, Excess; excellence; exaltation [उत्कर्ष].

Ab. 761, 771, 871.

UKKANṬHATI, To regret, pine, be unhappy, distressed, discontented [उत्काण्ड]. Jāt. 21. *Ukkapṭhitvā paldyanto*, running away because he was unhappy, or regretted having taken orders (Dh. 200). P.p.p. *ukkaṇṭhito*, regretful, unhappy (Ten J. 46, 111; Dh. 104, 403).

UKKĀRO, Dung, excrement [fr. उत्कृ]. Ab. 275. *Ukkārabhāmi*, a dunghill (Ten J. 56). Comp. *Uccdro*.

UKKĀSATI, To hem, clear the throat [उद्धृ + वास]. Jāt. 161. P.p.p. *ukkāsito*. *Ukkāsitasaddo*, the noise made in clearing the throat (Sām. S.).

UKKATṬHĀ (f.), Name of a town. Ab. 201.

UKKATṬHO (p.p.p.), High, eminent; exceeding, excessive; excellent, superior [उत्कृष्ट]. Ab. 690. By *ukkaṭṭho patto*, is meant a bowl of great capacity (Pāt. 81). *Ukkaṭṭhavasena*, nobly, excellently (Dh. 144). *Vidatth-ukkaṭṭha-māno* (adj.), a cubit in height-measurement, viz. above the ground (Mah. 166).

UKKHALI (f.), A pot to boil rice in. Ab. 456; Dh. 141; Jāt. 68; Mah. 131.

UKKHEPAKO (adj.), One who excommunicates [उत्क्षेपक]. Dh. 104.

UKKHEPANAM, Excommunication [उत्क्षेपण]. Dh. 104.

UKKHEPANIYO, The *ukkhepaniyan kamman* is one of the Saṅghakammas, and means I think the excommunication of a Buddhist priest for a grave offence [fr. caus. उत्क्षेप]. Dh. 103. One of the offences is *āpattiyaḍḍassanaṃ*, "concealment of a sin" (Pāt. 96; Dh. 104). Persistent association with such a person is a *pārājika* offence in a nun (Pāt. 95). A monk thus excommunicated can be restored by *oḍḍapā* (Pāt. 92, 96).

UKKHEPO, Lifting, raising [उत्क्षेप]. Ab. 1123.

UKKHIPATI, To throw upwards, raise, lift; to get rid of, eject [उत्क्षिप]. Dh. 246, 269, 340. *Ubbho hatthe ukkhipitvā*, holding up both hands (Dh. 155, 364, compare Ten J. 120). *Sāṇi-kappaṇaṃ ukkhipitvā*, raising the lower edge of the curtain (Dh. 159). *Jālaṃ u.*, seems to mean to cast a net, not to draw it (F. Jāt. 5). *Mañcen' ādāya ukkhipitvā agamassu*, put them on stretchers and carried them off (Dh. 361). *Ssaṃ ukkhipitvā*, raising his head defiantly (Ten J. 14, see *Ssaṃ*). *Ukkhipitvā dāsiṃ*, brandishing

his sword over her head (Mah. 48). To pull a person out of a pit (Ras. 35). *Ucchubbhāraṃ u.*, to take up a bundle of sugar-canes on one's shoulders (Pāt. xvi). To pick up (Dh. 248). To excommunicate (Mah. 16; Dh. 109, 396). Ger. *ukkhippa* (Ras. 29), *ukkhīpitvā* (Ten J. 29). P.p.p. *ukkhīto*, raised, lifted; thrown off, got rid of (Dh. 71). *Ukkhittapharasuṃ sandhāretuṃ asakkento*, unable to arrest the uplifted axe (in time to prevent the mischief, Dh. 364). *Ukkhīto*, and with affix क्, *ukkhittako*, a monk who has been excommunicated (Pāt. 28, 92, 95; Dh. 104).

UKKHITTAKĀ (f.), Tucking up the robe (in wet weather) [उत्क्षिप्त + का]. Pāt. 21.

UKKOCO, A bribe [उत्कोच]. Ab. 356.

UKKOTANAM, Perverting justice (?). *Ukkotanan ti assāmiṃka edmiṃka kātum laṅcagahaṇaṃ*, taking bribes to give possession to those who are not the rightful owners (Br. J. S. A.).

UKKOTETI (caus.), To disturb what is settled, to open up again a question that has been set at rest [उत्कोटयति]. Pāt. 16, 91.

UKKUJJANAM, Setting up again (from next). Pāt. 61.

UKKUJJETI, To set up again what has been overturned. See *Nikkujjito*.

UKKUSO, An osprey [उत्कुस + क्, in S. we have उत्कोस]. Ab. 640.

UKKUTIKO (adj.), Sitting on the hams, squatting, crouching, kneeling [उत्कुट + क्, the corresponding word in S. is उत्कुटुक्]. *Ukkuṭiko hutvā*, falling back on his haunches (of an elephant, Dh. 246). At Dh. 163 we have *rattassa hi ukkuṭikaṃ padam bhavē*, the footstep of the lustful man would be crooked (?). Subh. quotes *ciraṃ ukkuṭiko vā pi*, or sitting on his hams for a long while. There appears to be a fem. noun *ukkuṭikā*, "squatting," for at Dh. 306 we have *ukkuṭikā-bhāvona āradhaviṛiyo*, "exerting himself by squatting on the hams," as an explanation of *ukkuṭikappadhānaṃ*; here *āradhaviṛiya* corresponds to *padhāna* in the text (v. 141), and Subh. says that *padhāna* here means *utsāha*. In the phrase *ukkuṭikaṃ nisīdanti*, "to sit on the hams, squat," we probably have an acc. of this noun (Dh. 128, 173). *Ukkuṭikaṃ nisīdayi*, forced back (the elephant) on his haunches (Mah. 151). Subh. quotes *rakkhaṇastre makkaṭṭhiya ukkuṭikaṃ nisīdanti*, they squat like monkeys in a hollow tree. It is sometimes a posture of

humility towards a superior (Dh. 173 ; Pát. 26).  
B. Int. 324.

UKKUTTHI (*f.*), Crying out, shouting [उत्कुत्थ + ति].  
*Ukkuṭṭhiśaddā*, acclamations (Ját. 17). *Ukkuṭṭhiś*  
*karoti*, to shout (Mah. 64, 113, 156, similarly  
*sampavatteti*, Mah. 142).

UKLĀPO, see *Ukkalāpo*.

ULĀRO (*f.*), Great ; lofty, noble, excellent, eminent  
[उदार]. Dh. 253. *Ulāro sakkāro*, distinguished  
honours, a magnificent reception (Dh. 133 ; Kh.  
19). *Ulāro obhāso*, a mighty radiance (B. Lot.  
836). Of fine clothes (Mah. 44). *Ulāraṃ sukhāṃ*,  
great bliss (Dh. 388). Comparat. *ulārataro* (Att.  
219). *Uddra* occurs at Dh. 388, but it may be a  
copyist's error. Ab. 844 ascribes also to *ulāra*  
the meaning *madhura*, "sweet," for which com-  
pare the meanings of *paṇṇā*.

ULLĀNGHATI, To leap up [उलङ्घ]. To spring  
on to a horse's back (Ját. 62). *Ākkaṃ u.*, to  
spring into the air (Ras. 40).

ULLAPATI, To lay claim to, assert oneself the  
owner of [उद् + लप]. Pát. 68.

ULLASITO (*p.p.*), Shining [उलसित].

ULLITTO (*p.p.*), Smeared [उद् + लिप्त]. Pát. 70.

ULLOCO, and -CAM, A canopy, awning [उल्लोच].  
Ab. 299.

ULLOKETI, To look up, look at [उद् + लोके].  
*Uddhaṃ u.*, to look upwards (Brahmāyu S.).

For *ullokako*, see *Mukhullokako*.

ULLOLO, A wave, surge [उल्लोच]. Ab. 662.

ULU (*f.*), A lunar mansion [उलु]. Ab. 57. *Ulu-*  
*rājā* (*m.*), the moon (Ab. 52).

ULŪKO, An owl [उलूक]. Ab. 638, 1045.

ULUMPO, and -PAM, A raft [उलुप]. Ab. 665.

ULUNKO, A ladle [उलुङ्क]. Mah. 164. Subh.  
says an *ulūka* is "made out of the shell of a  
coconut, and is used to take water out of a jar."  
He quotes from *Milinda Pañha*, *kaṭacehumattam*  
*bhikkham vā ulūkamattam yāguṃ vā nālattha*,  
could not get a spoonful of rice or a ladleful of  
soup.

ULUPI (*m.*), A porpoise [उलुपि]. Ab. 1003.

ŪMI (*m.* and *f.*), A wave [उमि]. Ab. 662.

UMMĀ (*f.*), Flax [उमा]. Ab. 452 ; Mah. 168 ;  
B. Lot. 826.

UMMADDĀPETI (*caus.*), To cause to be rubbed  
[*caus.* उद् + मृद्]. Pát. 110.

UMMĀDETI (*caus.*), To madden [उममादयति].  
Mah. 56.

UMMĀDO, Madness, distraction, mental aberration  
[उममाद]. Ab. 172 ; Dh. 301 ; Mah. 143 ; Pát. 63.

UMMAGGO, An underground watercourse, a main  
[उमार्ग]. Mah. 222 ; Man. B. 17.

UMMAJJANAM, Shampooing the body [उमार्जन].  
Ab. 299.

UMMĀRO, A threshold (*dehaṃ*) [comp. उद्गमर,  
उम्वर]. Ab. 219, 1006 ; Mah. 135, 152 ; Dh.  
324.

UMMATTO (*p.p.*), and with affix क्, UMMATT-  
AKO (*adj.*), Mad, out of one's mind, in a state of  
mental aberration [उमत्त, उमत्तक]. Ab. 322 ;  
Mah. 143. *Ummatto*, the thorn apple, *Datura*  
*Metel* (Ab. 577). *Saṅkhyārtha Prakāśa* enumerates  
eight sorts of *ummattas* or madmen, *kāma-*  
*mattako*, *kodhum.*, *diṭṭhum.*, *mohum.*, *yakkhum.*,  
*pittum.*, *sura-um.*, *vyasaṇum.*, frenzied with  
lust, hate, error, infatuation, driven mad by  
*yakkhas* (demoniacal possession), mad from dis-  
ordered bile, frenzied with liquor (that is, simply  
intoxicated), and maddened by misfortune. *Um-*  
*mattako* (Das. 31 ; Pát. 63). Fem. *ummattikā*.  
*Assā pittam kupitam uddhu ummattikā jātā*, is  
her bile disordered (i.e. is she suffering from tem-  
porary aberration of mind), or is she gone stark  
mad? (Dh. 251).

UMMĪLETI (*caus.*), To open (the eyes) [*caus.*  
उममीय]. Dh. 258. *Akkhīni u.* (Dh. 404).

UMMUJJĀ (*f.*), Emerging (from next).

UMMUJJATI, To emerge, rise out of [उमज्ज].

UMMUKAM, A firebrand [उमुक]. Ab. 36.

UMMUKHO (*adj.*), Expecting, awaiting [उमुक].  
Ab. 1017.

UMMŪLETI, To root up [उमुल्लयति]. Ját. 73.

ŪNAKO (*adj.*), Deficient [उनक]. Pát. 77 ; Dh.  
380. *Ūnakadōdasavasso* (*adj.*), in whom twelve  
years (from ordination) are not completed (Pát.  
118). Comparat. *ūnakataro* (Pát. xl).

UNDURO, A rat [उन्दुर]. Ab. 618 ; Pát. 78.

UNHISO, and -SAM, A crest, diadem, crown ; a  
turban ; part of a staircase [उण्णीस]. Ab. 284,  
358, 862 ; Mah. 70. The epithet *uṇṇisāso* applied  
to Buddha is rendered by Hardy, "upon his fore-  
head, extending from ear to ear, was as it were  
a frontlet" (Man. B. 368, comp. B. Lot. 558).

UNHO (*adj.*), Hot [उण्ह]. Masc. *uṇho*, the hot  
season (Ab. 80). *Uṇhodakam*, hot water (Dh.  
106, 434). *Uṇham karoti*, to heat a thing (F.  
Ját. 57). *Uṇharassī* (*m.*), the sun (Ab. 62).



*Anapagatuphavogam jivarudhiram*, the living blood from which the warm energy has not yet departed (Att. 206). Neut. *upham*, heat. *Bhusuphena vipaccamāno*, boiling with great heat (Att. 209). *Uphākaram dasseti*, to grow hot, lit. to manifest signs of heat (see *Sakko*, 1).

UNNĀ, and UNNĀM, Wool; hair between the eyebrows [उन्न]. Ab. 876; B. Lot. 563.

UNÑĀ (*f.*), Contempt [उन्न]. Pāt. 100, 102. See also *Avaññā*.

UNNADATI, To shout; to roar [उन्नद]. F. Jāt. 15. *Unnadanti* (*f.*), "roaring," is an epithet of a lioness (Ten J. 38), but there is another reading *unnatadanti*, "having great fangs." Caus. *unnadeti*, in the phrase *dasasahaslokadhātum unnadento*, which I think means, "causing all the ten thousand worlds to shout with joy" (Ten J. 48; Jāt. 63).

UNNALO (*adj.*), This word occurs at Att. 211, where D'Alwis renders it "evil-disposed," and at Dh. 52, where the comment has *tesam mānanaṃ ukkhipitvā carapena unnaṇaṃ*, "to these who are called unnaṇa because they walk uplifting the reed of pride." Yātr. says he thinks it means "proud, insolent." As we have *nalo* and *naḷo*, the forms *unnalo* and *unnaḷo* may both be correct.

UNNAMATI, To ascend, rise up [उन्नम]. B. Lot. 576. Caus. *unnāmeti*, to bend or lift upwards.

UNNAMO, Elevation, height [उन्नम + ञ]. Kh. 11.

UNÑANĀBHI (*m.*), A spider [उन्नयामि, उन्नयाम]. Ab. 621.

UNÑATAM, A sort of ornament. Ab. 289.

UNNATI (*f.*), Haughtiness [उन्नति]. Ab. 168.

UNNATO (*p.p.p. unnamati*), Raised, high [उन्नत]. Ab. 708; B. Lot. 576. *Unnatatthānam*, high ground (in a lake or marsh, viz. a bit of land rising above the surface of the water, Ten J. 35). *Asi pitunnatunnato* (*adj.*), his joy rose higher and higher, lit. he became more and more elevated with joy (Mah. 27).

UNNO (*p.p.p.*), Wet [उन्न]. Ab. 753.

UNO (*adj.*), Deficient, less [उन्न]. Pāt. 8. *Unāñ ce hoti*, if there is not enough (Dh. 390). *Kiñci unāñ nāma nāhosi*, was not at all deficient (Dh. 113). *Unakālo*, season of a river's being deficient in water (Dh. 375). *Unapañcabandhano patto*, a bowl having less than five ligatures (Pāt. 10). *Unavātiavasso puggalo*, a person under twenty years of age (Pāt. 16). *Unavittako* (*adj.*), poor,

lit. to whom property is deficient (Alw. I. 75). *Bhikkhū pañcasatā eken' unā*, 499 monks, lit. 500 deficient by one (Mah. 11). *Ekāya unavāsati koṭṭiyo*, 19 koṭṭis, lit. 20 koṭṭis deficient by one koṭṭi (Mah. 161). See *Ekāno* and *Ekānako*. Sometimes in these numeral compounds *eka* is omitted, but not often: *Unasattasatam*, six hundred and ninety-nine (Mah. 51).

UPA (*prep.*), Below, less [उप]. Ab. 1185. With loc. *Upa khāriyam dāno*, a dāna is less than a khāri (Sen. K. 350). In composition: *Upasākhā*, a minor branch. *Upakacchāntare* (loc.) *katvā*, taking him under his arm, lit. putting him in the interval under his armpit (Jāt. 63). Much used in composition with verbs and their derivatives.

UPABHOGGO (*p.f.p.*), To be enjoyed [उपभोग]. Alw. I. 75.

UPABHOGO, Enjoyment [उपभोग]. Att. 192.

UPACARITO (*p.p.p.*), Served [उपचरित]. Ab. 751.

UPĀCARIYO, A teacher's successor. In the adverbial compound, *ācariyupācariyam*, from teacher to teacher (*ācārya + upa + ācārya*).

UPACĀRO, Approach, entrance, neighbourhood; a present, offering; attention, civility; practice, conduct [उपचार]. Ab. 1001. *Sa-upacāro* (*adj.*), having an approach (Pāt. 72). *Gānēpacāro*, the approach to a village (Dh. 106; Ras. 70; according to Pāt. 66 it is the distance to which an average person can throw a clod while standing by the gate of the village). *Rājagahanagarūpacāre*, close to the city of R. (Dh. 119, comp. *vihārūpacāre*, Dh. 248). *Dassanupacāram vijahati* seems to mean, "to get out of sight," perhaps lit. "to forsake the range of vision" (Pāt. 98). *Upacāre pasiditvā*, pleased with the kind attention (Mah. 214). The phrase *tārakasāññāya mantassa upacārattidāya ekaṃ oḍḍhaṃ gaheṭṭabbaṃ atthi* (Dh. 160) is rendered by Vijj., "A certain medicinal herb has to be taken at the time indicated by the stars for the practice of the charm or spell." At Dh. 195 *tassa cittopacāram ñatvā* probably means, "knowing what occupied his mind, what he was thinking about." See *Samādhi*.

UPACAYO, Accumulation, increase [उपचय]. Man. B. 400, 407.

UPACCAGĀ, Aor. from *उपाती*. *Khaṇo ce mā upaccagā*, let not the right moment go by (Dh. 56). *Ubho saṅgam upaccagā*, has escaped from both bonds (Dh. 73).

UPACCAKĀ (*f.*), Land at the foot of a mountain [उपत्यका]. Ab. 610.

UPACCAYO, Passing away; transgression [उप-जय]. Ab. 776.

UPACCHEDO, Cutting off, stopping (from next). In the phrase *dhārūpacchedaṃ karoti*, to eat nothing, make a total fast (Dh. 353).

UPACCHINDATI, To cut off, interrupt, bring to an end [उप + छिद्, or उपाच्छिद्]. *Jvitindriyaṃ* *u.*, to put an end to the principle of life, kill (Dh. 373). P.p.p. *upacchinno*. *Anupacchinno* (*adj.*), uninterrupted. *Palibodhe upacchinne*, an obstacle being removed (Pāt. 37).

UPACIKĀ (*f.*), From the context at Pāt. 71, 78, Dh. 323, I think there can be no doubt that this word means the termite or white ant (at Dh. 322 "as an arrow shot from a bow flies swiftly along and falls to the ground, if there be no one to take hold of it and pick it up, falls a prey to the white ants"). Strange to say, white ants do not seem to be mentioned in the classic Sanskrit literature, and the word is not even given in *Abhidhānappadīpikā*.

UPACINATI, To heap up, accumulate [उपचि]. Aor. *upācīni* (Mah. 238). P.p.p. *upacito* (Mah. 168).

UPADĀ (*f.*), A present [उपदा]. Ab. 355.

UPĀDĀNĀM, Firewood, fuel; clinging to existence, attachment [उपादान]. Ab. 36; B. Int. 475, 494-6; Dh. 428, 432. *Upādānāni dāhanto*, burning fuel (Dh. 195). *Upādāna* or Attachment is one of the links of the *Paṭiccasamuppāda*. It is produced by Desire (*taṇhā*), and is the immediate cause of Continued Existence (*bhava*). It consists of four elements, *kāma*, *diṭṭhi*, *sīlabbataṃ*, *attavādo* (*kāmapādānaṃ*, *diṭṭhupādānaṃ*, etc.). Gogerly says, "No part or parcel of the present existing being passes over into the new state, but it is a new existence having *Upādāna*, desire of or cleaving to existence, for the root or actual producing cause of the renewed existence" (see Hardy's admirable remarks on *Upādāna* at Man. B. 394). In my article *Khandho* I have said that when a man dies his *khandhas* perish, but by the force of *Kamma* a new set of *khandhas* instantly starts into existence. This is true, but the *Kamma* strictly speaking works through *Upādāna*, which is the immediate cause of renewed existence, while *Kamma* is the abiding cause. The *khandhas* are generally called *upādānakkhandhā*, "skandhas

springing from U." The destruction of U. constitutes Arhatship, and the Arhat is called *anupādāno*, "free from Attachment." At Dh. 278 we have *anupādāno dīpo*, a lamp without oil.

UPĀDĀNĪYO, (*adj.*), Connected with Attachment, sensual (fr. last). Alw. N. 36.

UPADATṬHĀ (*m.*), A supervisor [उपदृष्ट]. Ab. 341.

UPĀDĀYA, see *Upādiyati*.

UPADDAVO, Accident, misfortune, distress, oppression [उपद्वय]. Ab. 401. *Anupaddavo* (*adj.*), uninjured (Dh. 60). Mah. 28, 81, 88. *Asani-up*, accident from lightning (Att. xvii).

UPADḌHO (*adj.*), Half; partial [उप + षड्]. *Upadḍhapaṭhaṃ gantvā*, having gone part of the way with him (Dh. 84, comp. Pāt. xxvii; Dh. 190, 341; Das. 4; Mah. 125). *Alatthopadḍhabhikkhūhi*, obtained (consent) from half the priests (Mah. 174). With abl. *Tato upadḍhakālena*, time or measure which is half of that (Pāt. 29). *Tadupadḍhaṃ dhanam*, wealth which is half of that amount (Ab. 339). *Upadḍham* and *upadḍho*, a half, a part (according to Ab. 53, 54, the masc. form means one of two unequal parts, while the neut. means a half). *Tehi upadḍhe bhuttamhi*, when a portion had been eaten by them (Mah. 135).

UPADDUTO (*p.p.*), Distressed, annoyed, oppressed [उपदुत]. *Haṭṭhihi* *u.*, molested by elephants (F. Jāt. 2).

UPADESO, Instruction, direction [उपदेश]. Ab. 412; Mah. 173.

UPADHĀNĀM, Putting under, supplying, imposing; a pillow, cushion [उपधान]. Ab. 311; Dh. 51, 393.

UPADHĀRETI (*cāus.*), To consider, reflect, investigate, search with the mind, look out for, ascertain [उपधारयति]. Dh. 94, 153, 181, 183, 308; Jāt. 19. *Sace na me saddahatha tāsāṃ vasaṇaṭṭhānaṃ gantvā upadhārehi*, if you don't believe me go to where they live and judge for yourself (Dh. 169). *Tena hi upadhārehi*, very well then, you shall see! (Dh. 416). *Pādalakkhaṇaṃ upadhāretvā*, having examined the footprint (Dh. 163, comp. 107, line 2). *Ekam dārikam upadhārehi*, look yourself out a damsel to wife (Dh. 232). *Kim nu kho ti upadhārento*, wondering to himself, what can this be? (Dh. 224). *Uttariṇ* *u.*, to make further investigations (Jāt. 20). *Upamaṃ upadhārento*, looking out for an appropriate

simile (F. Jât. 48). *Upadhāretha nan ti vatvā*, exclaiming, See to her (Dh. 307). P.p.p. *upadhārito*, perceived, observed, understood (Pât. 113).

UPADHĀVATI, To run after, to run up to [उपधाव्]. Dh. 329; Pât. xxxi.

UPADHI (m.), A wheel; the body; a substratum of being [उपधि]. From Ab. 968 we learn that there are four substrata of being, and at Dh. 433 we find them enumerated as the Khandhas, Kāma, Kilesa and Kamma. *Nirupadhi* as an epithet of an Arhat means "free from substratum," but not of all the four substrata, since he possesses one of them, Khandha. This is clearly recognized by Buddhaghosa, whose gloss on *nirupadhi* at Dh. v. 418 is *nirupadhin ti nirupakkilesam*, "free from substratum (here) means free from Kleṣa." He might have added "or Kāma or Kamma," for the Arhat is free from the three last Upadhis. But the whole four Upadhis include every conceivable substratum or condition of being, and when the annihilation of being is intended, we generally have the expression *sabbūpadhi*, "all the (four) upadhis" (art. *Nibbāna*, p. 272, a, line 9; Dh. 433, line 11). The term *nirupadhi* may also be applied to one who has attained *anupādisesa-nibbāna*, who has ceased to exist, and then it of course means deprived of all the four upadhis (Dh. 270). In one instance I find *sabbūpadhi-parikkhaya* applied to the Arhat, where it must I think be by anticipation (see art. *Nibbāna*, p. 268, a, line 11); the passage will be found at p. 103 of Coomaraswamy's *Sutta Nipāta*.

UPADISATI, To command, advise [उपदिश]. Att. 215. Aor. *upādisi* (Mah. 129). P.p.p. *upadittho*, specified (Sen. K. 224).

UPĀDISESO (adj.), Having the Skandhas remaining. *Upādi* is a masc. noun formed from the verb उपाद् as *upadhi* is formed from उपधा, and is a name for the five khandhas (*catūhi upādānehi upādiyatīti upādi*, *pañcakkhandhassa etaṃ adhi-vacanaṃ*). As I have shown in art. *Nibbāna*, *Nirvāṇa* is of two sorts, *upādisesanibbānaṃ* or Arhatship and *anupādisesanibbānaṃ* or extinction. These terms mean respectively, "having the Skandhas remaining," and "not having the Skandhas remaining." For *upādisesa* we sometimes have *sa-upādisesa* or *savupādisesa*. The North Buddhists, puzzled by the anomalous form *upādi*, concluded it must be a mistake for *upadhi*,

and have turned *upādisesa* into *sopadhiṣesa*. Hence we have the curious anomaly of the North Buddhists terming the Arhat *sopadhiṣesa*, "having upadhi," while *nirupadhi*, "free from upadhi," is with the South Buddhists a distinctive epithet the Arhat! (B. Int. 590). See art. *Nibbāna*, p. 267 (b), line 5.

UPADISSATI (pass.), To be seen, discovered [उपदृश्यते]. Alw. N. 121.

UPADITTHO, see *Upadisi*.

UPĀDIYATI, To take hold of; to cling to the world, to have *upādāna* or attachment [उपादा]. *Na ca pāpinaṃ hanukaṃ upādiyitvā nisīdati*, nor does he sit holding his chin with his hand (Brahmayu S.). *Sukke dhamme na upādiyati*, does not hold fast to good works (Alw. I. 107). *Upādānaṃ abhāvena anupādiyitvā*, from absence of the *upādānas* not clinging to the world (Dh. 432). *Catūhi upādānehi* (instr.) *kiñci anupādiyitvā*, not clinging at all to the world by the four *upādānas* (Dh. 278). P.pr. *upādiyāno* (Dh. 4), *upādiyāno* (Dh. 151), *upādiyamāno* (Alw. I. 107). *Anupādiyāno*, not clinging to the world, free from attachment. Ger. *upādāya*, *upādiyitvā*, holding; including, beginning with, starting from; on account of, since. *Anupādāya*, not clinging, free from attachment to the world (Dh. 16, 73, 118). *Lesamattaṃ upādāya*, laying hold of some trifling pretext (Pât. 5). *Anukampaṃ u.*, taking pity, out of compassion, mercifully, kindly (Kamm. 5; B. Lot. 389). *Uccurasaṃ u.*, including or beginning with the juice of the sugar-cane (Pât. 81, I think we have this sense at B. Lot. 390). *Bhummadeve u. tat' uttarim devā*, beginning with the terrestrial angels all angels beyond them (Das. 45). *Cātummahārājike deve u. yāva Tusitānaṃ devānaṃ kāmā*, the lusts of the devas, beginning with the C. devas up to those of the T. devas. At Dh. 235 *upādāya* seems to mean "in comparison with," I do not see how otherwise to translate *dhanam tāva amhākaṃ dhanam u. kākīpikāṭṭhāniyaṃ* than "his wealth compared to our wealth is a mere trifle." *Tadupādāya*, since then, from that time (Mah. 65). *Tadupādāya so dsi Goṣamibaranānaka*, "from that circumstance," or from that time he was called G. (Mah. 141). *Mahantaṃ idaṃ osadhaṃ ti uppannavacanaṃ u. Mahosadha t' ev' assa nāmaṃ jātaṃ*, on account of the exclamations which arose of "what a great remedy?"

he came to be called M. (Jât. 53). With gen. *Catunnasî mahābhūtanāṃ u. rūpaṃ*, a form springing or produced from the four great elements (Gog. Ev. 69, comp. Dh. 410).

UPADUSSATI, To be angry, revengeful [उप + दुष्].

UPAGĀ, see *Upeti*.

UPAGACCHATI, To come to, approach, visit, reach; to undergo, suffer; to undertake, begin; to enter upon [उपगमन्]. Ten J. 56; Dh. 87, 210, 410. Aor. *upāgami* (Dh. 87, comp. next line; Mah. 2, 84, 152, 262; Jât. 26; see next art.), *upagacchi* (Mah. 28). Ger. *upagamma* (Mah. 227), *upagantvā* (Ten J. 115; Pât. 83). Inf. *upagantum* (Dh. 213; F. Jât. 15). P.pr. *upagacchanto* (Mah. 24). *Vāsaṃ u.*, to take up one's residence (Jât. 67). *Anupagamma*, avoiding (Gog. Ev. 38; Kh. 16). *Atticchabhāvaṃ upāgami*, became hopelessly ill, lit. got into an incurable state (Dh. 93). P.p.p. *upagato*. *Senākāyopagatabhaṇḍakam*, the body-worn equipment of the army (Mah. 151). *Niddūpagato* (adj.), gone to sleep (Dh. 118). *Sīhaseyyaṃ upagato*, has assumed the posture of a couchant lion (B. Lot. 342). *Pabbajjūpagato*, having entered on the ascetic life. *Vassūpagato*, having entered upon the Vassa, begun to keep Lent (Mah. 12). *Rūpūpagato*, possessing form (Dh. 210).

UPĀGACCHATI, To come to, arrive at, reach [उपगमन्]. Aor. *upāgacchi* (Mah. 5), also *upāgami*, see last art., it is often difficult to tell whether *upāgami* belongs to this verb or the last. Ger. *upagamma* (Mah. 261; Att. 8). P.p.p. *upāgato*, having reached (Mah. 10).

UPAGAMANĀM, Approaching [उपगमन्]. Dh. 213.

UPAGAMO, Approaching, entering upon, etc. [उपगमन्]. Ab. 1151.

UPAGĀYATI, To sing [उपगै]. Alw. I. 17.

UPAGHĀTANĀM, Hurting [fr. caus. उपहन्]. Dh. 345.

UPAGHĀTO, Hurting, injury [उपघात]. *Anupaghāto*, not hurting others, kindness (Dh. 34). Dh. 397.

UPAGHATṬITO (p.p.p.), Knocked against [p.p.p. उप + घट्]. Jât. 26.

UPAGO (adj.), Going to, entering; entering on, undergoing [उपगम]. *Jarūpago* (adj.), undergoing decay (Dh. 61). *Brahmalokūpago ahu*, became a

denizen of the Brahma heaven (Alw. N. 121). *Pupphūpago rukkho*, a flowering tree (Dh. 189; Jât. 8, 27, 76).

UPAGŪHANĀM, Embracing, an embrace [उपगूहन्]. Ab. 774.

UPAGŪLHO (p.p.p.), Embraced [उपगूह]. Att. 198.

UPAHACCA, see *Upahanti*.

UPĀHANĀ (f.), A shoe, sandal [उपानह]. Ab. 525; Alw. I. 93; Pât. xx; Mah. 177.

UPAHANANĀM, Hurting, injury (from next). Dh. 345.

UPAHANTI, To injure, vex, impair [उपहन्]. P.pr. *upahananto* (Dh. 345). Ger. *upahacca* (Sen. K. 504). *Upahaccaparinibbāyī* is an *Avāgāmin* who dies and ceases to exist after half the time is expired that he should have lived in the Atappa heaven (*dyuvemajjhaṃ atikkamitvā parinibbāyati*, Vij.); the gerund in this compound means I suppose "having reduced the ordinary term of Atappa life." Pass. *upahāññati* (Das. 36). P.p.p. *upahato*, injured, spoilt (Dh. 24; Att. 218).

UPAHĀRO, A complimentary present to a superior; an oblation to a deva [उपाहार]. Ab. 425, 1128; Ras. 37.

UPĀHĀRO, Bringing forward, adding [उपाहार]. Alw. N. 37.

UPAHATO, see *Upahanti*.

UPAJANETI (caus.), To produce [उपजनयति]. Att. 193.

UPAJĀPO, Suggesting treason, sowing disunion [उपजाप]. Ab. 349.

UPAJIVANĀM, Maintenance [उपजीवन]. Mah. 245.

UPAJIVATI, To subsist by (with acc.) [उपजीव]. Alw. N. 105.

UPAJIVI (adj.), Subsisting by [उपजीविन्]. *Panyopajīvī* (m.), a trader (Ab. 1015). Fem. *Rūpūpajīvī*, a courtesan (Ab. 233).

UPAJJHĀYO, and UPAJJHO, A spiritual teacher or preceptor [उपाज्जाय]. Ab. 410; E. Mon. 25; Alw. I. 93; Dh. 333. *Paṭhamam upajjham gāhāpetabbo*, first he must be caused to take a preceptor (Vij. Kamm. 3). *Upajjhayo saddhivihāriko*, teacher and pupil (Pât. xx).

UPAKADDHATI, To drag down (e.g. to hell) [उपकद्ध]. Dh. 55.

UPAKANṆĀM, Into the ear [उपकर्णम्]. *Upak. jappeti*, to whisper into the ear (Vij.).

UPAKAPPANAM, Preparation, fabrication [उप-  
कल्पन]. Jât. 68.

UPAKAPPATI, To serve, profit [उपकृप]. Kh.  
12. Caus. *upakappeti*, to prepare, design, fashion.

UPAKĀRAKO (adj.), Benefiting, helping [उप-  
कारक]. Ras. 31, 38; Dh. 167; Ten J. 35.  
*Sanghassa upakdrako*, a benefactor of the clergy  
(Mah. 197).

UPAKARANAM, Help, benefit, service; instrument,  
implement, furniture, apparatus [उपकरण]. Dh.  
237, 243; Jât. 7. *Sabbupakaranupeto* (adj.), fur-  
nished with every appliance (said of a refectory,  
Mah. 123).

UPAKĀRI (adj.), Benefiting [उपकारि]. Mah.  
87, 206.

UPAKĀRIKĀ (f.), A benefactress; the foundation  
of a wall [उपकारिका]. Ab. 203; Mah. 220.

UPAKĀRO, Help, advantage, benefit, use, service;  
a helper, benefactor [उपकार]. Dh. 108; Ras.  
35; Jât. 8. *Anupakāro* (adj.), useless (Das. 7).  
With affix ल्, *Mātyud upakaratā* (abl.), from his  
having befriended his mother (Mah. 65).

UPAKATTHO (p.p.p.), Near, approaching [उप+  
कृष्ट]. Ab. 705; Dh. 84, 161.

UPAKKAMĀLALI, To devise plans, manœuvre  
[उपक्रम with a verbal affix āya, for the *l* comp.  
*jotalati*]. Sen. K. 437.

UPAKKAMATI, To approach, come; to begin  
[उपक्रम]. P.p.p. *upakkanto*.

UPAKKAMO, Beginning [उपक्रम]. Ab. 773.

UPAKKHARO, A part of a carriage [उपस्कार].  
Ab. 375.

UPAKKHATO, and -TO (p.p.p.), Got ready, pre-  
pared [उपसृत]. Man. B. 382; Sen. K. 502;  
Pât. 8, 79.

UPAKKILESO, Depravity, sin; molestation, distress  
[उप + क्लेश, for the double *k* comp. *paṭikkūla*,  
*kallahdra*, *sakkuneyya*, *aggini*, etc.]. *Nirupakki-*  
*leso* (adj.), free from Kleṣa (Dh. 433). *Vigatū-*  
*pakkileso* (adj.), free from impurity (B. Lot. 865,  
my MS. has *kk*). Dh. 90.

UPAKKILITTHO (p.p.p.), Stained, depraved [उप+  
क्लिष्ट]. Dh. 91.

UPAKKOSO, Blame [उपक्रोश]. Ab. 120.

UPAKKUTTHO (p.p.p.), Blamed, reproached  
[p.p.p. उप + कृष्ट]. Jât. 2.

UPALABBHATI (pass.), To be found, received,  
obtained [pass. उपलभ]. P.f.p. *upalabbhantiyo*.  
P.p.p. *upaladdho*. *Upaladdhatthā* (f.), a tale, story

(Ab. 113). *Upaladdhapaṭibodho* (adj.), having  
recovered consciousness (Att. 218).

UPALADDHI (f.), Acquisition; knowledge [उप-  
लब्धि]. Ab. 1053.

UPALAKKHANAM, Synecdoche [उपलक्षण].

UPALAKKHETI, To look at, regard, note [उप-  
लक्ष]. Pât. 29. Pass. *upalakkhati* (Att. 190).

UPALIMPATI, To smear, defile [उपलिप]. B.  
Lot. 76. Pass. *upalippati* (B. Lot. 569). P.p.p.  
*upalitto* (Dh. 63).

UPALO, A stone, rock [उपल]. Ab. 605.

UPAMĀ (f.), Similarity; equality; comparison; a  
similitude, simile, illustration, figure, allegory,  
parable [उपमा]. Ab. 530. *Sabbānūbuddhe*  
*saddhim mama upamaṃ mā karittha*, do not com-  
pare me to the omniscient Buddha, lit. make not  
equality or comparison of me with (Dh. 132).  
*Attānaṃ upamaṃ katvā na haneyya na ghātaye*,  
doing as he would be done by, let a man neither  
kill nor cause others to kill, lit. "making him-  
self the comparison," the comment says *yathā*  
*ahaṃ evaṃ añhe pi sattā*, "let other beings be  
like myself" (Dh. 24). *Mamopamaṃ karitvāna*,  
taking example by me, doing as I have done (Ras.  
29). *Idāni tam atthussu upamāya siddhento*, and  
now perfecting this matter, clinching this argu-  
ment, by a simile (Sām. S. A.). *Sunakhopamaṃ*  
*damayitvā*, likening him to a dog, lit. exhibiting  
the comparison of a dog (Mah. 227). *Upamaṃ*  
*upadhārento*, looking out for an illustration (of  
what he had been urging on the king, F. Jât. 48).  
At the end of a compound *upama* may perhaps  
be looked upon as an adj. *Candopamā Buddhā*,  
the Buddhas are like the moon (Dh. 244); *Pho-*  
*ṭṭupamo kāyo*, this froth-like body (Dh. 9, comp.  
8, 31, 54; Mah. 170). In no religion has the  
argument from the analogy of nature been made  
so much of as in Buddhism, and it is constantly  
used not only as an illustration but as strong  
evidence or proof. The force and beauty of many  
of these analogies are well known to the student  
of Buddhism. I may draw attention in particular  
to the series of striking illustrations from the  
world of nature with which Nāgasena throws light  
on the thorny questions of Identity and Moral  
Merit (Man. B. 424-440). Gautama's own teach-  
ing abounds in this sort of argument. The Jātaka  
tales themselves are parables, each illustrating  
some social or moral truth. Many of the Sūtras

are named from some metaphor prominently brought forward in them, as *Aggikkhandhūpamasuttaṃ*, "the Parable of the Flame of Fire,"

*Alagaddūpamasuttaṃ*, "the Parable of the Snake."

UPAMĀNĀM, Resemblance [उपमान]. Ab. 530.

UPAMĀTĀ (f.), A wet-nurse [उपमातृ]. Ab. 244.

UPANĀHO, Enmity [उपनाह]. Ab. 165. With affix *हन्*, *upandhī* (adj.), bearing hatred.

UPANĀMETI (caus.), To offer, present; to place close to, hold out to [उपनामयति]. F. Jāt. 3; Mah. 86, 87, 154; Dh. 157; Pāt. xx. *Bhagavato kāyaṃ upandmesi*, ran against B.

UPANAYANĀM, This must be a logical term, as I find *uddharāṇa-upanayana-nigamanāni* [उपनयन].

UPANAYHATI, To tie or wrap up [उपनह]. *Ye taṃ upanayhanti*, they who nurse or harbour this thought (Dh. 1).

UPANĀYIKO (adj.), Referring or belonging to [उपनायिक]. *Attūpandiyiko*, belonging to oneself (Pāt. 3, 67).

UPANETI, To present, bestow (with dat.); to bring to, to conduce [उपनी]. Aor. *upānaya* (Mah. 88, 177), *upanesi* (Mah. 27). *Piṭṭhiṃ upanento*, offering his back (for a person to mount him, said of an elephant, Dh. 154). Pass. *upaniyyati*, *upaniyati*, to be carried along or away, to pass away. P.p.p. *upanīto*, offered, presented, served (Mah. 214; Dh. 224), brought near or under (Jāt. 68). *Upasāṭṭhāyo* at Dh. v. 237 seems to mean "of advanced years." *Pdāvasāpanīto*, brought into the power of the snare, i.e. ensnared (*vasa*, Jāt. 116). Pāt. 67; Att. 194, 208; Dh. 248, 249.

UPĀNGAM, A minor limb or section [उपाङ्ग]. Ab. 691.

UPANIBANDHANĀM, Fastening, attachment (fr. next). Alw. N. 51.

UPANIBANDHATI, To attach [उप + नि + बन्ध्]. Alw. I. 103. P.p.p. *thambhe upanibaddho kukkuro viya*, like a dog tied to a post.

UPANIDHI (m.), A deposit, pledge [उपनिधि]. Ab. 472.

UPANIGHAṂSATI, To rub up against [उप + नि + घृष्]. Dh. 105.

UPANIJJHĀNĀM, Meditation [fr. *जि* with उप and नि]. Vjesinha writes, "*lakkhaṇūpanijjhānaṃ* and *dhammaṇḍapanijjhānaṃ* belong to the two orders of arhats: the first is the process of thought pursued by the *sukkhavipassako*, and the latter by

the *samathayāniko*, the former embracing phenomena, the latter objects" (see *Samatho*).

UPANIKKHIPATI, To deposit, lay up [उपनिक्षिप]. P.p.p. *upanikkhitto* (Pāt. 10, 80).

UPANISĀ, This word is given at Ab. 1125 with the meanings *kāraṇaṃ*, "cause," and *raho*, "secret," the latter clearly pointing to the Sansk. उपनिषद्. It is said to be masc., but this is perhaps an error. The word occurs at Dh. v. 75, *aññā hi lābhāpanisā aññā nibbānagāminī*, which I believe to mean "causing or producing gain is one thing, the conduct which leads to Nirvāṇa is another;" *upanisā* is used in its sense of "cause" (*kāraṇa*), the comment rendering it by *uppdāka*, "producing or causing." The comment says, *lābhuppdakena hi bhikkhūnaṃ thokaṃ akusalaṃ kāmūnaṃ vattati kāyavaṇṇikādāni kātābbāni honti, yasmiṃ hi kāle kāyavaṇṇikādāni karoti taṃ lābho uppijati, pāyasaṇḍhiyaṃ hi vaṇṇaṃ akatā ujukam eva hatthaṃ oḍḍetvā ukkhipantassa hattho makkhitamattā 'va hoti, vaṇṇaṃ katā oḍḍetvā ukkhipantassa pana pāyasaṇḍhiyaṃ uddharanto 'va nikkhamati, evaṃ kāyavaṇṇikādāni karaṇakāle yeva lābho uppijati, ayaṃ adhammikkā lābhāpanisā nāma*, "for it may become necessary to a monk who produces gain to commit slight sin, irregularities of deed word and thought (*kāyavaṇṇikādāni*) have to be committed, for it is when he commits these irregularities that gain accrues to him; for instance if when he dips his hand into the bowl of rice-porridge he holds it straight and not crooked, when it withdraws it is merely wetted (with the porridge), whereas if he dips it holding it crooked, when he withdraws it taking up a handful of porridge he goes away: this is called a sinful cause of gain." Further on the word *kāraṇa* itself is used.

UPANISĪDATI, To sit beside or in the presence of [उप + नि + सद्]. Mah. 82.

UPANISSĀYA (ger.), Near, close to [ger. fr. उप + नि + श्रि, comp. *nissāya*]. With acc. *Kosambin* u., near Kosambī (Dh. 153). Dh. 105, 125, 230, 352; Pāt. 6.

UPANISSAYO, Basis, groundwork, (and hence) tendency, potentiality, destiny, faculty [fr. श्रि with उपनि, it would answer to उपनिश्रय, comp. *nissayo*]. *Dasavatthukāya saṃmādiṭṭhiyā tassā upanissayabhūte dhamme ca*, in orthodoxy with its ten elements, and in the doctrine upon which it is



based, lit. which is its groundwork (Dh. 399, comp. 137). Subh. writes to me that *arahattassa upanissayo* means "the good fortune which is the cause of a man's attaining Arhatship," he adds that *upanissaya* means bhāgya (destiny, luck), and is a synonym of *hetu*. In this technical use *hetu* occurs at Jāt. 44 as one of the eight conditions for the attainment of Buddhahood, and Vij. renders it "power of attaining Arhatship." That he is right appears from a passage from Śārasaṅgaha quoted at Ras. 62, *hetūti arahattassa upanissaya-sampatti, yo hi tasmim attabhāve vāyamanto arahattam pāpūñitum samattho tassa samijjhati netaṛassa*, by *hetu* is meant possession of the faculty of (attaining) Arhatship; for the man who is capable of attaining Arhatship by his exertions in this existence, such a man is successful and no other. *Up.* may be used of any of the supernatural attainments. At Ten J. 117, we have, *Paccekaḥ bodhiṇi dāssa upanissayasampanno*, possessed of the faculty of attaining Pacceka-buddhahood. At Dh. 359, *Tassa sotāpattimagga-sa upanissayaṃ divā*, seeing that he was destined to enter the first Path (comp. Dh. 352). At Das. 1, *Satthā paccūsasamaye lokam olokeno tassa sotāpattiphalāpanissayaṃ divā*, the Teacher early in the morning casting his eye upon the world, and beholding in that man the power of attaining the first Fruition (D'Alwis has got the correct meaning, for he renders the passage excellently, "Buddha rising at early dawn, looked into the world and perceived that this person was predestined to attain the paths," Att. 175, see Das. 20).<sup>1</sup> Turnour renders *tesam divā 'panissayaṃ* by "observing their predestined conversion" (Mah. 30). *Arahattassa upanissaye sati kasmā andho jāto*, if he was destined to be an Arhat why did he become blind? (Dh. 89, comp. Das 21, line 5). By a bold figure this predestination to salvation is likened to a flame burning steadily within a man: *Pacchimabhaṇṇasattam na sakka nāsetum, anto-ghaṭṭe dīpo viya hi 'ssa hadaye arahattassa upanissayo jalati*, a man who is in his last existence

<sup>1</sup> This doctrine of predestination is not identical with the Christian doctrine, but only analogous to it. There is of course no question of the intervention of a Supreme Being, and the determining cause is Karma, or a man's actions in previous existences (see *Kammam*). Perhaps "enabling or saving faith" would more accurately convey the meaning of *upanissaya*.

(i.e. who is about to become an Arhat) cannot perish (before attaining Arhatship), for like a lamp within a pitcher the assurance of final sanctification ever burns within his heart (Das. 21). *Arahattam adhigantum samatthūpanissayā honti*, they are possessed of an adequate or effective power of attaining Arhatship (Ras. 67). In two instances I find *up.* used in connexion with non-supernatural gifts: *Buddhā ca nāma dhammam desentā sarapaṭṭapabbajjādānam upanissayaṃ oloketvā ajjhāsayaṇasena dhammaṃ desenti*, now Buddhas when they preach take into consideration their hearers' predestination to receive the three Refuges, and the moral Precepts, or to take orders, and so on, and thus they preach in accordance with this tendency (Dh. 79, in the first case he would be a pious layman, in the second a monk, by *ādā* is doubtless meant entrance into the Paths, and other supernatural attainments, comp. next); *Upanissayasampannānaṃ manussānaṃ sarapaṇi c' eva aññāni ca magga-phalāni ca deti*, to those men who had faith to receive them he gave the Refuges and moral Precepts and the Paths and their Fruitions (Das. 21). When the attainment is not specified Arhatship or final sanctification is meant: *Sampanna-upanissayo* (adj.), or *upanissayasampanno*, predestined to salvation (Mah. 24, 34). *Upanissayasampatti*, predestination to salvation (Dh. 127). *Yasakula-puttassa upanissayaṃ divā*, (Buddha) perceiving that the young nobleman Yasa was destined to be saved (Dh. 119, comp. Mah. 36). At Dh. 85, line 7 from bottom, I think *upanissaya* should be *upanissāya*, the phrase then becomes perfectly intelligible: *Kaṭṭhanagaraṃ nāma therena upanissāya-vuttha-pubba-gāmaṃ sampāpuni*, reached Kaṭṭhanagara a village near which the therā had formerly resided, lit. a village formerly-inhabited-near by the therā.

UPANĪTO, UPANIYYATI, see *Upaneti*.

UPĀNĪTO (*p.p.*), Led away [उपानीत].

UPĀÑÑĀSO, An exordium [उपन्नास]. Ab. 118.

UPĀÑÑĀTO (*p.p.*), Found out? [*p.p.* उपन्ना]. Dh. 122.

UPANTI (*adv.*), Before, in the presence of [उप + अन्ति]. *Rañño maṃ upanti nehi*, bring me to the king (Ten J. 115).

UPANTIKO (*adj.*), Adjoining, close to [उपान्तिक्]. Ab. 706. Neut. *upantikaṃ*, vicinity (Ten J. 115).

UPĀNTO (*adj.*), Adjoining [उपात्त]. Ab. 190.

UPAPADO, This word occurs three times in Turnour's Mah., and appears to be a noun with the meaning "conformity, accordance." It may be the S. उपपद्. *Sopapado* at Mah. 56 is rendered by Turnour "appropriate." See Mah. 131, 233.

UPAPAJJATI, To come to, attain, be produced, be reborn [उपपद्]. With acc. *Gabbham eke upapajjanti*, some enter the womb, i.e. are reborn as men (Dh. 23). *Nirayaṃ so upapajjati*, he is reborn in hell (Dh. 26, 54; Mah. 209). With loc. *Tusites' upapajjatha*, was reborn in the T. heaven (Mah. 201). P.p.p. *upapanno*, possessed of (at the end of a compound).

UPAPĀRAMĪ (*f.*), Minor perfection [उप + पद-rami]. See *Pāramī*. Man. B. 101; Dh. 117; B. Lot. 551.

UPAPARIKKHĀ (*f.*), Investigation [उपपरीक्षा].

UPAPARIKKHATI, To investigate, ascertain [उप + परि + ईक्ष]. Ras. 33; Att. 196, 200.

UPAPATI (*m.*), A paramour [उपपति]. Ab. 240.

UPAPATTI (*f.*), Birth, rebirth [उपपत्ति]. Jāt. 19; Ab. 1185; Dh. 74. Comp. *Kāmapapatti*.

UPAPĪLA KO (*adj.*), Oppressive [उपपीड + क]. One of the eleven sorts of Kamma is *upapīlakakammaṃ*, that which shows its effects unexpectedly at some remote period after the action was committed (Att. clxx, 90, 212; Man. B. 447).

UPARĀJĀ (*m.*), A viceroy [उपराज]. F. Jāt. 9; Mah. 130; Alw. I. 99.

UPARAJJĀM, Post of viceroy, vicereignty [उप + राज]. Alw. I. 78.

UPARAMANĀM, Cessation [उपरमण].

UPARAMATI, To cease [उपरम]. Dh. 110.

UPĀRAMBHO, Being angry with a person? [fr. उप + आ + रम्]. Ab. 121.

UPARATI (*f.*), Cessation [उपरति]. Ab. 1168.

UPARATO (*p.p.p. uparamati*), Having ceased or desisted; deceased, dead [उपरत]. Mah. 201, 209. *Rattūparato* (*adj.*), abstaining from food at night.

UPARAVO, I have only met with this word at Ten J. 2, where it seems to mean the noise and bustle of a crowded court of justice [उपरव].

UPARI (*adv.*), Above, upon, over, upwards, beyond, further [उपरि]. *Upari vācetuṃ asakkonto*, unable to read any further (Alw. I. 80). *Mā upari dhammadesamam vāḍḍhayittha*, do not carry your

teaching any further (Dh. 123). With gen. *Tasso-pari*, above it (Mah. 169). *Jānumāḍḍalānaṃ u.*, above the knees (Pāt. 117). With abl. *Tato'pari*, above it (Mah. 169, 182). *Avicito u.*, upwards from the A. hell (Sen. K. 321). *U. pabbatā*, over the mountain (Sen. K. 318). As last part of a compound: *Tesaṃ siropari*, above their heads (Mah. 3). *Pallaṅkopari*, over the canopy (Mah. 164, comp. 5). *Uparikoṭi*, upper end (Dh. 261). *Uparimaggā*, the three higher paths, viz. Sakadāgāmin, etc. (Dh. 125). Also compounded with nouns in the same way as *anto*, *tiro*, etc. *Uparimatthake* (loc.) *paṭiṭṭhitārahaṃ*, worthy of being fixed upon the head (Dh. 256). *Uparipāḍḍe ṭhito*, standing on the terrace (Dh. 212, comp. 208, 325). The loc. and acc. of the compound *uparibhāgo*, over-region, place above, are used adverbially in the sense of "above, over." *Tassa uparibhāge sikkhāya nīlhitvā*, perched in a branch above him (F. Jāt. 12); *Rājjanivesanassa uparibhāgaṃ sampattakāle*, when (passing through the air) he got above the royal residence (F. Jāt. 17, 42).

UPARIMO (*adj.*), Uppermost, over head [उपरि + म]. Sen. K. 393. *Uparimakoti*, upper end (Dh. 287, comp. 261). *Uparimā diḍḍ*, the zenith.

UPARITANO (*adj.*), Upper [उपरितन].

UPARITTAM, Superposition [उपरि + त्व]. Ab. 1177.

UPARODHO, Obstacle, detriment [उपरोध].

UPARUJJHATI (*pass.*), To be stopped, to cease, be annihilated [pass. उपरुद्ध]. Alw. N. 39; B. Lot. 514.

UPARŪPARI (*adv.*), Higher and higher, one above another [उपरि + उपरि]. Mah. 157.

UPASAGGO, Trouble, misfortune, danger; a preposition (as *pari*, *adhi*, etc.) [उपसर्ग]. Ab. 401, 1033. *Upasaggo metri causā* (Dh. 25).

UPASĀKHĀ (*f.*), A minor branch [उपशाखा]. Mah. 113.

UPĀSAKO, A pious Buddhist not in orders, a devout or faithful layman, lay devotee [उपासक]. Ab. 415; B. Int. 279. Fem. *upāsikā* (Ab. 415; Dh. 78). *Tattha ko upāsako? ti ratanattayaṃ upāsanto so hi Buddhāṃ upāsātīti upāsako dhammaṃ saṅghaṃ upāsātīti upāsako*, if it be asked, what is an upāsaka? I reply, a man is so called from his revering the three Gems; for he is called *up.* because he reveres Buddha, he is called *up.* because he reveres the Doctrine and the

Priesthood (Pât. 35); the passage adds that his moral duties are the observance of the Five Sîlas, and that his occupation is to earn a livelihood righteously and justly, avoiding the five sinful trades, which are caravan trading, slave-dealing, and the trades of butcher, publican, and poison-seller. With affix स्व, *upsakattam*, state of being a believing layman (Dh. 435; Mah. 70).

UPASAMANAM, Appeasing [उपशमन]. Dh. 102.

UPASAMBYANAM, The outer garment, cloak [उपसंयान]. Ab. 292.

UPASAMHARATI, To bring together [उपसंह]. Pât. 95; Jât. 67.

UPASAMHITO (p.p.), Accompanied or furnished with [उपसंहित].

UPASAMMATI, To grow calm; to cease; to be settled [उपशम]. *Uṣaṃ upasammati*, heat is allayed (Jât. 17). Dh. 1, 19. Ger. *upasamma*, having settled (Mah. 39). P.p. *upasanto*, calm, tranquil (Dh. 19, 36, 68).

UPASAMO, Cessation; quietude, calm [उपशम]. Dh. 33, 66.

UPASAMPADĀ (f.), Taking, obtaining, acquiring; priest's orders [उपसंपद् + आ]. Dh. 33 (comp. *akusalānam dhammānam pahānā kusālānam dhammānam upasampadāya*). *Upasampadā* is the fullest possible admission to the privileges of the Buddhist priesthood, and bears to *pabbajjā* the same sort of relation that priest's orders in the Anglican Church bear to deacon's orders (see *Pabbajjā*). A man cannot receive the *upasampadā* ordination without having first taken deacon's orders, but the interval may be very short or very long according to circumstances. Thus, twenty being the lowest age at which a man is qualified for *upasampadā*, a boy who has become a *sāmaṇera* at eight will have to wait twelve years before he can receive *upasampadā*. On the other hand if a man join the priesthood at or after twenty, if he be otherwise properly qualified he may proceed at once to priest's orders. Full details of the up. ordination will be found in Dickson's article, "The *Upasampadā-Kammavācā*" in the Journ. Roy. As. Soc. for 1874. See also Spiegel's *Kammavākyam*, and E. Mon. 44-47. *Upasampadam labhati*, to take priest's orders, to receive ordination (Dh. 124). A chapter of priests conferring ordination must consist of at least ten members (Pât. xl). *Laddhūpasampado* (adj.), having received ordina-

tion (Dh. 198, comp. 80). At Mah. 37 *upasampadamāḍala* is rendered by Turnour "hall of ordination." *Upasampadam karoti*, to ordain (with dat. Mah. 103).

UPASAMPAJJATI, To attain, enter on, take upon oneself; to reach, approach [उपसंपद्]. *Pabbajjam u.*, to enter upon the ascetic life, take orders (Mah. 30). *Paṣhamajjhānam u.*, to enter on the first Jhāna. Ger. *upasampajja* (Dh. 270). Mah. 64; Pât. 83. P.p. *upasampanno*, having priest's orders, ordained (Kamm. 8; Dh. 405). Caus. *upasampādeti*, to admit to priest's orders, to ordain (Mah. 32; Pât. 16; Alw. I. 99).

UPASAMVASATI, To take up one's abode in [उप + सं + वस].

UPĀSANAM, Attendance, service, homage [उपासन]. Ab. 428, 881; Pât. 35.

UPĀSANAM, Archery [उपासन]. Ab. 390, 881; Dh. 223.

UPASĀNKAMANAM, Approaching (from next). Dh. 359.

UPASĀNKAMATI, To go to, approach [उपसङ्गम]. *Yena Bhagavā ten' upasānkami, upasānkamitvā*, approached where Buddha was, and having approached . . (Kh. 4; Dh. 106). Ger. also *upasaṅkamma* (Mah. 166). Inf. *upasaṅkamitum* (F. Jât. 15).

UPASANTO, see *Upasammati*.

UPASAPPATI, To approach [उपसृप].

UPĀSATI, To attend, honour, serve, revere [उपास]. Pât. 35. Aor. *upāsi* (Mah. 102). P.p. *upāsīto* (Ab. 751).

UPASEVĀ (f.), Service, honouring [उपसेवा]. Att. 193.

UPASEVATI, To serve, honour; to practise, frequent [उपसेव]. *Parassa dāraṃ u.*, to commit adultery (Dh. 396). P.f.p. with affix स्व, *upasevantiyattam* (Att. 190).

UPASEVĪ (adj.), Serving, frequenting [उपसेविन]. *Paraddrūpasevī* (m.), an adulterer (Dh. 55).

UPĀSIKĀ, see *Upsako*.

UPASOBHETI (caus.), To adorn [उपशोभयति].

UPASSAGGO, see *Upasaggo*.

UPASSATTHO (p.p.), Oppressed, beset, ruined [उपसृष्ट]. Jât. 61.

UPASSAYO, Asylum, dwelling [उपाश्रय]. *Bhikkhunū-upassayo, bhikkhunūpassayo*, the house or cell in which a nun lived (Dh. 313, 328; Pât. 13).

*Upassayo*, a nun's cell (Mah. 125; Pát. 107). See *Passayo*.

UPASSUTI (f.), Listening to [उपसृति]. Pát. 18.

UPASUSSATI, To dry up [उपसृष्ट]. Ját. 71.

UPATĀPETI (caus.), To vex, torment [उपतापयति]. Das. 5.

UPATISSO, A name of Śáriputta [उपतिष्ठ]. Ab. 434.

UPĀTIVATTO, Escaped from [from वृत् with उप and वति].

UPATTHAHANAM, UPATTHAHATI, see *Upatthānam*, *Upatthāti*.

UPATTHĀKO, A servitor, personal attendant [उपस्थापक, comp. *Kaccāno* = कात्थायन]. Ját. 39. Every Buddha had an *upatthāko* or servitor, who was a favourite disciple, Ānanda was the servitor of Gautama Buddha (Man. B. 227; Ját. 16). Of a king's servant (Dh. 160; Mah. 141, 204). *Callupatthāko*, "a little page" (Alw. I. 80; Dh. 171). Of an eminent therā's servitor (Alw. I. 92, here the *up.* was a pious layman).

UPATTHAMBHAKO (adj.), *Upatthambhakakammam* is one of the eleven sorts of Karma (see Man. B. 447). Alabaster says it is so called because "it carries on what janakakamma has produced" [उपस्थापक].

UPATTHAMBHANAM, Supporting [उपस्थापन].

UPATTHAMBHATI, To support, prop [उपस्थाप].

A p. pr. átm. of the caus. *upatthambhayamāno* occurs at Dh. 303 (comp. Das. 39), but in what sense I cannot say. P.p.p. *upatthambhito*, propped up.

UPATTHAMBHO, Stay, support, prop, help, encouragement [उपस्थाप]. Ras. 34; Mah. 40, 63. *Imā etassa upatthambhabhūtā*, these women are his supporters (Dh. 170). *Upatthambham labhati*, to receive support or encouragement (Dh. 194).

UPATTHĀNAM, and UPATTHAHANAM, Waiting on, attendance, service; (in *satipatthāna*) keeping near, readiness [उपस्थान]. *Rājup.*, king's service (Mah. 228). *Gilānup.*, nursing the sick (Att. 197). *Mātāpitu up.*, succouring one's parents (Kh. 5; Dh. 408). *Tumhākaṃ upatthānaṃ āgato 'mhi*, I am come to wait upon you (Ten Ját. 1). *Tessaṃ upatthānaṃ gacchanto*, going to minister to their wants (F. Ját. 2, comp. Dh. 78). *Divasassa ca tikkhattuṃ Buddhupatthānaṃ āgamā*, "and he repaired daily thrice to assist in the religious services rendered to Buddha" (Mah. 212).

*Upatthānasālā* seems to have been a state room in a monastery reserved for Buddha when visiting the monastery (see B. Int. 84). *Upatthahanam* at Dh. 408.

UPATTHĀPAKO (adj.), A teacher? [उपस्थापक]. Pát. xlv.

UPATTHĀPANAM, Providing, etc. [उपस्थापन].

UPATTHĀTI, and UPATTHAHATI, To serve, wait on, attend, minister to, support; to be ready, to be present [उपस्था]. With acc. *Upatthāsi mātulam*, entered his uncle's service (Mah. 137, comp. 256). *Upatthahi sadda saṅgham paccayehi catubbhi*, he constantly served or provided the clergy with the four requisites (Mah. 131). To nurse a sick person (Mah. 132). *Na upatthāti*, is not in readiness, is absent (Dh. 370). Ger. *upatthāya*, attending, in attendance, in readiness (Dh. 176). P.pr. *upatthahanto*, being present to the mind, obvious, clear (Dh. 422). *Attho upatthāti*, the meaning is clear, lit. present (Alw. I. cviii). *Sātukasmim nava dosā upatthahanti*, nine faults are present in the s. *Upatthāti* occurs at Att. 199, but it is probably only a recurrence to the Sanskrit. Imperat. 2nd pl. *upatthahatha* (Dh. 88). Aor. *upatthahi*, *upatthāsi*, pl. *upatthahimsu* (Dh. 88), *upatthahum* (Mah. 132, 256). Inf. *upatthātum* (Alw. I. 78). Pass. *upatthhiyati*, to be served, waited on. P.pr. *upatthhiyamāno* (Dh. 105, 107, 214, 265). P.p.p. *upatthhito*, ready, present, arrived; attending on, awaiting; served, honoured. *Khajjabhājje upatthhite*, food being served or in readiness (Kh. 11). *Upatthhitagira*, ready speech (Ab. 971). *Roditum upatthhito*, has begun to cry (Ját. 54). *Bhattakāle upatthhite*, the hour of refection having come (Mah. 16). With acc. *Yama purisā pi ca taṃ upatthhitā*, and the servants of Yama await thee (Dh. 42). *Upatthhite deva-loke*, when heaven awaited thee (Mah. 195). *Niccamaṃ taya upatthhito*, constantly cherished by her (Mah. 210). *Mahāyaṇṇe upatthhite*, when a great festival was impending (Mah. 2). *Upatthhitā sati*, present memory, ready attention (see *Satipatthānaṃ*). *Upatthhitasati* (adj.), one whose attention is fixed. With affix त्, *upatthhitasatitā*, readiness of memory, attention (Dh. 311, 413). Par. S. A. says, *upatthhitasatī ti cirakatādinam anussaritāro*, by up. are meant people who can remember things that were done and said long ago. Caus. *upatthāpeti*, to bring forward, cause to be present; to

provide, supply, get ready. *Upajjhāyo saddhivihārikamhi puttacittam upaṭṭhapessati*, the preceptor will call up in his pupil the idea of his being a son (Pāt. xx). *Cattāḷḷasahasā nāṭa-kittthiyo upaṭṭhāpesi*, provided him with 40,000 dancing girls (Jāt. 58). *Satim u.*, to fix one's thoughts, be engaged in active meditation (Dh. 115, 393). *Cittam u.*, to apply the mind, attend (Alw. N. 23). *Pāntiyam paribhojanīyam upaṭṭhāpeti*, gets ready or serves the water for drinking (Dh. 106). Jāt. 58; Alw. N. 23; Pāt. xvi.

**UPAṬṬHĀYIKĀ** (*f.*), A female disciple [उपस्था-यिका]. Dh. 169.

**UPAVĀDAKO** (*adj.*), Blaming [fr. caus. उपवाद]. *Ariyānam upavādakā*, speaking evil of the saints (B. Lot. 866).

**UPAVĀDANĀ** (*f.*), Blame [fr. caus. उपवाद]. Pāt. 63.

**UPAVADATI**, To blame [उपवाद]. Kh. 15.

**UPAVĀDO**, Blame [उपवाद]. Ab. 120; Dh. 34. *Ariyāpavādo*, speaking evil of the saints (Pāt. 93).

**UPAVAHATI**, To bring about [उपवाद]. Att. 193.

**UPAVANAM**, A park [उपवन]. Ab. 537.

**UPAVANNETI**, To describe fully [उपवर्ण]. Att. 193.

**UPAVASATI**, see *Uposatho*.

**UPAVĀSO**, Temporary abstinence for a time from all worldly enjoyments, fasting, self-mortification, penance [उपवास]. Ab. 482; Mah. 129, 220. *Upavāsagabbhamhi* at Mah. 230 is rendered "in the depth of his wretchedness," I think it rather means "in the chamber of fasting."

**UPAVASSAM** (*adv.*), At the approach of the rainy season [उप + वर्ष]. Pāt. 11.

**UPĀVATTO** (*p.p.*), Refraining [उपावृत्त]. Ab. 432.

**UPAVESANAM**, Sitting down [उपवेशन]. Ab. 765.

**UPAVINNETI**, To play the lute to a person [उप-वीणयति].

**UPAVIṆO**, The neck of a lute [उप + वीणा]. Ab. 138.

**UPAVISATI**, To sit down [उपविश]. Aor. *upāvisi* (Mah. 7, 82, 260). P.p.p. *upaviṭṭho*, seated.

**UPAVUTTHO**, see *Uposatho*.

**UPAYAMO**, Marriage [उपयम]. Ab. 318.

**UPAYĀNAM**, Approaching [उपयान].

**UPĀYANAM**, A present [उपायन]. Ab. 356; Mah. 159, 166.

**UPĀYĀSO**, Desperation, despair [उप + आयास].

B. Lot. 332; Gog. Ev. 68; Alw. N. 36. I have met with a passage in a comment in which up. is strikingly called "the dregs of grief," *antobhājane yeva telāḍḍanam pāko viya soko, tikkhagginā pacca-mānassa bhājanato bahinikkhamanam viya pari-devo, bahinikkhantāvasesassa antobhājane yeva yāva parikkhayā pāko viya upāyāso*, grief is like the boiling of oil or other liquids in a vessel, lamentation (viz. the outward expression of grief) is like the overflow (boiling over) from the vessel when the cooking is done by a fierce fire, despair is like the simmering in the vessel of what remains after boiling over, until it is all boiled away. Subh. quotes, *upāyāso nāma hātivyasaṇāḍḍhi phupphassa adhimattacetodukkhappabhāvito doko yeva*, up. is the resentment produced by excessive mental suffering in one who is affected by the loss of relatives, etc.

**UPAYĀTI**, To approach, go to [उपया]. Mah. 54, 200. P.p.p. *upayāto*, arrived, attained (Alw. I. vii).

**UPĀYO**, Means of success, expedient, stratagem [उपाय]. Ten J. 120; Kh. 17; F. Jāt. 16. The four upāyas, or means of success against an enemy, are *bhedo*, *daḍḍo*, *sāmam*, *dānam*, sowing dissension, attack, negotiation, buying off (Ab. 348). *Saṅgāman patvā pi evam pavasiṭṭabbam evam nivattitabbam ti upāyam dassenti*, when they have entered the battle, they teach them tactics, saying thus you must advance, thus retreat (Sām. S. A.). *Pāpassa tass' upāyo*, it is a plot of that sinner (Mah. 260). *Upāyena*, by artifice (Mah. 246; Das. 4). *Eten' upāyena*, by this means (Ten J. 112, comp. 36). *Upāyam diṇvā*, having thought of an expedient (Alw. I. 101).

**UPAYOGO**, Employment, use [उपयोग]. Dh. 291.

**UPECCA**, see *Upeti*.

**UPEKKHĀ**, and **UPEKHĀ** (*f.*), Indifference to pain and pleasure, equanimity, resignation, stoicism [उपेक्षा]. Ab. 159 (*kkh*); Man. B. 102, 505; E. Mon. 243; B. Lot. 799 (*kh*); Jāt. 25 (both ways); Att. 203 (*kkh*).

**UPEKKHAKO** (*adj.*), Resigned, patient [उपेक्ष]. With loc. *Rājabhiseke upekkhako āsi*, was indifferent to being inaugurated (Mah. 51, comp. Dh. 296).

**UPEKKHATI**, To be indifferent, stoical [उपेक्ष]. Jāt. 28.

**UPETI**, To go to, approach, enter, undergo, incur

[उपे]. *Jaram u.*, to undergo decay (Dh. 28, comp. 61). *Upemi Buddhāṃ saraṇaṃ*, I fly to B. as my refuge (Dh. 97). *Nirayaṃ u.*, to go to hell (Dh. 54). *Iddāni maṃ nopeti*, now he doesn't come near me (Mah. 194). *Marāṇaṃ u.*, to die (Jāt. 20). *Gabbhaṃ u.*, to enter the womb, be reborn (Dh. 58). Fut. 1st pers. *upessaṃ* (Dhaniya S.). Fut. 2nd pers. *upēhi* (Dh. 43, 62). Aor. *upagā* (Mah. 52, *sahasopagā* = *sahasā upagā*). Ger. *upecca* (Mah. 16, 17, 47, 85, 207). *Anupecca rosaṃ*, not giving way to anger (Att. 203). P.p.p. *upeto*, possessed of. With instr. *upeto dama-saccena*, endowed with temperance and truth (Dh. 2). With acc. *dlasiyaṃ u.* (Dh. 49). F. Jāt. 1.

UPOGGHĀTO, An example [उपोद्घात]. Ab. 115.

UPOSATHIKO (*adj.*), Fasting, keeping the Uposatha vows; belonging to the Uposatha [next + रुच]. Mah. 170.. *Uposathiko hoti*, to fast, keep the Sabbath (Dh. 165; F. Jāt. 53). *Uposathikaṃ bhattam* (Kamm. 9) is rendered by Dickson "rice offered on the full-moon days."

UPOSATHO, The Buddhist Sabbath or fast-day; fasting, abstinence from sensual enjoyments; the monastic ceremony of reading the Pātimokkha; the eight Sīlas; ordinance, institution [उपवसच]. Ab. 780. The Uposatha day is a day of religious observance and celebration for laymen and priests, and answers as nearly as possible to our Sunday. It occurs four times in the month, viz. on the day of full moon (*pañcadasi*), on the day when there is no moon (*cātuddasi*), and on the two days which are eighth from the full and new moon (*aṭṭhami*); it is therefore a weekly festival. On uposatha days laymen dress in their best clothes, and such of them as are religiously disposed abstain from trade and worldly amusements, and take upon themselves the uposatha vows, that is to say, go to a priest and make him their witness of their intention to keep the eight Sīlas during the day (E. Mon. 236, see *Sīlaṃ*). Two of the four days, viz. the *cātuddasi* and *pañcadasi*, are devoted by the priests to the special ceremony of reading the Pātimokkha (*pātimokkhuddeso*). This uposatha service forms a sort of general confession. Four priests constitute a quorum, but every member of the monastery is expected to be present. The priests being all assembled, the Pātimokkha is read out section by section, and at the end of each section the reader thrice puts the question

whether all present are innocent of the offences just enumerated. Any priest whose conscience reproaches him with having committed one of the offences then makes public confession of it and submits to the necessary penance (E. Mon. 144). These two uposathas are the regular ones, and are called *cātuddasiko* and *pañṇarasiko* (Pāt. 27). There is also an occasional one called *āmaggi-uposatho*, "reconciliation-Up.," which is held when a quarrel among the fraternity has been made up, the general confession forming as it were a seal to the reconciliation (Pāt. 2, 27; Mah. 42). Writing to me in December 1871, Subhūti told me that the two Up. days for that month were Monday the 11th and Tuesday the 26th. If the quorum could not be obtained, and there were only two or three priests, they held a *pārisuddhi-uposatho*, which Vij. explains as "the mutual confession of two or three priests of their innocence of the offences enumerated in the Pātimokkha" (see Pāt. 26). The hall or chapel in the monastery in which the Pātimokkha is read is called *uposathaggaṃ* (Mah. 15, 232; Pāt. 1), or *uposathagharāṃ* (Mah. 232, 249), or *uposathāgārāṃ* (Mah. 210), or *uposathālayo* (Mah. 225). The Up. service is called *uposathakammaṃ* (Mah. 98). *Uposatham gacchati*, to go to the Up. service. *Uposatham karoti*, to hold the Uposatha service (Pāt. 26, 27; Mah. 42). The term *uposathakammaṃ* is also applied to the Sabbath duties observed by laymen, as fasting, taking upon one the eight vows, etc. (F. Jāt. 52 *uposathakammaṃ katvā*, 58; Ras. 40). Keeping the Sabbath (by laymen) is called *uposatham upavasati* (Dh. 404, the p.p.p. is *upavuttho*), *uposathavāsaṃ vasati* (Dh. 98). The ceremony of a layman taking upon himself the eight sīlas is called *uposathāṅgaṇi adhiṭṭhāti* (Alw. I. 76), or *uposathāṅgaṇi ādiyati* (Mah. 35), or *uposatham samādiyati* (Dh. 308), or *aṭṭhaṅga-sīlaṃ samādiyati* (see *Sīlaṃ*, *Samādiyati*). At Mah. 230 we have *hutvā aṭṭhaṅguposathā*, having become an observer of the Up. with the eight Sīlas. At Mah. 220 I am inclined to read, *Uposathūpavāso ca kattaḃbo 'posathe*, and on the Sabbath the Up. fast must be observed.<sup>1</sup> The Up.

<sup>1</sup> The word "fast" is a convenient one, but it implies abstinence from many things beside food (see the eight Sīlas under art. *Sīlaṃ*).



day or Sabbath is called *uposathadivaso*, or *uposathadinam*, or simply *uposatho*. *Upasathadivase pāpuni*, arrived on a Sunday (Alw. I. 79). *Sve uposatho*, to-morrow is Sunday (F. Jāt. 53, comp. Pāt. 26). *Ajja paṇṇaraso uposatho . . divyaratti upaṭṭhitā*, to-day is the full-moon Sabbath, the holy night has come (Sātāgiri S.). *Assayuja-sukkapakkhe paṇṇarasa-uposathe*, on Sunday the full-moon day in the moonlit fortnight of September (Mah. 114, comp. 173). *Cittamāsassa kāḷa-pakkhe uposathe*, on the (cātuddasi) Sabbath which falls in the dark half of the month Citta (Mah. 4). *Suddhas' uposatho saddā*, to the holy man it is always Sabbath, viz. he never indulges in sensual or worldly pleasures (Sām. S. A.). *Evam' atthaṅga-samannāgato kho Visākhā uposatho upavuttho*, thus, O Visākhā, the fast has been kept with its eight divisions (Ditto). *Upavatt'uposatho* (adj.), one by whom the fast has been kept (Dhammika S.). As an instance of the meaning *paññatti* or "ordinance," Sām. S. A. quotes, *uposatho nāma Nāgarāja*, "an ordinance, O Nāga-king." The North Buddhists, misled by the change of *ava* to *o*, and ignorant of the word उपवसथ, which does not belong to classical Sanskrit, have rendered *uposatha* by *uposhadha*, which is of course a mere mechanical adaptation, and has no etymology (B. Lot. 450; B. Int. 227). At B. Lot. 636 we have *uposatha*, which is merely an adoption of the Pali word.

**UPOSATHO** (adj.), Belonging to the Uposatha [उपवसथ = ऋ]. *Upasathesu divasasu*, on Uposatha days (Mah. 196, I think *atthasu* agrees with *vihāresu*). *Upasatho hatthi*, name of a sort of elephant (Ab. 361; B. Lot. 636). *Upasatho* (adj.), fasting, keeping Up. (Mah. 104).

**UPPABBAJATI**, To leave the priesthood, throw off the robes [उद् + प्रज्ज]. P.p.p. *uppabbajito*, having left the priesthood. A Buddhist priest is allowed to retire from the priesthood on obtaining the permission of a *saṅghakamma* or chapter of priests (E. Mon. 46). He may afterwards return to the profession if not disqualified. At Das. 21 we are told of a monk who left the priesthood no less than six times, and yet attained Arhatship (*chakkhattum uppabbajito*). Caus. *uppabbājeti* and *upabbajāpeti*, to expel from the priesthood, unfrock for an offence (Mah. 237). P.p.p. *uppabbajāpito* (Mah. 42).

**UPPĀDANAM**, Production, causing [उत्पादन]. Jāt. 8; Dh. 345, 408.

**UPPĀDETI**, see *Uppajjati*.

**UPPĀDO**, Springing up, appearance, birth; an omen [उत्पाद]. Ab. 401, 1027; Dh. 33, 35, 90; Ras. 24; B. Lot. 305.

**UPPAJJANAKO** (adj.), Arising, being born [next + ऋ]. Dh. 135, 280.

**UPPAJJANAM**, Arising (from next). Jāt. 8; Dh. 409.

**UPPAJJATI**, To arise, originate, be produced, be born, appear [उत्पद्य]. *Uppajjitvā nirujjhanti*, they spring into existence and perish. *Kathā udapādi*, a discussion arose (Das. 21; Dh. 141). *Kattha upajjanti*, where are they reborn? (Gog. Ev. 18, comp. Alw. I. xlii). *Cavamaṇā uppijamaṇā*, dying and being reborn (Gog. Ev. 10; B. Lot. 866). *Dukkham me uppijati*, I am troubled, lit. trouble arises to me (F. Jāt. 3, comp. Ten J. 112). *Tassa paṇḍurogo udapādi*, he was attacked with jaundice (Dh. 93). *Me . . cakkhum udapādi paṇṇā u.*, I obtained the eye, the wisdom (Gog. Ev. 1). *Ath' assa balavapitī udapādi*, then great joy fell upon him (Alw. I. 80, comp. 97). *Kassapo nāma satthā loka udapādi*, a Buddha named K. was born into the world, or appeared in the world (Ras. 15, comp. Dh. 126). *Saggaṃ uppijanti*, are reborn in heaven. *Ambalaṭṭhikolaenamhi rajatam uppijatha*, silver made its appearance in the cave of A. (Mah. 167, comp. Alw. I. 74 jewels are produced). *Tassa cittaṃ udapādi*, the thought occurred to him (comp. Alw. I. 92). Aor. *udapādi*, *uppiji* (Alw. I. 97; Ras. 64). Fut. *uppijissati* (Ten J. 112). P.p.p. *uppijeyya* (Dh. 186). Part. pr. *uppijamaṇo* (Dh. 90). Ger. *uppijja*, *uppijittvā* (Dh. 117; Sen. K. 506). P.p.p. *uppanno*, arisen, born, produced; acquired; happened. *Lokaṃ u.*, born into the world (B. Lot. 866). *Vāda uppanna*, heresies arose (Alw. I. 66, comp. Ten J. 20). *Puttassa te rogo u.*, sickness has befallen your son (Dh. 93, comp. Ten J. 113, Dh. 308). *Saṅghas' uppannalābhā*, the gains accruing to the clergy (Mah. 87). *Sattari uppannavissādo*, having conceived a great affection for the Teacher (Dh. 402, lit. to whom affection had arisen, comp. Dh. 314). Caus. *uppadeti*, to give rise to, produce, obtain. *Pabbajjāya rucim uppadetvā*, having conceived a longing to take orders (Dh. 117; Jāt. 59). *Lohitam uppadeti*,

drew blood, caused an effusion of blood (Dh. 279). *Cittam u.*, to suggest a thought or idea, to think (Ten J. 55). *Sattānam sukhāṃ uppādayamāno*, bringing comfort to mortals (Jāt. 51). *Tam tassa santake uppādetum na sakkoma*, we cannot get it from him (Dh. 121, comp. Mah. 165, "how can I get bricks?"). P.p.p. *uppāditto* (Das. 24; Dh. 201, 335, 345).

UPPAKKAMO, For *upakkamo* metri causā. An expedient (Das. 34).

UPPALAM, The blue lotus; a water-lily; one of the high numerals, 10,000,000<sup>4</sup>, or 1 followed by ninety-eight cyphers [उत्पल]. Ab. 475, 688; Dh. 10; Mah. 212. Rendered "sapphire" at Mah. 166. *Uppalavāsā* (f.), name of an eminent nun, who was one of Gautama's aggasāvikās (Dh. 213).

UPPALINI (f.), An assemblage of blue lotuses [उत्पलिनी].

UPPAṆḌETI, To ridicule [उद् + पण्ड]. Mah. 156; Dh. 193.

UPPANNO, see *Uppajjati*.

UPPARIKKHATI, To investigate [उद् + परि + री]. Dh. 209; Ras. 32.

UPPĀTANAKO (adj.), Rooting out [उत्पाटन + क]. *Sinoru-uppātanakavāto*, a gale that would uproot Meru (Ten J. 111).

UPPATANAM, Springing up, arising; jumping up [उत्पतन]. Ab. 1126.

UPPATATI, To fly or rise up into the air; to spring upwards, to jump [उत्पत्]. Dh. 223, 238, 404; Ten J. 36; Mah. 33. To jump off a rock (Ras. 24). With loc. *Ākḍe u.*, to fly up or rise into the air (Ten J. 120; Dh. 299; Jāt. 3). *Asadisarēpaṃ ākḍe uppatamānaṃ viya pāddam kareṇi*, built a matchless palace that seemed to rise like an exhalation into the sky, or seemed almost to float in the air (Dh. 323). To overflow, rise over the edge (Mah. 24). P.p.p. *uppatito*.

UPPĀTETI (caus.), To root out, tear out, tear off [उत्पाटयति]. Dh. 79, 245, 323 (*akkhīni*), 176 (*maṃsaṃ*).

UPPATHO, Wrong road, error, sin [उत्पथ]. Ab. 193. *Uppathacārī* (m.), a sinner (Dh. 396). *Uppathena*, by the wrong road, the wrong way.

UPPATI (f.), Arising, birth, production [उत्पत्ति]. Ab. 90. *Uppatibhūmi*, birth-place (Ab. 855).

*Majjhimadesa u.*, being born in the M. (Dh. 397). *Arahattupatti*, attainment of Arhatship (Dh. 333).

*Uppattim gaphāti*, to be born (Ras. 64). *Uppatti-*

*devā*, devas by birth, viz. the angels, as opposed to kings and Arhats (Das. 45).

UPPILETI, To press together [उत्पील]. Jāt. 51. P.p.p. *uppiḷito*. Also *uppiḷdpeti*, to press upwards, buoy up (Att. 211).

URABBHO, A ram [उरब्ध]. Ab. 501.

URACAKKAM, An iron wheel which forms an instrument of torture in one of the hells [उरस + चक्र]. "It appears to the victim like a splendid necklace, but as soon as he has put it on it cuts him to pieces by its own circular motion" (Ab. 781).

URACCHADO, Mail armour [उरचद्]. Ab. 377.

URAGO, A snake; a Nāga [उरग]. Ab. 654. *Uragarājā*, *uragādhipo*, a Nāga king (Dh. 243; Mah. 72). F. Jāt. 50.

URANO, A ram [उरब्ध]. Ab. 501. Fem. *urapā*, a ewe (Ab. 502).

URASILOMO (adj.), Hairy-breasted [comp. उर-सिखोमन्].

URATTHALAM, The breast [उरःस्थल]. Att. 191.

URO, and URAM, The breast, chest [उरस्]. Ab. 270. Gen. *urassa* (Alw. I. 100). Abl. *urasmā*. Loc. *urasi*. *Urabandhanam*, a girdle.

URU (adj.), Large; excellent, eminent [उर]. Ab. 701. *Urucetiyaṃ*, the Great Shrine, viz. the Mahāthūpa (Mah. 201). *Thero'ra*, eminent priest (Mah. 171). Mah. 4, 111, 212.

URU (f.), Sand. Ab. 663.

URU (m.), The thigh [उर]. Ab. 276; Dh. 91; Mah. 259.

URUVELĀ (f.), Name of a town in the Magadha country [उरुवेल्ला]. B. Int. 77; Mah. 2; Dh. 119.

USABHAM, A measure of twenty yaṭṭhis. Ab. 196, 996; Mah. 153.

USABHO, A bull; name of one of the notes of the Hindu gamut; at the end of a compound, best, eminent; name of a drug [उषभ]. Ab. 132, 495, 696, 996; Dh. 238. Used absolutely in the sense of a great or noble man (Dh. 74).

USARO (adj.), Saline [उषर]. Ab. 182. *Ūsaram*, a barren spot impregnated with salt (Ab. 886).

USAVĀ (adj.), Saline [उष + वत्]. Ab. 182.

USIRO, and -RAM, The fragrant root of Andropogon Muricatum [उशीर]. Ab. 601. *Usirattho* (adj.), one who wants usīra root, a digger for usīra (Dh. 60).

USMĀ (m.), Heat [उष्मन्]. Acc. *usmaṃ*. Instr. *usmaṇ*. Comp. *Usumā*.

USO, Salt ground [उष]. Ab. 182.

USSADO, This word is certainly fr. उत्सद्, and I think Burnouf is right in rendering it "protuberance" (B. Lot. 568; Dh. 95, 339). There are some hells called ussadaniraya in contradistinction to the mahānirayas, the exact meaning of the compound I do not know (Jāt. 168).

USSAHATI, To be able; to endeavour [उत्सह]. Alw. I. 112; Att. 202. P.p.p. caus. *ussāhito*, encouraged? (Jāt. 80).

USSĀHO, Strength; effort, endeavour [उत्साह]. Ab. 156, 351. *Ussāhāṇ karoti*, to make an effort (Kamm. 8). With affix वत्, *ussāhāvā* (adj.), energetic.

USSANKI (adj.), Distrustful, anxious [उद् + शङ्किन्].

USSANKITO (adj.), Distrustful, anxious [उद् + शङ्कित]. Dh. 396.

USSANNO (p.p.p.), Increased, extensive, prevalent, rife, intense [उत्सन्न]. *Tama-ussannā ratti*, a night of intense darkness (Ab. 69). *Sabbattha Māgadhiḥkabhāsā eva ussannā*, everywhere the M. language prevails (Alw. I. cvii). *Ussannadhātukaṇṇhāṇ kāmāṇ assāsetum*, "to allay the excited humours of the body" (Vij.). At p. 94 we have *ussannakusalāmālo* (adj.), which Vij. renders, "whose propensities to the performance of merit were fully developed."

USSĀPETI (caus.), To lift up, raise, exalt [caus. उत्थि]. *Setacchattam u.*, to raise the royal umbrella (Alw. I. 79; Mah. 216; Dh. 153; Das. 3, 25). *Ussāpeti silatthambham*, raised a stone monument (Mah. 97). Dh. 78; B. Lot. 323. P.p.p. *ussāpito* (Att. 190).

USSĀRANAM, Driving away [उत्सारण]. Att. 198.

USSAVO, Festival, merrymaking, holiday [उत्सव]. Ab. 178. *Ussavāṇ karoti*, to make merry (Mah. 249). *Ussavadiṇavo*, jour de fête (Dh. 247).

USSĀVO, Hoar-frost, dew [अवसाव]. Ab. 56. *Ussāvabindu*, a dew-drop (Jāt. 68, 73). Dh. 268. At Dh. 429 *ussāvo* may perhaps be a derivative of चु with उत्.

USSĪNCATI, To bale out, exhaust [उत्सिच्]. Att. 202.

USSĪSAKAM, A pillow, the head of a bed [उत्थि-र्यक्]. *Viparāṇ ussīsaṇe ṭhapetvā*, placing the lute by his pillow (Dh. 172). *Bodhiṇ ussīsaṇe katvā . . sayanam*, a couch with a Bo-tree placed at its head (Mah. 180). *Ussīsakapaṭṭhāya*, for the purpose of making a pillow (Jāt. 161, this compound im-

plies a form *ussīsaṇ*, unless the reading should be *ussīsakakapaṭṭhāya*). Jāt. 15.

USSOLHI (f.), Exertion [fr. उत्सह]. Ab. 158.

USSUKKAM, Zeal, energy, hard work; eagerness, longing [उत्सुक्क]. *Ussukkam āpajjati*, to be zealous, to be hard-working, to long earnestly (Dh. 326). *Devatā-ussukkam*, "quickening the gods, i.e. stirring them up to intervention, putting them on their mettle" (Vij.). Comp. *Apposukka*, *Nirussukko*.

USSUKO (adj.), Zealous, eager, active, energetic [उत्सुक]. Ab. 727; Dh. 36; Mah. 119.

USSURASEYYĀ (f.), This word occurs in Sigālovada S., and appears to mean "sleeping after the sun has risen" [उत्सूर + शय्या].

USSUSSATI, To become dried up [उत्सुक्]. Gog. Ev. 15.

USU (m. and f.), An arrow [इषु]. Ab. 389. *Usakāro*, and *usavāḍḍhaki*, a fletcher (Ab. 510; Dh. 7, 15). Gen. *usuno* (Ab. 922).

USUMĀ (m.), Heat [उष्मन्]. Loc. *usumani*. Comp. *Usmā*.

USUYĀ, and USUYYĀ (f.), Envy, jealousy, detraction [असूया]. Ab. 168, 1151. *Usuyyavādako* (adj.), using envious language (Pāt. 97, fem. *-ikā*).

USUYATI, and USUYYATI, To be envious, jealous, discontented [असूयति]. F. Jāt. 13, 14, 38.

UTRASTO (p.p.p.), Alarmed [उत्तस्त].

UTTAMO (adj.), Best, highest, chief, excellent, eminent, supreme, first-rate [उत्तम]. Ab. 694; Dh. 11, 18; Mah. 255; Ten J. 46. *Uttamaṇṇam*, the head (Ab. 256, S. *uttamāṇṇa*). *Uttamaṇṇaruho*, hair of the head (Ab. 256). *Uttamaṇṇa*, a creditor (Ab. 470, S. *uttamaṇṇa*). *Uttamattho*, the highest object, summum bonum, i.e. Arhatship (Dh. 69, 72, 429). Fem. *uttamā*, an excellent woman (Ab. 334). *Vappagandharasuttamo* (adj.), excellent in colour, smell and taste (Mah. 22, 87). *Gajuttamo*, a noble elephant (Mah. 152). With instr. *Tapasā u.*, unrivalled in devotion.

UTTAMSO, A chaplet; an earring [उत्तमसु]. Ab. 308, 870.

UTTĀNO, Lying on its back, supine; shallow; open, evident, clear, easy [उत्तान]. Ab. 609; Mah. 243. *Uttāno hutvā nipajji*, lay on its back (Dh. 192). *Uttānasayo*, *uttānasayyako*, an infant (Ab. 252). *Uttānasambandhā gāthā*, easy verses, lit. of obvious connexion? (Ten J. 117). *Anuttāno*

(adj.), deep, profound, recondite. *Anuttānatthapadavāṇṇaṇḍa*, explanation of words of obscure meaning, a commentary.

UTTĀPETI (caus.), To heat [उत्तापयति]. Att. 211.

UTTARATI, To cross over, escape from [उत्तरति].

*Nadīm* u., to cross a river (Jāt. 17; Mah. 255; Ten J. 110). To leave the brink of a pond, river, etc., go up from it (Ten J. 13; Dh. 224). To come out of water (Ten J. 19; Dh. 177). P.p.p. *uttāpāno*, crossed, landed (Dh. 105). Caus. *uttāreti*, to cause to escape, to save, deliver (Ras. 25, *samsāra-kantārd*, abl.).

UTTARI (adj.), Superior, highest, best [उत्तरिण].

I should be inclined to take the phrase *uttarimanussadhammo* as meaning "superhuman condition," the first part of the compound being the adv. *uttariṇ*. But according to Pāt. 67 the first word must be the adj. *uttari*, for the gloss says *uttarimanussadhamman ti uttarimanussadham jhāyīnaṇ c'eva ariyānaṇ ca dhammaṇ*, by *utt*. is meant the condition of the highest men, of those who exercise jhāna and of those who are in the Paths (see Pāt. 3; B. Lot. 164; Dh. 395). At Dh. 202 we have *uttarimaggaphalena*, by the fruition of the highest Path (viz. Arhatship). We appear also to have the adj. *uttari* at Dh. 171, but what the compound *uttaribhaṅgo* means I cannot tell.

UTTARIM (adv.), Beyond, above; further, besides, more, longer [उत्तरम् with the last *a* weakened to *i*, comp. *uttaritara*]. *Cuddasa vassāni satta māsa ca uttarim*, fourteen years plus seven months (Mah. 204). *Tumhūkaṇ jānanasamayo ettako'va uddhu uttarim pi atthi*, is the religious truth you know so much, or is there any besides? (Dh. 121). *Uttarim pi niggaphanto*, rebuking him further (Dh. 115, comp. 355, *uttarim ovaḍanto*). *Siyā c'assa u. avasiṭṭham*, and there should be some left to him over and above (Sām. S.). With abl. *Tato u.*, more than that (Dh. 281, comp. 289, *ito uttarim pi*). *Sattidhato u.*, beyond or longer than a week (Dh. 170). *Nibbānato u. aññaṇ sukhaṇ n'atthi*, there is no other bliss superior to N. (Dh. 354). At Dh. 370 in *pañca vuttari bhāvaye*, "let him further develop the five," I believe the *v* to be merely euphonic, as in *vutthāya* for *utthāya* after a vowel. The loss of the *n* may be accounted for by elision, but I have met once with *uttaruttari*, "more and more" (as if like *uparūpari*); further on in the same passage however *uttaruttarim pi*.

UTTARITARO (adj.), Superior, better, higher, more eminent [उत्तरतर]. Jāt. 53; Alw. I. 108; Dh. 399. With abl. *Tato uttaritarāṇ patthento*, asking for more than this (Dh. 387).

UTTARIYAM, An outer garment, cloak, scarf [उत्तरीय]. Ab. 293; Mah. 142.

UTTARO (adj.), Higher, high, superior, upper; northern; subsequent [उत्तर]. Ab. 830. Declined like *sabbo*, pl. *uttare*. *Pacchimuttare* (loc.), on the north-west (Mah. 66). *Tato uttarāṇ gantvā*, having gone to the north of this (Mah. 90). *Uttarā disā*, the north quarter (Alw. I. 94). *Uttarakālo*, future time (Ab. 86). *Uttaroṭṭho*, upper jaw or lip (F. Jāt. 12). *Uttaretare* (pl.), high and low (Alw. I. vii, = *uttara* + *itara*). *Uttarattharaṇaṇ*, an upper coverlet? (Pāt. 87). *Uttarāsāṅgo*, the upper yellow robe worn by a Buddhist priest over one or both shoulders (Ab. 292; Gog. Ev. 8). Also a similar garment worn by a layman, but generally white (Dh. 314; E. Mon. 114). *Uttarāyaṇaṇ*, the summer solstice (Ab. 81). *Uttaracchādo*, a cover, coverlet. *Uttarakuru* (m.), one of the four Mahādīpas (Ab. 183; Mah. 2; Dh. 274). Neut. *uttaraṇ*, an answer; an upper garment; as the last part of a compound, excess (Ab. 114, 292, 830). *Aṭṭhuttarasahassaṇ bhikkhavo*, 1008 priests (Mah. 135, comp. 171). *Aṭṭhuttarasahassāni*, 1008 (Mah. 231). *Aṭṭhuttarasatabrahmaṇḍa*, 108 brahmins (Dh. 233). With affix तस्, *uttarato*, on the north, northwards (Mah. 86, 90, 231). With gen. *Mahāthūpass' u.*, to the north of the M. (Mah. 206).

UTTASATI, To be alarmed [उत्तस]. Att. 205.

UTTĀSO, Terror [उत्तास]. Ab. 167.

UTTATTAM, Dried flesh [उत्तप्त]. Ab. 280.

UTTHAHANAM, see *Uṭṭhānaṇ*.

UTTHAHATI, and UTTHĀTI, To rise, stand up, get up; to arise, be produced; to rouse or exert oneself, to be active [उत्था]. *Añño paṭisattu nāma uṭṭhahituṇ samattho nāho*, there was no other foe able to stand up against him (Ten J. 29). *Udaka u.*, to come out of the water (Mah. 152). *Mahāmegho uṭṭhahi*, a tempest arose (Dh. 88, 155). *Phoṭṭa uṭṭhahanti*, boils are produced (Jāt. 7, comp. Mah. 175). Of getting up in the morning (Pāt. xx). Of being restored or rehabilitated after committing a priestly offence (see *Saṅghādiseso*). *Uṭṭhahati* (Mah. 230; Dh. 141), *uṭṭhāti* (Mah. 230, line 10, *na vutthāmi*).

Aor. *uṭṭhāsi, uṭṭhahi* (Ten J. 114; Mah. 40, 175), anomalous pl. *uṭṭhiṃsu* (Mah. 166). Fut. *uṭṭha-hissati* (Att. 204; Mah. 211, 230). Opt. *uṭṭiṭṭhe* (Dh. 31). Imperat. 2nd pers. *uṭṭhaha*. Inf. *uṭṭhātuṃ*. Ger. *uṭṭhāya* (Dh. 43, 106; F. Jāt. 57; Mah. 154, starting up), *uṭṭhahitvā* (Dh. 286, 370; Mah. 152), *uṭṭiṭṭhitvā* (Dh. 335). *Uṭṭhāy' dsaṇḍ*, having risen from his seat. *Uṭṭhāya antonivasa-nam pāvisi*, got up and went into the house (Dh. 154). P.p. *uṭṭhakāno*. *Anuṭṭhakāno*, sluggish (Dh. 49). P.p.p. *uṭṭhito*, arisen, produced; standing up; striving (Ab. 65; Dh. 88, 195). *Māraṇatṭhāy' assa uṭṭhitā*, those who had risen up to kill, or were exerting themselves to kill him (Ten J. 29). Caus. *uṭṭhāpeti* (comp. *upaṭṭhāpeti*). *Candaṃ uṭṭhāpeto viya*, as if he was causing the moon to arise (Ten J. 12). *Uṭṭhāpetvāna yantehi jalam*, raising the water by machinery (Mah. 211). *Channaṃ uṭṭhāpetvā*, having roused Channa (Dh. 118, comp. Mah. 262). *Aruṇaṃ u.* appears to mean, to continue till morning, allow morning to overtake you while in some occupation, let the sun rise upon you (Alw. I. 76, Pāt. 98, in both instances short *a*). P.pr. of the caus. pass. (*v*)*uṭṭhāpiyamāno*, being roused (Jāt. 10). P.f.p. *uṭṭhāpaniyo*, that must be roused (Jāt. 10). When *uṭṭh.* follows a word ending in a vowel, and without a pause in the sense, a *v* is generally prefixed for euphony. Thus we have *uṭṭhāy' dsaṇḍ*, but *dsāṇḍ uṭṭhahim* (Jāt. 17; Dh. 403). Other examples are, *apajjivā uṭṭhātukāmo* (Pāt. 69), *Satthāraṃ vanditvā uṭṭhāy' dsaṇḍ* (Dh. 265), *samāpattito uṭṭhāya* (Dh. 94, 131), *samokiranti pupphehi uṭṭhahantassa dsaṇḍ* (Jāt. 27, comp. Mah. 7, Att. 8), *rājā uṭṭhāsi, na uṭṭhāmi* (Mah. 230), *patissallāṇā uṭṭhito* (Alw. I. 92), *kathaṃ nu uṭṭhahanti* (Mah. 30), *ekaṃ tu uṭṭhāpetuṃ* (Mah. 262), *upajjhāyamhi uṭṭhite* (Pāt. xx). At Mah. 30, 90, the euphonic *v* is used after anuswāra, *vacanaṃ uṭṭhāya*, and *samādhim uṭṭhito*. At Mah. 30, line 9, *uṭṭhahante* begins a line.

**UṬṬHĀNĀM**, and **UṬṬHAHANĀM**, Rising; standing up; rise, origin; exertion, manly vigour [उत्थाय]. Ab. 886; Dh. 5, 49; B. Lot. 789. *Suriyass' u.*, sunrise (Jāt. 19). *Nisīdanuṭṭhahanaṃ*, sitting and standing (Dh. 86). *Anuṭṭhāna-malā gharā*, houses are spoilt for want of energy to repair them (Dh. 43, see comment). *Bhatt-uṭṭhānaṭṭhānaṃ pi ajānanto*, not even knowing

where boiled rice came from (Dh. 141). With euphonic *v* after a vowel (comp. last); *gabbha-vuṭṭhānaṃ*, delivery of a woman with child (Jāt. 52, comp. Dh. 240); *apattivuṭṭhānaṃ*, rehabilitation after an offence (see *Saṅghādiseso*); *adhiṭṭhānavuṭṭhānaṃ*, resolution and exertion (Dh. 343, comp. 281).

**UṬṬHĀNAVĀ** (adj.), Strenuous, active [उत्थावत्]. Dh. 5.

**UṬṬHĀPANĀM**, Rousing; exhorting [उत्थापय]. *Matasār(uṭṭhāpanaṃ)*, rousing a corpse to life. With euphonic *v*, *vuṭṭhāpanaṃ* (Pāt. 6).

**UṬṬHAPETI**, **UṬṬHĀYA**, see *Uṭṭhahati*.

**UṬṬHĀYI**, see *Pubbūṭṭhāyī*.

**UṬṬHITO**, see *Uṭṭhahati*.

**UṬṬHUBHATI**, To spit out [उद् + छिक्].

**UTTI** (f.), Speech, utterance [उत्ति]. Ab. 105. Comp. *Virodhotti*.

**UTTINNO**, see *Uttarati*.

**UTTIṬṬHE**, see *Uṭṭhahati*.

**UTTO**, see *Vutto*.

**UTU** (m.f.n.), Season, time; a season of the year; (masc.) the menses [उत्तु]. Ab. 78 (where it is said to be m. and f.), 238. The three seasons, of four months each, are *hemanta*, *gimkhāna* (or *gimha*), and *vassāna* (Ab. 78; Pāt. 27; Dh. 117). The six seasons, of two months each, are *vasanta*, *gimha*, *vassāna*, *sarada*, *hemanta*, *sīsira* (Ab. 79). *Megha-utu aruṇa-utu*, time of a storm, and time of sun-rising (Dh. 155). *Uṭṭupasevaṇā*, observance of the seasons (Āmagandha S.). *Uṭṭupamaṇaṃ dcikkhati*, to declare or determine the exact time of year at which the ordination service is held (Kamm. 32). *Utukkhaṇaṃ*, *utu-dcikkhaṇaṃ*, declaration of the time of year for uposatha purposes (Pāt. 1; *utukkhaṇa* = *utu-akkhaṇa*). Pl. *utuyo* (Ab. 78), *utūni* (Pāt. 1).

**UTUJO** (adj.), Produced by the seasons [उत्तु + ज]. Earth, mountains, water, and wind are said to be so produced (Gog. Ev. 31; Man. B. 441).

**UTUNĪ** (f.), A menstruating woman. Ab. 238; Pāt. 116. Formed on the false analogy of *bhikkhūni* from *bhikkhu*.

**UYYĀMO**, Exertion [उय्याम]. Ab. 156.

**UYYĀNĀM**, Going forth; a royal garden or pleasure grounds [उय्यान]. Ab. 538, 1126; F. Jāt. 5; Dh. 360; Mah. 84.

**UYYĀTI**, To go out or forth [उय्या]. At Dh. v.

179, *noydti* = *na uyydti*. *Maggā uyyāhi*, get out of the way (Ten J. 5).

**UYYODHIKAM**, This word is a derivative of उद् + युष्, and seems to mean a sham fight. Br.J.S.A. merely says, *uyyodhikan ti yattha sampahāro diyati*. At Pāt. 90 we have, *uggantvā uggantvā ettha yujjhaññīti uyyodhikam, sampahāraññānass' etaṃ adbhivacanāṃ*. It is rendered by Gogerly "place of combat," and by Beal "warlike evolutions."

**UYYOGO**, Setting out, departure; near approach of death, decay [उद्योग]. Pāt. 90; Dh. v. 235 (comment explains it by *parihāni* and *avaḍḍhi*).

**UYYOJANAM**, Inciting, instigation (from *uyyojeti*). Pāt. 99.

**UYYUÑJATI**, To exert oneself [उय्युज्]. Dh. 17. P.p.p. *uyyutto*, active, energetic, zealous; set off, started (Dh. 334). *Uyyuttā sendā*, an army on the march or under arms (Pāt. 15, 90 *gāmato sikkhantā*). Caus. *uyyojeti*, to send out for some purpose, instigate; to dismiss, send away, take leave of a person (Dh. 84, 85, 121, 162, 233, 303, 319, 329; Pāt. 15; F. Jāt. 10; Das. 1; Ten J. 29, 113). P.p.p. *uyyojito*. *Kena tumhe uyyojitā*, by whom were you instigated? (Dh. 299). *Ratanattayagunappakkasattham uyyojitā*, sent forth to preach the virtues of the three Gems (Dh. 122).

**UYYUTO** (p.p.p.), Striving, busy (in a good or bad cause) [उद् + युत्]. Ab. 727.

**UYYUTTO**, see *Uyyuñjati*.

## V.

**VA**, see *Iva*.

**VA**, *Eva* with the initial *e* elided after a long vowel.

The (comma) sign of elision should always be written partly to distinguish this *va* from last, and partly because there is here a true elision, while *va* for *iva* has come to be a distinct form like *ti* for *iti* (where we have such forms as *kin ti*, *pi ti*). Examples are, *kathā 'va n'atthi* (= *kathā eva*, Dh. 208), *paṭibaddhamano 'va* (Dh. 50, in the next line we have *va = iva*), *khiṇṇamacche 'va* (Dh. 28, in the same line *va = iva*, similarly at Dh. 6 *nalāṃ va soṭo 'va*), *attano 'va* (Dh. 10), *ṭhito 'va* (Dh. 159), *disvā 'va* (Dh. 81), *ekako 'vāsi = ekako eva asi* (Dh. 403).

**VA**, see next.

**VĀ** (conjunction), Or [वा]. Never at the beginning

of a sentence. *Itthiyā purisassa vā*, by a woman or by a man (Kh. 13). Repeated: *Bhāsati vā karoti vā*, speaks or acts (Dh. 1); *Idha vā huraṃ vā*, here or hereafter (Dh. 4); *Hoti vā no vā*, is there or is there not? With preceding *atha*: *Sukkena phutṭhā atha vā dukkena*, touched by joy or sorrow (Dh. 15); *vā . . atha vā* (Dh. 48, comp. 25). With foll. *api* (Kh. 9, 13; Dh. 25 *garukaṃ vā pi dādhāṃ*, 54). In conjunction with *uda* (see *Uda*). With preceding *yadi* (see *Yadi*). In verse the vowel is sometimes shortened metri causa: *Bhummaṇi vā yāni va antalikkhe* (Kh. 10); *Dighaṃ va rassaṃ vā* (Dh. 73); *Yiṭṭhaṃ va hutāṃ va* (Dh. 20). *Atha v' assa = atha vā assa* (Dh. 25).

**VACĀ** (f.), Orris root [वच्]. Ab. 584.

**VĀCĀ** (f.), Word, saying, speech [वाच्, comp. वाचा]. Ab. 105. *Vācā kusālā*, appropriate language, happy expression (F. Jāt. 18). *Vācāṃ nicchāreti*, to utter speech (Ditto). *Vācāya* (instr.) *saṃvuto*, guarded in speech (Dh. 41). *Subhāsītā vācā*, word well spoken, good words (Dh. 10; Kh. 5). *Asabhī vācā*, bold utterance (Jāt. 53). *Kāyena vācāya manasā*, in deed, in word, in thought (Dh. 65, comp. Kh. 9, *vācā* for *vācāya*).

**VĀCAKO** (adj.), Speaking, expressing [वाचक]. *Liṅgavācako*, expressing gender (Alw. I. vii). Ab. 1141.

**VĀCĀLO** (adj.), Talkative [वाचाळ]. Ab. 735.

**VACAMYAMO**, A muni or sage [वचस् + यम]. Ab. 433.

**VĀCANĀ** (f.), and -NAM, Recitation, reading, teaching, declaring [वाचन]. Ten J. 32; Jāt. 1.

**VACANAM**, Speaking, saying, declaring; enjoining, injunction; advice; word, speech, utterance, expression; sentence, passage, text [वाचन]. Ab. 105. *Addhā hi saccaṃ vacanaṃ taṃ etaṃ*, certainly this saying of thine is true (Ten J. 118). *Tasmim kathente aññesaṃ vacanassa okāso nāma n' atthi*, when he was talking nobody else had an opportunity of speaking (F. Jāt. 16). *Kassaci vacanaṃ sutvā*, having heard some one speak (F. Jāt. 18). *Tāpasassa vacanaṃ vīmaṇissāmi*, I will put to the test what the hermit says (Ten J. 109). *Brāhmaṇassa v. sutvā*, having heard what the brahmin said (comp. Mah. 166; F. Jāt. 8). Instr. *vacanena*, in the name of: *Mama vacanena punappuna dārogyaṃ pucchitvā*, having repeatedly inquired after his health in my name (Alw. I. 73);



*Mama vacanena Bhagavato pāde sirasā vanda*, in my name reverentially salute Buddha (Alw. I. 93, comp. Dh. 84); *Seṭṭhiṣṣa vacanena aparaṃ paṇṇaṃ likhi*, wrote another letter in the seṭṭhin's name (Alw. I. 102). *Buddhavacanāṃ, Sambudhava, Jinava, Mahāmuniṇo v.*, the Word of Buddha (Mah. 28; Alw. I. ix, cxxiv). *Dubbhāsitaṃ Subhaddassa buddhassa v. saraṃ*, remembering the wicked words of the dotard Subhadda (Mah. 11). *Anujānāmi bhikkhave . . uddisitun ti vacanato*, from the passage, "I permit you priests to appoint . . ." (Alw. I. 103). *Idaṃ tikkāttayavacanāṃ*, this passage from the three Tikkās. *Gāthābandha-dīpakāni vacanāni*, sentences explanatory of the metrical construction (Jāt. 2). In gram. number: *ekavacanāṃ*, singular, *bahuv.*, plural (Cl. Gram. 112), *duṭṭiyekav.*, accusative singular. *Vacana-mālagantho*, a dictionary (Yātr.). *V. karoti*, to obey: *Mama vacanāṃ na karonti*, they do not my bidding, obey not my words (Dh. 104, 109, 232). *Paṇḍitānaṃ v. na karosi*, you do not follow the advice of wise men (Das. 22, comp. Dh. 97). Also to tell, enjoin: *Tav' etaṃ v. karomi*, I say this to you, I urge this upon you (Ras. 24); I have met with the phrase *sace me v. kareyyāsi*, which seems to mean, "if you will authorize me, put the injunction upon me." *Aññamaññavacanāṃ*, mutual advice (Pāt. 6). *Madhuravacanena ālapanto*, addressing him with a sweet voice, or with kind words (Das. 1). *Buddho ti vacane sutamatte*, as soon as he heard the word "Buddha" (Alw. I. 97, comp. Dh. 240). *Jaya-nandāti-ādi-vacanehi*, with shouts of Jaya! Nanda! etc. (Jāt. 60). *Yam kiñcīti anavasesapariyaddānavacanāṃ*, *yam kiñci* is an expression including all without exception (Dh. 288). *Asmiṃ vacane patimantetuṃ*, to argue on this matter, about this saying (Alw. I. lxix).

VACANĪYO, VĀCĀPETI, see *Vatti*.

VACASĀ, see *Vaco*.

VĀCASIKO (*adj.*), Connected with speech, verbal [वचस् + इक्]. Sen. K. 391.

VACASO (*adj.*), At the end of a compound a substitute for वचस् [वचस्]. *Saddheyyavacaso* (*adj.*), of credible speech, trustworthy, truthful (Pāt. 75).

VACCAM, see *Vacco*.

VACCHAKO, A calf [वत्सक]. Mah. 128; Jāt. 68.

VACCHALO (*adj.*), Affectionate [वत्सल]. Ab. 726. Fem. *vacchalā*, a cow fond of her calf (Ab. 498).

VACCHATARO, A bullock, steer [वत्सतर]. Ab. 496.

VACCHATI, see *Vasati*.

VACCHĀYANO, and VACCHĀNO, A proper name [वात्सायन]. Sen. K. 387.

VACCHO, A calf [वत्स]. Dh. 50.

VACCO, and VACCAM, Lustre; form; excrement [वर्चस्]. Ab. 1086. *Vaccam karoti*, to ease oneself (Jāt. 3). *Vaccakāpo*, a cesspool (Alw. I. 101). *Vaccakuṭi* (f.), a privy (Ab. 212). *Vaccasodhako*, a nightman (Mah. 66). Pāt. 69. Loc. *vaccasmīṃ* (Ab. 995). Pl. *vaccāni* (Ab. 274).

VĀCCO, VĀCETI, see *Vatti*.

VACI (f.), Speech, words [वच् + ई]. Ab. 105.

The four vaciduccaritas or sins of speech are *musāvādo*, *pisavavādo*, *pharusavādo*, *samphappalāpo* (Dh. 41; B. Lot. 866; Dh. 91; Man. B. 400). *Vaciparamo*, "a man of much profession," insincere (Gog.). *Vacivinnatti*, indication of meaning by speech (Man. B. 399). *Vacimukhaṃ*, exordium (Ab. 118, the corresponding word in Sansk. is *vānmukha*). *Vacimoneyyam*, asceticism in speech.

VĀCIKAM, News [वाचिक]. Ab. 124.

VĀCITO, see *Vatti*.

VACO, Speech, words, saying; advice, injunction, order [वचस्]. Ab. 105. Acc. *vaco*. *Tessaṃ vaco arahataṃ saddhāno*, believing what these worthies said (Ten J. 116, comp. Mah. 16, 25, 176, 202). Instr. *Sumanassa vacasā*, under the directions of S. (Mah. 118).

VĀDAKO (*adj.*), Playing (music) [वादक]. *Turiyavāddakadevatā*, devas playing musical instruments (Mah. 182). Also a substitute for *vāda* at the end of a compound, see *Vaggo*.

VADANAM, The mouth; the face; speech, utterance [वदन]. Ab. 260; Mah. 47.

VĀDANAM, Playing on a musical instrument, music [वादन]. Ab. 867.

VADĀNĪYO (*adj.*), Bountiful [comp. वदान]. Ab. 723.

VADĀNŪ (*adj.*), Bountiful; affable [वदन्]. Ab. 723, 891. The final *ū* is on the false analogy of *sabbāññā*, *rattāññā*, etc.

VADATI, and VADETI, To speak, say; to declare, proclaim [वद्]. Of this verb I have only met with the pres., opt., imperat., aor., and p. pres. With the exception of the aorist, these tenses of वच् are lost in Pali, and thus in Pali वद् supple-

ments वच्. The pass. is supplied by *vuccati* from वच्, but the p.p.p. *udito* occurs (see sep.). For the caus. see below. Pres. 1st pers. *vaddmi* (Kh. 8; Dh. 435), *vademi* (Alw. I. 40); 2nd, *vadesi* (Alw. N. 35; Dh. 96); 3rd, *vadati* (Ten J. 120; Dh. 96), *vadeti* (Dh. 314). Opt. *vadeyya* (Alw. N. 34; Ten J. 118). Imperat. *vada* (Att. 208; Mah. 105), *vadehi* (Ras. 21; Alw. I. 93); 2nd pl. *vadatha* (Dh. 123). Aor. *vadi* (Mah. 170); 2nd pl. *vadittha* (Dh. 83); 3rd, *vadimsu* (Mah. 17, 198; Dh. 217). P.pr. *vadamāno* (Alw. N. 34), *vadanto* (F. Jāt. 10). The forms *vademi*, *vadesi*, etc., have nothing to do with the caus., but are dialectic varieties. *Kasmā evaṃ vadesi*, what makes you say that? (Dh. 156). *Nibbānaṃ paramaṃ vadanti Buddhā*, the Buddhas declare N. to be the highest bliss (Dh. 34). *Ye na vadanti kammaṃ*, who deny the existence of Moral Merit, lit. do not assert it (Ten J. 117). *Tam enaṃ . . pārājikena vadeyya*, should charge him with a pārājika crime (Pāt. 7). *Evaṃ no vacanaṃ vada*, thus speak our message, thus deliver our injunction (Mah. 105). *Gāthaṃ v.*, to recite a stanza (F. Jāt. 10). *Saccaṃ v.*, to speak the truth (Dh. 96). P.p.p. *udito* (see sep.). According to Kaccāyana *vajj-* is sometimes substituted for *vad-* throughout all the tenses, the examples given are pres. *vajjāmi*, *vajjemi* and opt. *vajjeyya*. The origin of these forms (which I have not yet met with in texts) must be due to such Sansk. forms as *udyāt*, *udyate*, for *dajjāṃ*, *dajjeyya* are certainly due to *dajjā* = *dadyāt*. Caus. *vādeti*, to play (a musical instrument). *Bheriṃ v.*, to beat a drum (F. Jāt. 15). *Vīṇaṃ v.*, to play the lute (Dh. 158). P.p.p. neut. *vāditāṃ*, music (Ab. 142; Kh. 3; Mah. 213). Pass. of the caus. *vajjati* = वाजते. *Vajjanī bheriyo*, drums are beaten (Jāt. 13). Also caus. *vāddpeti*, to cause to be played (Mah. 155).

**VADDALIKĀ** (*f.*), Rainy weather [वादेस् + इका]. Jāt. 80.

**VADDHAKI** (*m.*), An artisan, carpenter, mason [वर्धकि]. Ab. 506. *Iṭṭhakav.*, a stonemason (Mah. 222). *Tapphāv.*, the Artificer Lust (Dh. 320). *Uṇuv.*, a fletcher (Dh. 188; Mah. 236).

**VADDHAKO** (*adj.*), Augmenting, enlarging [वर्धक]. *Rāsi-vaddhako*, one who increases a man's property, a steward of an estate (Jāt. 2).

**VADDHAMĀNAKO** (*adj.*), Growing [वर्धमानक]. *Vaddhamānaka-cchāyāya*, with the growing shades,

as evening drew on (Mah. 118; Dh. 125, 251). See under *Vaddhati*.

**VADDHAMAYO** (*adj.*), Leathern [वध् + मय]. Fausbøll.

**VADDHANAM**, Increase, enlargement [वर्धन]. *Āyussa v.*, prolongation of life (Mah. 220).

**VADDHANO** (*adj.*), Augmenting [वर्धन]. Cl. Gr. 115. We appear to have the adj. in the form *vaddhana* at Dh. v. 167, see Mah. 139 (8), but I have got the slightest notion of the meaning of *lokavaddhano*.

**VADDHATARO**, see next.

**VADDHATI**, To grow, increase, multiply; to prosper [वृध्]. Dh. 13, 28, 45, 52, 59, 265, 288 (*vaddhati* is a misprint). *Anupubbena nimba vaddhimsu*, in due course the nimba trees grew up (F. Jāt. 6). *Mahatā parivarena udho vaddhimsu ddrakā*, both the children were brought up, lit. grew up, with great state (Mah. 133, comp. Dh. 217, Jāt. 57). *To ekato vaddhimsu*, the two children grew up together (Das. 24). *Yam kulam vaddhāya* (instr.) *vaddhati*, a family which grows in faith (Pāt. 93). *Vaddhamānā kumārīkā*, "a royal virgin of great personal charms" (Turnour, at Mah. 70). *Putta-dhītāhi* (instr.) *vaddhivā*, having numerous sons and daughters, lit. having progressed or multiplied with sons and daughters (Mah. 52). *Vaddhamānaccchāyāya* (loc.), as the shadows were lengthening (Mah. 139, see *Vaddhamānako*). P.p.p. *vuddho*, *vaddho*, *buddho*, *vuddho*. *Vuddho*, old (Ab. 254), also wise, learned (Ab. 1071). *Daharā ca vuddhā ca*, the young and the old (Das. 5). *Jeṭṭho so vuddho*, the eldest when grown up (Mah. 52, comp. 137, 245 "attained its full growth"). *Vuddho Muṇasivo rājā*, king M. is an old man (Mah. 72). *Gupavuddho*, old or advanced in virtue (Dh. 288). *Vaddhāpadāyī* (*adj.*), reverencing the aged, respectful to one's elders (Dh. 20). *Vaddhajanupadeso*, the advice of older people (Att. 199). *Guruvaddhōpasevā*, associating with teachers and elders (Att. 193). For *buddho* see sep. art. *Yathābuddham*, according to seniority. *Vuddho* is given at Sen. K. 493. We have the comparatives *buddhataro*, *vaddhataro*, older, senior (Dh. 288; Att. 212). Caus. *vaddheti*, to cause to grow, augment; to bring up; to cause to prosper, exalt; to raise, lift; to grow up. *Kalukam vaddhayimsu*, increased the tumult (Dh. 103). *Mā upari dhammadesanāṃ vaddhayittha*, do not extend your

teaching of the law any further (Dh. 123). *Vi-passanañ v.*, to amplify or perfect supernatural insight (Dh. 80, 142, 151, comp. 180, 183, 306). *Vaddheti attano ghare*, brought (the child) up in his own house (Mah. 222). *Ārakkhañ vaddhetvā*, having strengthened the guard, increased the number of the sentries (Jāt. 59). To exalt, glorify (Mah. 207). *Maṅgalañ vaddhento*, "raising the Jayamaṅgala chant" (Mah. 173). *Kuntañ vaddhetha*, take up the spear (Mah. 160). *Ukkhalito bhattañ vaddhiyamānañ disvā*, having seen boiled rice being taken out of the boiler (Dh. 141). *Vaddhetvā pana purato thapitañ eva passati*, but did see it served after being taken out of the boiler (Ditto). *Bhatte vaddhetvā dinne*, the boiled rice having been taken from the pot and served (Dh. 165). *Vaddhento kiñ karissati*, when he grows up what will he do? (said of a young bird, F. Jāt. 49, comp. Ras. 15). P.p.p. *vaddhito*, brought up, increased, etc. (Ab. 1076; Dh. 278, 330). *Parassa vaddhitañ bhattañ bhuñjanto viya*, like one who eats rice taken out of the pot for another man (Dh. 125). With affix ल्, *vaddhi-tattañ*, state of having been brought up (Dh. 328). Also caus. *vaddhāpeti*, to cause to be enlarged, etc. (Mah. 223).

VADPHI, see *Vuddhi*.

VADPHITO, VADDHO, see *Vaddhati*.

VADETI, VĀDETI, see *Vadati*.

VADHAKE (adj.), Murderous [वधक]. *Vadhakacetañ*, murderous intent (Pāt. 66). *Vadhako*, a murderer (Dh. 144).

VADHATI, To strike; to kill [वध]. Pres. 1st pers. *vadhāmi* (Pāt. 66). Aor. *avadhi* (Dh. 1), *vadhi* (F. Jāt. 18; Ten J. 115). Fut. *vadhissāmi* (Dh. 279; Mah. 154). Ger. *vadhitvā* (F. Jāt. 12; Ten J. 36). See *Vajjho*.

VADHO, Killing, slaughter, murder, assassination; striking [वध]. Ab. 403; Dh. 143, 331; Ten J. 115. *Vadhaṭṭhānañ*, place of execution, slaughter-house (Ab. 521). *Pāṇavadho*, life-slaughter (Alw. I. cxxiv; Att. 206). *Vadhudyato*, a murderer (Ab. 736). *Vadhabandho* at Dh. v. 399 seems to mean "stripes and imprisonment." The meaning of *vadhabandhanañ* at Ab. 738 is perhaps "killing and putting in prison."

VADHŪ (f.), A bride, a young wife; a girl; a daughter-in-law [वधू]. Ab. 230, 877.

VADHUKĀ (f.), A daughter-in-law [वधुका].

VĀDI (adj.), Saying, speaking, asserting, holding doctrine; disputing, arguing [वादिन्]. *Vādiṇo maññamāna*, "considering themselves skilled in controversy." *Saccavādi*, speaking the truth. *Dhammavādi*, holding true doctrine, orthodox. *Kiṇvādi*, holding what doctrine? *Evavādi*, holding this doctrine. *Vagguvādi*, of pleasant speech (Ab. 891). *Catusaccavādi*, proclaiming or holding the four Truths (Att. 203). *Caṇḍāvādi*, the man who said, "Pariah!" (Mah. 25). *Sabbatthavādi*, holding the Sabbattha heresy (Mah. 20). *Cetiya vādi*, the Chetiya heretics (Alw. I. 64).

VĀDIKO (adj.), At the end of a compound a substitute for *vādi*. *Pāravādiko*, the man who said "Across the sea" (Mah. 25).

VĀDITAM, see *Vadati* (end of art.).

VĀDITTAM, A musical instrument; instrumental music [वादिष]. Ab. 142, 867.

VĀDITTAM, = वादिष, see *Saṇḍāpeti*.

VADO (adj.), Speaking sensibly [वद]. Ab. 735.

VĀDO, Speaking, speech, talk; assertion; controversy, dispute; doctrine, creed, belief; school of doctrine, heresy [वाद]. *Kumārakavādena vādanti*, admonishes him calling him a child (Br. J. S. A.). *Āvuso vādena samuddācaranti*, address him by the appellation of *āvuso*. *Jātivādo*, what is said about a person's lineage (Jāt. 2). *Sako vādo*, one's own creed (Mah. 251). *Sutvā ubhinnaṃ vādañ*, having heard the arguments on both sides (Mah. 18). *Pañca vāda*, five heresies, or schisms (Alw. I. 64). *Pañca vādasatāni uggehetvā*, having learnt 500 different forms of belief (Pāt. 5). *Ujju-paccantāvāda* (m. pl.), using directly hostile arguments, engaged in hostile controversy (Br. J. S.). *Bhinnavādo*, schism, heresy (Alw. I. 65). *Theravādo* is a term applied to the orthodox doctrines or word of Buddha as settled at the first Saṅgiti. This is made quite clear by a passage of *Dīpavansa* printed by D'Alwis at p. 134 of his Catalogue (vol. i.). After a brief account of the first Saṅgiti, enumerating some of the leading theras who took part in it, *Dīpavansa* says, *theresi katasāṅgaho theravādo ti vuocati*, the recension made by the theras is called Doctrine of the Elders. This agrees with a passage from *Dīpavansa* at Alw. I. 65, where, after an enumeration of the various schisms from the original doctrine of Buddha, we are told that, *siṅgrodho ve mahārukko therō* (adj.) *vādañam uttano onānāddhi-*

*kaṃ e' eva kevaṃ Jinasāsanam*, like the great banyan tree the Thera doctrine is the best of doctrines, it is the pure commandment of Buddha without diminution or addition. Turnour has for the most part sadly misunderstood the term. At Mah. 20 we have, *eko 'va theravādo so dāivassasāte ahu aññācariyavāddā tū tato oraṃ ajāyissuṃ*, which Turnour renders, "During the first century after the death of Buddha there was but one schism among the theras: it was subsequent to that period that the other schisms among the preceptors took place." The real meaning is, "In the first century this (orthodox) Thera doctrine alone existed, the other (schismatic) Ācariya doctrines arose at a later date." At page 21, *theravādena saha te honti dvādasā* should be rendered, including the Thera doctrine these are twelve in number. At Mah. 207, *evaṃ te theravādehi pabbinnā bhikkhavo dvādhā*, thus these priests seceded in two directions from the orthodox doctrines (viz. made two schisms, the Abhayagiri schism and the Dakkhipāvihāra schism). In the same page, *niggatā theravādato*, departed from the orthodox faith. At page 252 *theravāda* occurs twice. In line 2 it is opposed to *aṭṭhakathā*, and clearly means the text of the Buddhist scriptures. Line 10 runs thus, *theravādehi pālhi padahi vyāñjanehi ca aññāthattam ahu n' eva potthakeṣu pi tū pi*, in the three manuscripts there was no variation whatever from the orthodox version, in passages (*pālhi*), in words or in syllables. The adj. *theravāddi* (*theravāda* + ण) means holding the orthodox doctrine, orthodox, not schismatic. It occurs at Mah. 250, where Turnour renders it "schismatic," and at Mah. 259, where he has "opponents of the schismatics." In his Glossary Turnour defines it, "Discourses of the theros, on the schisms in the Buddhistical church."

VAGGATI, To jump [वृत्त]. Dh. 274.

VAGGIYO (adj.), Belonging to a class [वर्ग]. *Sattarasavaggiyā dārakā*, a company of seventeen children (Alw. I. 100). Comp. *Chabbaggiyo*.

VAGGO, A class, troop, multitude, company, tribe, party [वर्ग]. Ab. 631. *Vihāṅgavaggo*, a flock of birds (Att. 213). *Pañcavaggo*, an assembly of five, five people (Pāt. xl). *Dasavaggo* (adj.) *bhikkhusaṅgho*, a chapter of ten monks (Alw. I. 93). *Vaggarato* (adj.), delighting in society (as opposed to delighting in solitude). *Tassa bhikkhussa*

*vaggavāddakā* is rendered by Gogerly, "aiding and abetting" that priest, viz. belonging to his class and party (Pāt. 5). *Vaggabandhanam*, being banded together (of robbers, Dh. 187). *Gaṇasajjhāyam akaruṃ vaggabandhena bhikkhavo*, the monks "in their separate fraternities hymned forth their prayers" (Mah. 194). In gram. the first twenty-five consonants are divided into five vaggas or classes (Sen. K. 202).

VAGGU (adj.), Beautiful, pleasant [वज्जु]. Ab. 693, 691.

VĀGURIKO, A sportsman using nets [वागुरिक]. Ab. 514.

VAHĀ (f.), A river [वाहा].

VĀHANAM, Carrying; a vehicle; an animal used in riding, "monture" [वाहन]. Ab. 375; Dh. 161; Mah. 150; Att. 90. *Māra savāhano*, Māra together with his elephant (Dh. 32).

VĀHASO, A-bow constrictor or python [वाहस]. Ab. 651.

VAHATI, To carry, transport, draw; to bear along, carry off; to experience, possess [वह]. Dh. 60. *Dhuraṃ v.*, to bear the yoke (of an ox drawing a cart, Dh. 89). *Gulayantam v.*, to work a sugar-mill (Mah. 208). Of carrying a child in one's arms (Dh. 199). *Tītikkaṃ v.*, to have long-suffering, be enduring (Att. 200). *Parito vahanto*, wafting around (Att. 192). *Phalakaṃ vahaṃāno*, holding the slate (Das. 24). Aor. *vahi* (Att. 200). At Dh. 319 we have inf. *vahetum* (copyist's error for *vahitum*?). P.pr. *vakaṃ, vahanto, vahaṃāno* (Dh. 1; Das. 24). Pass. *vyahati, vūhati* (Alw. I. 36; Sen. K. 454). P.f.p. *vahitabbo*. *Rājūnaṃ rājajiccaṃ vahitabbaṃ*, royal duties must be performed (lit. borne) for kings (Dh. 392). *Dasahi purischi vahitabbo*, that ought to take ten men to carry it (Mah. 144). Caus. *odheti*. *Rathaṃ v.*, to drive a chariot, or perhaps cause it to be driven (Dh. 219).

VĀHI (adj.), Carrying [वाहिन]. Att. 202. M. *vāhi*, a horse (Mah. 134). Fem. *vāhini*, a river (Ab. 1056), an army (Ab. 381).

VAHO (adj.), Carrying [वह]. *Saddhāvaho* (adj.), sustaining faith (Kh. 81). Masc. *vaho*, shoulder of an ox (Ab. 497).

VĀHO, A bearer, leader; a horse; a vehicle, cart; a measure of capacity = 20 khāris (in this sense it means a cartload) [वाह]. Ab. 368, 483, 1081; Dh. 60). *Satthavāho*, a caravan leader, merchant.

*Sālvāḥasahasāni*, a thousand loads of hill paddy (Mah. 22; Alw. N. 36).

VAJATI, To go, to walk [वज्]. Dh. 15, 62. *Devalokaṃ v.*, to go to heaven (Dh. 32; Ras. 40). *Buddhaṃ saraṇaṃ v.*, to take refuge in B. (Dh. 97). Imper. *vaja* (Mah. 70).

VAJIRO, and -RAM, The thunderbolt of Indra; diamond, adamant; a stone which bores gems [वज्र]. Ab. 24, 490, 866; Dh. 29; Mah. 182. *Vajirapāṇi*, *Vajirahattho*, *Vajirāvudho*, names of Indra (Ab. 18, 19).

VAJJAM, A musical instrument [वाज्]. Ab. 142, 827, 932, 1100; Sen. K. 477.

VAJJAM, That which should be avoided, fault, sin [वज्ज]. Ab. 1100; Dh. 14, 45, 56; Pāt. 102. Of a personal defect (see *Yathāvajjam*). Of an error in a book or MS.

VAJJANAM, Avoiding, forsaking, escaping [वज्जन]. Ab. 1137.

VAJJANIYO (*p.f.p.*), That should be shunned, improper [वज्जनीय]. Pāt. 2.

VAJJATI, see *Vadati* (twice).

VAJJETI (*cas.*), To avoid, abstain from, renounce, escape, leave out, pass over, except; to remove, dispel [वज्जयति]. Dh. 181, 209, 274; Alw. I. 112. *P.p.p. vajjito*. *Vajjitam tehi dosehi*, free from these faults (Mah. 1). *Tambūlam cappa-vajjitam*, betel without chunam (Mah. 219). Dh. 240. See also under *Vadati*.

VAJJHĀ (*f.*), Execution [वज्जा]. *Coro vajjham upānto*, a criminal led to execution (Mah. 249). *Vajjhappatto* (*adj.*), condemned to death, about to be executed (Dh. 109; Ras. 34, a condemned criminal).

VAJJHO (*p.f.p. vadhati*), To be killed or destroyed, meriting death [वज्ज]. Ab. 737; Att. 208. *Go vajjho*, an ox intended for slaughter (Das. 35). *Vajjhamūla*, a wreath placed on a criminal's head before execution.

VAJJĪ (*m.pl.*), Name of a people, the Licchavi princes [वज्जि]. Ab. 184, 336; Man. B. 235; B. Int. 74; Par. 1. *Vajjīu*, among the Vajjians, in the Vajjian country (Mah. 15). *Vajjirājāno*, Vajjian kings (Alw. I. 99). *Vajjiputtā*, Vajjian or Licchavi princes (Dh. 145). *Vajjiputtako bhikkhu*, a monk who was a V. prince (Dh. 391; Alw. I. 63). *Vajjirattham* (Ditto).

VAJO, A cow-pen [वज]. Ab. 190; Mah. 22; Dh. 238.

VĀJO, The feather of an arrow [वाज]. Ab. 390.

VĀKAM, Bark of a tree [वक्क]. *Vākakāraṇa*, a bark garment worn by an ascetic (Jāt. 9, 13). *Vākamayo*, made of bark (Pāt. 86).

VĀKARĀ (*f.*), A net or snare [वाजुरा]. Ab. 520.

VAKKALAM, and -LO, Bark of a tree; bark garment worn by ascetics [वक्कल]. Ab. 442, 1109. *V. nivāseti*, to wear the barked garment (Ten J. 19).

VAKKAM, The kidney [वक्क]. Kh. 19; Ab. 1034 (the Sinhalese *vakugadū* in the margin means "kidney").

VAKKANGO, The ruddy goose [वक्काङ्ग]. Ab. 625.

VĀKKARAṆAM, Talk, assertion [वाक् + करण]. Dh. 47.

VAKKHATI, see *Vatti*.

VAKKO (*adj.*), Crooked [वक्क]. Ab. 1034. Comp. *Vakkango*. The usual form is *vaiko*, which see.

VAKO, A wolf [वुक]. Ab. 615.

VAKULO, The tree *Mimusops Elengi* [वकुल]. Ab. 572.

VĀKYAM, A speech, a sentence [वाक्य]. Ab. 106.

VALABĀNALO, A submarine fire at the South Pole [वलबा + अणल, the corresponding S. word is *valbāpāni*]. Att. 26, 193; Alw. I. xxxv.

VALABHĀMUKHAM, Hardy says, "When a storm arises (in the oceans that surround Meru) the waves are thrown to an immense height, after which they roll with a fearful noise towards Mount Meru on the one side, or the Sakwalagala (*cakkavāḍḍapabbata*) on the other, leaving a pool or hollow in the trough of the sea called *Wala-bhāmukha*" (Man. B. 13; Alw. I. xxxv; Ab. 889). In S. *valbāmuḍa*.

VALABHI (*f.*), A roof [वलभि]. Ab. 221.

VĀLADHI (*m.*), A horse's or cow's tail [वालधि]. Ab. 371; Mah. 63; Das. 33; Jāt. 20.

VĀLAGĀHĪ (*m.*), A snake charmer [वालगाहि]. Ab. 656.

VĀLAGGAM, The tip of a hair [वालाग]. Dh. 295.

VALĀHAKE, A cloud [वालाहक]. Ab. 47; Mah. 114; Dh. 155.

VĀLAHATTHO, A horse's tail [वालहत्त]. Ab. 371.

VALAJO, A sort of fish. Ab. 672.

VĀLAM, Water [वार]. Ab. 661.

VĀLAMIGO, A tiger, leopard, or other beast of prey [वालमुग]. Ab. 613; Dh. 106; Jāt. 8.

VALAÑJAKO (*adj.*), Using, frequenting (from *va-*

*lañjēti*). *Antovalañjakā bahivalañjakā*, in-door people, out-of-door people, lit. "resorting inside, resorting outside" (Ten J. 2, 89).

**VALAÑJANAM**, Use, resorting to (from next). *Dasabalassa valañjanakuṭṭi*, the privy used by the Buddha (Jāt. 161). Subh. says it means "use," and quotes from *Anguttara Aṭṭh.*, *attano santakāṇ parassa addhukāmena n'atthīti ayaṃ valañjanamuddo*, when a man who is unwilling to give away something belonging to him, says he has not got it, that is called a "use-falsehood."

**VALAÑJETI**, To use, to resort to, to spend [बज्ज with चव]. I have met with the phrase *na sevītabbā na valañjetabbā*. Subh. quotes from *Rasavāhinī*, *imaṃ muttāhāraṃ valañjehi*, which he says means, "use this pearl necklace." He also quotes from *Sumaṅgalavilāsini*, *yathā na paññāyati tathā suttakena vethetvā valañjetabbā*, which appears to mean, "it should be used after being tied up with a string so as not to be seen." At Mah. 120 we have, *doddasāpi te Hatthāḍḍhakaḥhikkhunthi valañjijimsu* (aor. pass.) *sabbaddā*, these three rooms were constantly used by the H. nuns.

**VALAÑJO**, Use, expenditure; a mark; resorting to, frequenting [चव + खज्ज]. *Divasavalāṇjo*, daily expenditure (Ab. 337, 338). *Sarīravalaṇjo*, evacuation (*uccārapassāvakaṃmaṃ*), lit. "bodily use" (Jāt. 70, 80, where it is neuter). *Sarīravalaṇjaṃ karoti*, to ease oneself (Dh. 103). *Pada-valāṇjo*, a footprint (Dh. 163; Jāt. 8).

**VALAVĀ** (f.), A mare [बलव]. Ab. 371; Dh. 240, 399; Mah. 63.

**VĀLAVEDHĪ** (m.), An archer who can hit a hair [वाल + वेधिन]. Mah. 143; Jāt. 58. Also metaphorically of an acute arguer, a hair-splitter.

**VĀLAVĪJANĪ** (f.), A fan made of a yak's tail, a chowrie [वाल + वीजान]. Ab. 357; Mah. 60.

**VALAYITO** (adj.), Encircled [वलचित]. Ab. 745.

**VALAYO**, and **-YAM**, A bracelet, ring, circle [वलच]. Ab. 285; Att. xxii; Mah. 48, 68. *Dantavalayaṃ*, an ivory bangle (Dh. 178).

**VALĪ** (f.), A fold of the skin, wrinkle; a line, streak [वलि]. Ab. 990.

**VĀLIKĀ** (f.), Sand [वालिका]. *Vālikā* (pl.) *okirati*, to sprinkle sand on a piece of ground to make it look neat (Dh. 78, 135). *Nagaraṃ vippakīṇṇa-vālikāṃ*, a town sprinkled with sand for some festivity. *Vālikāpulināṃ*, a sand bed (Dh. 224). Mah. 213; F. Jāt. 53.

**VALĪMUKHO**, A monkey [बलीमुख]. Ab. 614.

**VALIRO** (adj.), Squinting [वलिर]. Ab. 320.

**VALITO** (adj.), Wrinkled [वलित]. Ab. 255.

**VALITTACO** (adj.), Wrinkled [वलि + खच]. Ab. 255.

**VALLABHO** (adj.), Beloved [वल्लभ]. Ab. 697. Masc. *vallabho*, a favourite; an overseer (Ab. 1066; Dh. 252; Mah. 229, 235).

**VALLAKĪ** (f.), An Indian lute [वल्लकी]. Ab. 138.

**VALLARĪ** (f.), A compound pedicle [वल्लरी]. Ab. 550.

**VALLĪ** (f.), A creeper, creeping plant [वल्ली]. Ab. 550; Mah. 106, 153, 215; F. Jāt. 6. *Valliyā dvuṇḍī*, to string things together by running a creeper through them, the creeper forming I suppose an improvised string (Mah. 53). *Vallīhi bandhati*, to tie together with creepers used as string (Dh. 316; Ras. 30). At Att. 198 *vallī* appears to be used for water weeds.

**VALLIBHO**, The plant kumbhaṇḍa. Ab. 597.

**VALLŪRO**, and **-RĀ**, and **-RAM**, Dried flesh [वल्लूर]. Ab. 280.

**VĀLO**, Hair of the head; hair of animals; the hairy tail of an animal [वाल]. Ab. 256, 1080; Jāt. 20. *Vālavijjanayoggo*, able to split a hair, said of a sharp arrow (Dh. 196, comp. *vālavadhī*). Of a squirrel's tail (Att. 202).

**VĀLO**, A snake; a beast of prey [वाल]. Ab. 654. Comp. *Vālagāhī*, *Vālamigo*.

**VĀLUKĀ** (f.), Sand [वालुका]. Ab. 663; Jāt. 7; Mah. 118, 168; Dh. 192. *Vālukāpulināṃ*, a sand bank (Jāt. 64). Comp. *Vālikā*.

**VĀMADEVO**, **VĀMAKO**, see *Isi*.

**VAMANAM**, Vomiting; an emetic [वमन].

**VĀMANO** (adj.), Dwarfish [वामन]. Ab. 708. *Vāmano*, a dwarf (Ab. 319), name of the elephant at the south point (Ab. 30).

**VAMATHU** (m.), Vomiting [वमथु]. Ab. 327.

**VAMATI**, To vomit; to eject, discharge [वम]. Mah. 244; Jāt. 20. P.p.p. *vanto*, rejected, put away. *Vantakasāvo* (adj.), one who has put away sin (Dh. 2, comp. 46, 47).

**VĀMATO** (adv.), On the left side, to the left [वाम + तस].

**VAMMAṀ**, Armour [वर्मन]. Ab. 377. *Vamma-yodhī*, a mailed warrior.

**VAMMIKO**, and **-KAM**, An ant-hill [वल्लीक, वलिक]. Dh. 385; Mah. 243; Ras. 31.



**VAMMITO** (*adi.*), Wearing armour [वर्मित]. Ab. 378.

**VAMO**, Vomiting [वम].

**VĀMO** (*adj.*), Left (*gauche*); reverse, opposite; beautiful [वाम]. Ab. 694, 719, 1020. *Vāma-passamhi*, on the left side (Mah. 258). *Vāma-hattho*, the left hand (B. Lot. 864). *Vāme* (*loc.*) *kaniṭṭham katvāna*, putting his younger sister on his left (Mah. 44).

**VĀMSĀGATO** (*adj.*), Come down from father to son, hereditary [वंशागत]. Mah. 143.

**VĀMSAJO** (*adj.*), Belonging to a race [वंशज]. *Suddhavaṃsajo*, born of high lineage (Mah. 1). *Mahāsammatarādjassa vaṃsajo mahāmuni*, the great Sage sprung from the race of Mahāsammata (Mah. 8, comp. 54).

**VĀMSAKKAMO**, Lineage, pedigree [वंशक्रम]. Mah. lxxxviii.

**VĀMSAVANNO**, The veluriya gem [वंश + वण]. Ab. 491.

**VĀMSIKO**, A flute-player, piper [वांसिक].

**VĀMSO**, A bamboo; a fife; race, family, lineage; dynasty; hereditary custom, tradition [वंश]. Ab. 142, 332, 600, 1090. *Saddhammavaṃsapatiṭṭhā-pako*, maintainer of the succession of the holy Law (Br. J. S. A.). *Pitugātākavaṃso 'yam*, this is a parricidal race (Mah. 15). *Attano kulavaṃsaṃ anuvattāmi*, I am keeping up the traditions of my family (Dh. 335). There is a game called *vaṃsa*, which seems to mean poisoning a bamboo on the finger in a perpendicular position (*vaṃsaṃ ti ve-ṇuṃ ussṭpetvā kīḷaṇaṃ*). Dynasty (Mah. 228, 256).

**VANACARAKO**, A forester [वनचर + क]. Dh. 158. Also *vanacārako* (F. Jāt. 5).

**VANACARO** (*adj.*), Wandering in the forest [वन-चर]. Mah. 37.

**VANAM**, A wood, forest; water [वन]. Ab. 536, 661, 1063; Dh. 34. *Ambavanam*, a mango grove. *Vanakāko*, a raven (Ab. 639). At the beginning of a compound word it may often be rendered by "wild;" *vanakusumaṃ*, a wild flower, lit. wood flower; *vanamūlaphalaṃ*, wild roots and fruits (Dh. 133; Ten J. 107); *vanamahiso*, a wild buffalo (F. Jāt. 12); *vanakukkuṭo*, a jungle cock (Ab. 641); *vanamallikā* (*f.*), wild jasmine (Ab. 575). Used metaphorically for desire, lust (Dh. 50, 61, comp. *Vanatho*, *Vānaṃ*). For *vand* at Dh. 60 see *Savanam* (2).

**VANAM**, and **VANO**, A sore, wound, boil, etc.

[व्रण]. Ab. 324; Dh. 23. *Vānaregāturo*, ill with boils (Mah. 24). *Vapaṣaṃ bandhati*, to bind up a wound (Dh. 279).

**VĀNAM**, Sewing [वान]. Ab. 1085.

**VĀNAM**, Desire, lust (Ab. 163, 1095; E. Mon. 295). From the comparison of *vanam* and *vanatho*, which both mean "lust" as well as "forest," it is most probable that this word is the S. वान from वन.

**VANANTO**, The edge or skirt of a forest [वनान्त]. Dh. 54.

**VĀNAPATTHO**, A brahmin of the third order, an anchorite [वानप्रस्थ]. Ab. 409.

**VANAPPATI**, and **VANASPATI** (*m.*), A tree bearing fruit, but without apparent blossoms; any tree [वनस्पति]. Ab. 540, 903 (both *pp*); Dh. 77 (*sp*). *Tiṇavanaspatayo*, grasses and trees (Gog. Ev. 15).

**VANARĀJI** (*f.*), A tract of forest; an open glade or ride in a forest [वनराजि]. Cl. Gr. 130; Att. 88, 209.

**VĀNARO**, A monkey [वानर]. Ab. 614; Dh. 59.

**VANASANDO**, A forest, wood [वन + वण्ड]. Ab. 71; F. Jāt. 54; Dh. 86, 105.

**VANASPATI**, see *Vanappati*.

**VANATHO**, The undergrowth in a forest, brush-wood, shrubs, saplings; desire, lust [वन + थ]. Ab. 163 (desire). Dh. 386 says, *mahanāraṃbhā vanam nāma khuddakā tasmim vane ṭhitattā vanathā nāma*. At Dh. v. 283 there is a play upon the double meaning of *vanatha*; in the next verse it is used in the sense of "desire." *Nibbanatho* (*adj.*), free from lust (Dh. 61).

**VANAVĀSO**, Name of a country, according to Vijesinha it means Thibet [वनवास].

**VANCAKO** (*adj.*), Deceitful [वञ्चक]. Ab. 737.

**VANCANAM**, Deception, illusion [वञ्चन]. Dh. 382.

**VANĀCETI** (*caus.*), To deceive, delude, elude [वञ्चयति], Dh. 89, 217, 328; Mah. 176. *Sattisā vañcesi*, evaded the spear thrown at him (Dh. 115, comp. Mah. 154). *Vañcimhā*, we have been deluded (Dh. 194), is the aor. pass. from वञ्च.

**VANDĀKĀ** (*f.*), A parasitical plant [वन्दाका]. Ab. 580.

**VANDANĀ** (*f.*), and **-NAM**, Salutation, paying reverence, veneration, homage [वन्दना, वन्दन]. Ab. 426; Mah. 85, 178; Dh. 288.

**VANDANIYO** (*adj.*), Deserving homage [वन्दनीय]. Mah. lxxxvi.

VANDĀPANAM, Causing to do homage [fr. caus. वन्द]. Jāt. 67.

VANDATI, To salute, make obeisance, pay homage to, revere, venerate [वन्द]. See *Siro*. Dh. 79. Ger. *vanditvā*, *vandiyā* (Dh. 114; Mah. 82; F. Jāt. 2, 6). Inf. *vanditum* (Dh. 217). P.pr. *vandanto*, *vandamāno* (Dh. 217).

VANDI (f.), A prisoner [वन्दि]. Ab. 407.

VANDI (m.), A bard, panegyrist [वन्दिन]. Ab. 396, 1081.

VĀNEYYAM, The fragrant grass *Cyperus Rotundus* [वानेय]. Ab. 592.

VĀNGO, Bengal [वङ्ग]. N. pl. *Vaṅga*, the inhabitants of Vāṅga, Bengalees (Ab. 185, 1031).

VĀNGO, Discolouration of the face, a cutaneous complaint [वङ्ग]. Ab. 1031.

VĀNĪ (f.), Voice, speech [वाणी]. Ab. 105.

VANIBBAKO, A beggar, mendicant, pauper [वनीपक]. Ab. 740; Dh. 131; Mah. 240.

VĀNĪJAKO, A trader [next + व]. *Assav.*, a horse-dealer (Ras. 38). *Saikhav.*, a chank merchant (Alw. I. 97).

VĀNĪJĀ (f.), Trade [वणिज्या]. Ab. 446, 849; Alw. I. xlv; Kh. 11. *Dussavaniijam karoti*, to trade in cloth (Ten J. 32). At Ras. 38 *vāniijā*.

VĀNĪJAM, Trade [वणिज्य]. Ab. 446.

VĀNĪJO, A trader [वणिज]. Ab. 469; Mah. 24, 167; F. Jāt. 16; Dh. 68.

VANIPPATHO, A trading town, mart; trade [वणिक्पथ]. Ab. 868.

VANITĀ (f.), A woman [वनिता]. Ab. 230.

VANĪTO (adj.), Wounded, bruised [वणित]. Ten J. 42.

VANJHO (adj.), Barren, sterile [वज्य]. Of a tree (Ab. 541). *Vañjhā* (f.), a barren woman (Dh. 219). *Vañjhagāvi*, a barren cow (Ab. 873). Metaphorically, *vañjhā sampatti*, barren prosperity.

VANJULO, The ratan, Calamus Rotang [वज्जुल]. Ab. 553.

VANĀKO (adj.), Crooked, bent; cunning, dishonest [वङ्क, comp. वङ्क]. Ab. 709, 1025; Jāt. 9; Pāt. 86. Masc. *vaṅko*, a fish-hook (Ab. 674), also, according to Ab. 1025, an overhanging rock, crag. *Vaṅko* is given at Ab. 606 as the proper name of a mountain. See *Upanisā*.

VANNAĀSĪ (f.), A prostitute [वर्ण + दासी]. Ab. 233; Dh. 238.

VANNAKAM, Paint, rouge [वर्णक]. Ab. 306;

Pāt. 110. *Mukham vaṇṇakamakkhitaṃ*, a face smeared with rouge (comp. Dh. 232).

VANNAĀ (f.), Description, narration; explanation; a comment, commentary [वर्णना]. Ab.

118. *Jātakatthavaṇṇand*, commentary on the Jātaka, lit. explanation of the meaning of the Jātaka. *Kaccāyanav.*, commentary on Kaccāyana, name of a grammatical work (Alw. I. xiv). *Ākāsav.*, description of the sky (Dh. 285). *Asataṃ bhāvanam iccheyyāti gāthāvaṇṇandya vitthāritam*, it is explained in the comment on the gāthā beginning “asataṃ bhāvanam iccheyya” (Dh. 393).

VANNAVĀ (adj.), Having colour, having beauty [वर्णवत्]. Dh. 10; Gog. Ev. 31.

VANNAVADĪ (adj.), Eulogizing, a panegyrist [वर्णवादिन].

VANNETI, To depict, describe; to praise, applaud, approve; to explain, comment upon [वर्ण]. *Attano ānubhāvaṃ vaṇṇesi*, enlarged on his own skill (F. Jāt. 6). *Pabbajjāya guṇe vaṇṇesi*, extolled the merits of the ascetic life (Jāt. 59). P.pr. pass. *vaṇṇiyamāno*, being commented upon or explained (Jāt. 2). Pāt. 100; Dh. 195. P.p.p. *vaṇṇito*, praised (Ab. 752). *Sabbatrapurisehi vaṇṇitā thomitā ayaṃ pabbajjā*, this ascetic life is commended and extolled by all noble men (Jāt. 9).

VANŌ (adj.), Having colour; having the appearance of [वर्णि]. *Uttamavaṇṇi* (adj.), having a splendid complexion. *Kumārav.*, having the appearance of a boy (Dh. 255). In both instances the term. belongs to the whole compound.

VANNO, Appearance, form, figure; colour; sort, kind; tribe, caste; complexion; beauty; praise, fame; a letter, vowel, syllable; quality, property [वर्ण]. Ab. 332, 348, 779; Dh. 20, 377; Alw. I. vi; F. Jāt. 1. *Sappavaṇṇena*, under the form of a snake (Ras. 34, comp. Ten J. 66, in the shape of a stone). *Mayhaṃ sahāyakassa mukhavaṇṇena*, from the look of my friend's face (Dh. 123). *Kumāravaṇṇaṃ abhinimminitvā*, having assumed the form of a young man (Dh. 143, comp. 193, 315). *Maṭṭakunḍalivaṇṇo* (adj.) *n'āgantvā*, not coming in the form of M., i.e. appearing in the character of some one else than himself (Dh. 95). *Aggivaṇṇo* (adj.), coloured like fire, red-hot (Dh. 395). *Ādiccavaṇṇo* (adj.), lustrous as the sun. The six vaṇṇas or colours are *allo*, *pīto*, *lohito*, *odāto*, *mañjettṭho*, *pabhassaro*. *Vaṇṇasampanno* (adj.), beautifully coloured (Alw. I. 75).

*Pañcavaṇṇo* (adj.), of five sorts (Dh. 290; Jāt. 15), of five colours? (Alw. I. 74). The four vaṇṇas or castes are *khattiyo*, *brāhmaṇo*, *veśso*, *suddo*. *Uttama-vaṇṇo* (adj.), a person of the best family, or highest caste (Att. 214). *Vaṇṇo subho*, good complexion (Dh. 111). *Vaṇṇapokkharatā*, personal beauty (B. Lot. 407; Dh. 47; Ras. 36; Jāt. 2). *Malasā vaṇṇassa kosajjā*, sloth is the rust of beauty (Dh. 43). *Vaṇṇam katheti*, *bhāṇati*, *bhāṇati*, to praise (with gen., B. Lot. 314; Ten J. 19). *Maravaṇṇam vā samvaṇṇeyya*, or should reiterate to him the praises of death (Pāt. 3, comp. B. Lot. 314).

VANŌ (adj.), Sylvan [वन्]. Att. 213.

VANNU (f.), Sand. Ab. 663.

VANO, see *Vapaṇ*.

VANTAM, A stalk [वृत्त]. Ab. 544. Of a flower (Mah. 211; Dh. 423). Of a fruit (Mah. 167; Das. 8).

VANTASIKO, Name of a sort of Peta, "eating what has been vomited" [वाताशिन+क]. Man. B. 458.

VANTASO, One who has renounced all desires, an Arhat [वाता + आशा]. Dh. 18.

VANTO, see *Vamati*.

VAPĀ (f.), The serous secretion or fat that spreads among the muscles [वपा]. Ab. 282.

VAPANAM, Sowing [वपन]. Ab. 796. *Katvā sālī-vapanam*, having sown a crop of hill-paddy (Mah. 208).

VAPATI, To sow; to shave [वप]. *Khettaṃ v.*, to sow a field (Dh. 374). Caus. *vāpāpeti*, to cause to be sown (Dh. 126; Mah. 239). P.p.p. *vatto*, *utto* (see sep.).

VĀPI, see *Vā*.

VĀPI (f.), A reservoir, lake, tank [वापी, वापि]. Ab. 678; Alw. I. x; Mah. 57.

VĀPITO (p.p.p.), Shorn [वापित].

VĀPO, Sowing [वाप]. Ab. 796.

VAPPO, Sowing; the bank of a river [वप्प]. Ab. 1133. *Vappakāle*, at the season for sowing. *Vappamaṅgalam*, a ploughing festival (Jāt. 57; Man. B. 150).

VAPU (n.), The body [वपुस्]. Ab. 151.

VĀRABĀNAM, and -NO, A woman's jacket or bodice [वारवाण]. Ab. 294.

VARADIPO, The Glorious Isle, viz. Ceylon [वर + द्वीप]. Att. 7.

VARADO, An epithet of Buddha as having shown

men the way to Nirvāṇa, lit. giver of the boon [वरद]. Kh. 9.

VARĀHARO, Bringing the boon (of Nirvāṇa) [वर + आहर]. Kh. 9.

VARĀHO, A boar, wild hog; an elephant [वराह]. Ab. 617, 1115; Dh. 58.

VARAKO, The bean *Phaseolus Trilobus* [वरक]. Ab. 450.

VARĀKO (adj.), Wretched, miserable [वराक]. Fem. *varāki* (Att. 217).

VARĀKO, A pot, jar (Ab. 457; F. Jāt. 53).

VARAM, see *Varo* (2).

VĀRANAM, Resistance [वारण]. Ab. 1014.

VARAṆGAM, The head; the female pudenda [वराङ्ग]. Ab. 273, 1093.

VARAṆGANĀ (f.), A noble or beautiful woman [वराङ्गना]. Mah. 206.

VARAÑÑŪ (adj.), One who has known or discovered Nirvāṇa, an epithet of Buddha [वर + ञ्]. Kh. 9.

VARAṆO, A surrounding wall, rampart; the tree *Cratæva Roxburghii* [वरण]. Ab. 203, 553.

VĀRANO, An elephant; the *Hatthiliṅga* bird [वारण]. Ab. 360, 639, 1014; Ten J. 13; Mah. 137. *Vāraṇalīhāya gacchanto*, walking with an elephant's majestic tread (Dh. 231).

VARAPANŌ (adj.), Of noble wisdom, epithet of a Buddha [वर + प्रज्ञा]. Ab. 4.

VARĀROHĀ (f.), A noble lady [वरारोहा]. Ab. 234.

VARĀSANAM, An excellent seat, chair of state [वरासन]. F. Jāt. 52.

VARATARO (adj.), Better, more excellent [वर्तर]. Dh. 208, 398.

VARATTĀ (f.), A strap, thong [वरत्ता]. Ab. 526; Dh. 71.

VĀRATTIKO (adj.), Bound with a thong [last + रत्त].

VARAVANŌ (f.), An excellent woman [वरवर्णिनी]. Ab. 234.

VĀRETI, see *Vapāti*.

VĀRI (n.), Water [वारि]. Ab. 661; Dh. 71.

VĀRIDO, A cloud [वारिद]. Att. 190, 210.

VĀRIJAM, A lotus [वारिज]. Ab. 864.

VĀRIJO, A fish [वारिज]. Dh. 7.

VĀRIMAGGO, An issue from a sluice, watercourse [वारि + मार्ग]. Ab. 683; Mah. 212.

VĀRITO, see *Vapāti*.

VĀRITTAM, Avoidance [formed from वृ on the

analogy of चारिच]. *Cārittasīlāṃ* is the observance of what is commanded, *vārittasīlāṃ* is abstinence from what is forbidden (Man. B. 492).

VĀRIVĀHO, A cloud [वारिवाह]. Ab. 47.

VĀRIYATI, see *Vuḍḍi*.

VARO, Choosing, appointing; a boon, blessing, favour [वर]. Ab. 762, 810. *Varaṃ te danmi*, I grant thee a boon (Das. 2; Dh. 128, 173, 303; Att. 141). *Varappasāddakālamhi* is rendered by D'Alwis, "when his desires had been gratified." *Sā Sakkena varaṃ ydci*, she begged a favour of Sakka (Dh. 194).

VARO (*adj.*), Excellent, best, precious, noble [वर]. Ab. 694, 810; Mah. 27. *Varabhojanāṃ*, choice food (Mah. 152). *Varavāraṇo*, a noble elephant (Dh. 158). *Varacetiyāṃ*, a splendid shrine (Att. 138, comp. Mah. 257, Das. 24; Kh. 9). *Mukha-varaṃ*, noble countenance. *Sāsanavaraṃ*, our holy religion. *Asivaraṃ gahetvā*, taking his good sword (B. Lot. 864, comp. Ten J. 115). *Laṅkā-dīpavaro*, the beautiful island of Ceylon. *Naravaro*, best of men. Masc. *varo*, a husband (Ab. 240), a son-in-law (Ab. 810). There is an indecl. *varaṃ*, of the use of which the following are examples: *Mayā gamanāṃ varaṃ*, it is best I should go, lit. going by me is best (Ras. 20). *Varaṃ asatārā dantā*, an excellent thing are trained mules (Dh. 57). With abl. *Attadanto tato varaṃ*, the self-subdued man is better still, lit. better than that (Ditto). With Instr. *Sabbalokādhīpaccena sūpattipphalaṃ varaṃ*, conversion is better than universal sovereignty (Dh. 32).

VĀRO, Time, occasion; turn, time; day of the week [वार]. Ab. 1042; B. Lot. 575. *Tayo vāre parājito*, thrice defeated (Dh. 353, comp. *sabbavāre*, all the times, Dh. 126). *Ekavāre* (loc.), on one occasion, once (Dh. 324). *Divasassa dve vāre* (acc. pl.), twice a day (Dh. 78). *Dve vāre pesetvā*, having sent twice (Dh. 104). *Tatiye vāre* (loc.), the third time (Mah. 252). *Dvīsu vāresu*, on two occasions (Mah. 45). *Ekavāren' eva*, all at once, in a single time (Dh. 82). *Utuvarēna utuvarēna tesu tesu pāsādena viharati*, in each alternate season lived first in one palace and then another (Jāt. 58). *Sattihāraṃ viharāṃ pavesetvā vārena vārena paṭijagganti*, having admitted the Teacher into the monastery watch over him in turn (Dh. 167, comp. 188, "ride the elephant in turns"). *Vārena sampattiaṃ raj-jam pahāya*, leaving the kingdom which has come

to him in turn, i.e. by hereditary succession (Dh. 391). *Ayaṃ vāro ācāro gocaro*, this is the right time, the proper thing to do, the right place to go to (Dh. 259). The seven days of the week are *ravivāro* (Sunday), *candavāro*, *aṅgāravāro*, *budhavāro*, *gurvāro*, *sukkavāro*, *sanivāro* (Subh.).

VĀRUṆI (*f.*), Spirituous liquor [वारुणी]. Ab. 533.

VARŪTHO, A wooden ledge or fender round a chariot [वरूथ]. Ab. 374.

VASĀ (*f.*), A barren cow; an obedient wife [वशा]. Ab. 498, 873.

VASĀ (*f.*), Serum, marrow of the flesh, fat [वसा]. Ab. 282, 873; Kh. 18; Att. 229. *Vasātelāṃ*, grease (Pāt. 81).

VASABHO, A bull [वृषभ]. Ab. 495.

VĀSACUNṆAṂ, and -NNAKAM, Toilet perfume [वास + चूर्ण]. Ab. 306, 1021.

VĀSĀGĀRAM, A bedroom [वास + अगार]. Ab. 214.

VASAGO (*adj.*), Subject, obedient [वसग]. *Nidhanavasago* (*adj.*), subject to death (Mah. 253). With gen. *Pāpānaṃ v.*, influenced by, or having got into the hands of, wicked men (Mah. 238). Fem. *vasagā*, an obedient wife (Ab. 873).

VASALO, A Čūdra; an outcaste, pariah; a low person, reprobate [वृषल]. Ab. 503. Voc. *vasala*, wretch! *Vasāladhammo*, vile conduct, habits of a pariah. Fem. *vasallī*. *Nassa vasallī*, perish, vile woman! (Das. 2, said by an angry king to his queen).

VASAM, see *Vaso*.

VĀSANĀ (*f.*), Impression remaining on the mind from past good or evil actions and producing pleasure or pain [वासना]. Ab. 772.

VASANAṂ, Dwelling [वसन]. *Attano vasanāgāraṃ*, the house he lives in (Das. 9, comp. F. Jāt. 54). *Vasanaṭṭhānaṃ*, dwelling-place, residence, lodging (F. Jāt. 17, 54; Das. 3; Dh. 82, 107, 298; Alw. I. 76).

VASANAṂ, Cloth, clothes, clothing [वसन]. Ab. 290. *Vasanena veṭhetvā*, having wrapped it in a cloth (Jāt. 69). *Vasānāni*, clothing (Mah. 132). *Kāśāyavasano* (*adj.*), wearing the yellow robe, lit. whose clothing is the yellow robe (Mah. 110).

VĀSANAM, Perfuming and decorating the person [वासन]. *Gandhamādyāddisaṅkhāro* (Ab. 307).

VĀSANTĪ (*f.*), The creeper Gaertnera Racemosa [वासन्ती]. Ab. 577.

VASANTO, One of the seasons, spring [वसन्त].

Ab. 79. See *Utu*.

VASATI, To dwell, stay, live, abide; spend time [वस]. Also pres. *vasate* (Mah. 199). Aor. *avasi*, *vasi* (Mah. 2, the other *vasi* is *vaçin*), 3rd pl. *vasimsu* (Mah. 38), 1st pl. *avasimha* (Mah. 104). Imperat. *vasa* (Dh. 153). Fut. *vacchati* (Alw. I. 31), *vasissati* (Dh. 153). P.pr. *vasamāno* (Jāt. 21; Ten J. 55), *vasanto* (Dh. 153; Ten J. 38). Ger. *vasitvā* (Dh. 80). Inf. *vasitum*, *vatthum* (Jāt. 21; Dh. 124; F. Jāt. 3, Mah. 52). *Idha vasati*, lives here (F. Jāt. 4). *Dolhattham vasitvā*, having stayed with him two or three days (F. Jāt. 4). *Vasimsu saha bhikkhuhi*, were living with the monks (Mah. 38). *Vassam v.*, to spend the rainy season. With loc. *Ekasmiñ sare vasati*, lives in a certain pond (F. Jāt. 16). *Annena vasati* seems to mean "he lives for the sake of food," but Clough renders it "he lives by means of food" (Sen. K. 339; Cl. Gr. 133). Metaphorically: *Yamhi na mdyd vasati na mdno*, in whom dwells neither deceit nor pride (Das. 28). For further examples of the use of *vasati*, see *Vāso*, *Vasso*. Pass. *vussati* (Alw. I. 36), *vasiyati* (Sen. K. 493). P.f.p. *vatthabbo* (Mah. 12), *vasitabbo* (see *Kamma-vācā*). P.p.p. *vasito*, *vusito*, *vuttho* (Sen. K. 493, the correct reading is in the footnote). *Dasabalaena vasitagandhakutū*, the chamber of perfumes inhabited by Buddha (Br.J.S.A., comp. Mah. 123). *Uruvellyam vasito*, dwelling at U. (Mah. 2). *Vusitambrahmacariyam*, the religious life has been lived, the duties of religion have been accomplished (this is said of the Arhat, who has fulfilled all the duties of religion, and obtained the perfect sanctification which results therefrom, Sen. K. 493). *Ciram amhehi tumhākaṃ santike vuttham*, we have lived with you a long while, lit. it has been lived by us (Ten J. 38). *Upasikdhi tūhi . . vuttho bhikkhuni-passayo*, the convent inhabited by these devotees (Mah. 110, comp. 258). *Vutthavasso*, one who spent the rainy season, lit. by whom the rainy season has been spent (see *Vasso*); *Vutthatthānaṃ*, dwelling-place (Dh. 339). Actively: *Andughare puriso ciravuttho*, a man who has spent a long time in prison (Jāt. 21); *Vassam vuttho*, having spent the rainy season (see *Vasso*); *Kuhim vutthā'si*, where have you been living? (Dh. 339). Caus. *vdseti*, to cause to live or dwell, to lodge (Mah. 56, 139, 142), to cause to stay, detain (Mah.

240). *Kicchena vdsitāṃ raṭṭham*, the kingdom established (lit. peopled) by me with great pains (Mah. 53). Assigned as a residence, inhabited (Mah. 203). Also caus. *vasāpeti*. *Ekadolihaṃ vasāpetvā*, having detained them a day or two (Dh. 235).

VASATI (f.), Dwelling, residence; a dwelling-place, abode [वासति]. Ab. 207, 1056.

VASAVATTI (adj.), Bringing into subjection [वसवर्तिन]. *Pargnimmitavasavatti*, seems to mean "having at one's disposal pleasures created by others" (see *Paranimmito*, *Māro*). Ab. 1024. *Vasavatti*, a name of *Māra* (Ab. 43, 1024).

VĀSAVO, Sakka or Indra [वासव]. Ab. 19; Dh. 185.

VĀSAYOGO, Toilet powder [वास + योग]. Ab. 306. VASENA, see *Vaso*.

VĀSETI, see *Vasati*.

VĀSETTHO, Name of a Rishi; a proper name [वासिष्ठ]. Ab. 109; Alw. N. 104; B. Lot. 486. See *Vāsīṭṭho*.

VĀSI (adj.), Having the senses under control [वशिन्]. Masc. *vasi*, a sage whose senses are subdued, a saint, pious Buddhist monk, Arhat (Ab. 434). *Vasi tattha jino vasi*, the saintly Buddha dwelt there (comp. Mah. 2, where we have the same play on words, the *i* of *vasi*, "dwelt," is lengthened metri causa).

VĀSI (f.), A razor [वाशि]. A razor is part of the equipment of a Buddhist priest, as he is obliged to keep his head shaven (Ab. 439; Jāt. 65). *Vāsi-pharasu*, or *-suko*, a razor-adze (Dh. 264; F. Jāt. 2, *vāsi-pharasuko nāma daṇḍe pavasenavassena vdsi pi hoti pharasu pi*, a "razor-adze" is either a razor or an adze according to the way in which you insert it into the wooden handle).

VĀSI (f.), An axe, adze, hatchet [वाशी]. Ab. 393; Mah. 167.

VĀSI (adj.), Dwelling [वासिन्]. *Vasavāsi* (adj.), living in the woods. *Kosambiyam* (loc.) *vdsino updsakā*, the pious laymen who lived at Kosambi (Dh. 105). *Kattha vdsino tumhe*, where do you live? lit. where are you dwelling? (Alw. I. 73). *Dīpavāsi janā*, the inhabitants of the island (Mah. 119). *Saggavāsi*, a denizen of heaven, an angel (Ab. 11).

VASĪBHĀVO, Subjection; self-control, subjugation of the senses [fr. वशीभू]. Kh. 14. *Cetovasi-bhāvo*, subjugation of the mind (B. Lot. 288).

*Balesu vasthhdvappatto*, having attained self-mastery in the ten Balas (B. Lot. 337).

**VASIBHŪTO** (*adj.*), Subjected, self-controlled [वशीभूत]. *Vasibhūto ahañ jhāne*, I am subject to jhāna.

**VASIKAROTI**, To bring into subjection [वशीक]. *Sabbāmitte vasikatvā*, having overcome all enemies (Sela S.).

**VASIKATĀ** (*f.*), Subjection [next + ता]. *Vihimsāvitakkavasikatā*, state of being under the influence of cruel thoughts (Dh. 111).

**VASIKO** (*adj.*), Subject to [वशिक]. *Taphdvasiko*, (*adj.*), under the influence of lust (Dh. 410).

**VĀSIKO** (*adj.*), Dwelling, inhabiting [वासिन् + क]. *Bārdāsivāsiko manusso*, a man who lived at Benares (Ras. 30). *Gāmaṇṇāsikā*, villagers (Mah. 166). *Gāmaṇṇāsikabhiikkhuno*, priests living in villages (Mah. 17). *Pabbataṇṇāsiko* (Alw. I. xiii).

**VĀSITAKO** (*adj.*), Perfumed [वासित + क]. *Vāsita-kena piṇḍakena nahāyeyya*, should bathe with perfumed soap (Pāt. 110).

**VASITO**, **VĀSITO**, see *Vasati*.

**VĀSITO** (*p.p.p.*), Scented [वासित]. Ab. 307; Jāt. 65.

**VĀSITTHO**, A proper name [वासिष्ठ]. Sen. K. 386, 433; Alw. I. 13; Cl. Gr. 88. In the texts I have hitherto always met with *Vāsetṭha* (see this word separately).

**VASO**, and **VASAM**, Wish, desire; will, authority, power, influence, control, mastership, ownership [वश]. Ab. 762, 898. *Vase* (*loc.*) *vattati*, to be under control, to be in a person's power (Dh. 80). *Vase vatteti*, to get under control, get into one's power, make oneself master of (F. Jāt. 51; Mah. lxxxvi; Dh. 227). *Tadda chinti me vasam*, then they will fall into my power (Fausböll). (*Tam*) *antaño kurute vasam*, Death gets him into his power, overpowers him (Dh. 9, comment says *attano vasam pāpeti*). *Sokavasam gantvā*, having become a prey to grief (Das. 1, 36). *Sabbe maccu-vasam yanti*, all men come under the dominion of death (Das. 35). *Amitavasagato*, fallen into the hands of the enemy (Dh. 158). *Pāpikānañ icchānañ vasagato*, subject to evil desires (Dh. 145). *Aniccavāsam avaso upāgato*, powerless (to prevent it), fell under the power of death (Mah. 10). *Vasena avasena*, willingly, unwillingly (Pāt. 74). The instr. *vasena* is much used (like the S. abl. वशात्) adverbially, either with a gen. or as the

last part of a compound, with the meanings "according to, for the sake of, on account of, by means of, for, as." *Pubbapatthandavasena*, in accordance with a former prayer (Alw. I. xxii; comp. Dh. 405, *tassa vasena*, according to that). *Tumhākañ paṭisanthāravasen' amhehi kārite vihare dema tumhākañ*, in return for your kindness we give you the monasteries built by us (Mah. 207). *Haṭṭhinañ me vasena dukkañ uppajjati*, I am annoyed by the elephants, lit. on account of the elephants trouble arises to me (F. Jāt. 3). *Tejodhātuvasenā*, by the power of fire kammaṭṭhāna (Mah. 38). *Attanā katakammavasena*, on account of, by virtue of, in consequence of, a deed done by him (in a former existence, Dh. 89). *Nivāsanaṇḍarūpana-attharavasenā paribhuñjissati*, he will use it as an outer or inner garment or coverlet (Dh. 115, comp. Alw. I. 75 *alañkāraddivasena paribhogam hoti*). *Atthānariyavohāravasenā pavattitā vācā*, speech uttered in accordance with the eight ignoble practices (Ab. 122). *Uṭṭāni . . hemanta-gimhavasānānañ vasena tīpi honti*, the seasons, as being winter, summer, and rains, are three (Pāt. 3). *Kumārivaṇṇādivasena payojitāṃ palobhanāṃ*, blandishments employed in the way of disguise-as-a-damsel, and so on (Dh. 164). *Itaresaṃ dvīnañ vasena*, for the sake of the other two (Dh. 164). *Raṇṇi upakāravasenā*, for the king's benefit (Dh. 402). *Rogassa vasena*, owing to an illness (Dh. 254). *Sātaccakiriyāvasena*, by (means of) perseverance (Dh. 80). *Pahānavasena ucchindanto*, rooting it out by forsaking it (Ras. 90). *Imesañ vasena*, through the instrumentality of these (Ten. J. 56). *Paṇḍakārābhīharavasenā abhinandanti*, they welcome them by bringing them presents (Dh. 362). *Taphdvasena*, by the power of lust, lustfully (Ras. 89, so *rāgavasena*, Pāt. 111). *Paṭilomavasena*, contrariwise. *Raṇṇi āpavasena karissāma*, we will do according to the king's commandment. At the end of a compound it is sometimes practically a mere substitute for the instr. termination. Thus at Dh. 269 *bujjhanavasena* might just as well be *bujjhanena*, and immediately afterwards we have *savānena* in the same construction. And in Sinhalese *vaṇena* under the form *visin* has actually become an instrumental inflection or affix, e.g. *pota*, "the book," *potavisin*, "by the book."

**VĀSO**, Perfume [वास]. Ab. 1119.



VĀSO, Cloth, clothing [वास]. Ab. 290, 1119; Alw. I. 79.

VĀSO, Dwelling, staying, stopping, living; an abode, habitation, lodging, house [वास]. Ab. 207, 1119. *Satthārd saha vāsam vasissāma*, we shall take up our abode with the Teacher (Dh. 128). *Vāsam samsanāṃ pariyesanti*, are seeking a lodging and bed. *Vāso pi ca te n'atthi antard*, and there is no stopping for you by the way, you cannot stop (Dh. 43). *Samaggavāsam vasiṃsu*, lived amicably together (Dh. 156, lit. lived a harmonious life). *Upasathavāsam v.*, to live an uposatha life, keep the uposatha precepts (Dh. 98). *Na sakkhissāṃ' ahaṃ antevāsiyāsaṃ vasitum*, I shall not be able to live a pupil's life (Dh. 124). *Andhāvāsam avasimha*, we have lived a helpless life (Mah. 104). *Vāsam kappeti*, to take up one's abode. *Arañhāvāso*, living in the wood (Dh. 305).

VASSAKAMMAṂ, One of the low arts enumerated in Br. J. S., giving virility, opposed to *vassakammam* [वर्ष + कर्मन्].

VASSAM, see *Vasso*.

VASSANAṂ, Rain [वर्षण]. Ab. 48.

VASSĀNO, The rainy season [anomalously formed from the gen. pl. of वर्ष, comp. *addhāna*, *gimhāna*, and perhaps *tiracchāna*]. Ab. 78, 79, 80; Pāt. 1, 77 (*vassānassa pacchimo māso*).

VASSASATAṂ, A century [वर्षशत]. Dh. 20; Mah. 20; Ten J. 114. *Divassasataṃ*, two centuries.

VASSATI, To utter a cry (of an animal) [वाञ्छते = वाञ्छ]. Of a peacock (Ten J. 114). Of a jackal (F. Jāt. 47). Caus. *vassāpeti*, to cause to utter a cry (Ten J. 114). P.p.p. *vassitam*, the cry of an animal (Ab. 130; Mah. 22, read *-tam*).

VASSATI, To fall, pour down, rain [वृष्ट]. *Dibba-pupphānaṃ ghanavassam vassissati*, a heavy shower of celestial flowers will fall (Dh. 266, comp. 309). *Vassamāne vasse*, while the rain was pouring down (Mah. 248). *Vassi mahāmegha*, a storm of rain poured down (Mah. 249, comp. 72). The usual Pali idiom for "it rains" is *devo vassati*, "the cloud rains" (Dh. 88; F. Jāt. 47). P.p.p. *vaffo*, (Kh. 12; for the form comp. *ovaffo*, and *maffo* = *mrishṭa*). Caus. *vasseti*, *vassāpeti*. *Amatavassam vassento*, pouring down a shower of nectar (Ras. 25, comp. 24).

VASSAVARO, A eunuch [वर्षवर]. Ab. 242.

VASSAVĀSIKO (adj.), Connected with spending

the rainy season [*vassavāsa* + वृक्ष]. *Vassavārikasāṭṭhako*, a cloak for use in the rainy season (Dh. 198).

VASSIKI (f.), Great-flowered jasmine. Ab. 576; Dh. 10, 377.

VASSIKO (adj.), Belonging to the rainy season; belonging to a year [वर्षिक, वार्षिक]. *Vassika-sāṭṭhikā*, a cloak for the rainy season (Pāt. 11, 19, 82). *Sattavassiko* (adj.), seven years old (Ten J. 29; Ras. 36; Dh. 384).

VASSO, A he-goat [वस्त]. Ab. 502.

VASSO, and VASSAM, Rain; a year [वर्ष]. Ab. 48 ("rain," neut.), 80 ("rainy season," masc.), 81 ("year," m. and n.), 1062 ("year" and "rain," neut.). In *vassānaṃ duttiye māse*, "in the second month of the rainy season," we perhaps have a gen. from the fem. pl. वर्षास (Mah. 13, comp. 12). *Kāle vassam labhe*, he should obtain rain in due season (Mah. 129). *Vassadivasso*, a rainy day (Dh. 155). *Amatavassam*, a shower of nectar (Ras. 26; B. Lot. 332). Metaphorically: *kahāpapaṇavassam*, a shower of coins (Dh. 34, comp. Alw. 72). *Pañca vassāni*, five years (Dh. 80, 224; Alw. I. 92; Mah. 24). *Sattavasso* (adj.), seven years old (Mah. 25). *Paripupphānavassivasso* (adj.), having completed 21 years. *Vassena so cuto*, he died "within the year," in a year (Mah. 254). The *vassā* (pl.), or *vassāno*, "rainy season," includes four months, beginning with the full moon of Āsāḷha and ending with the full moon of Kattika (from the middle of June to the middle of October, see Ab. 75). It is subdivided into *vassāna* and *sarada* (see *Uts*). These four months are a period of retreat for the Buddhist priests who are forbidden to travel (*cārikam carati*), but live in some place away from their monasteries (Dickson says, in temporary huts),<sup>1</sup> where they receive the ministrations of the faithful. It is usual to render the term *Vassa* by Lent, and for convenience sake I think there is no objection to this, though the analogy between the *Vassa* and our Lent is but slight. The word

<sup>1</sup> But see Pāt. xxix (line 10 from bottom), where it is said that the later *vassa* is to be entered upon by calling out once or twice, *imasmiṃ vihāre imāṃ temāsaṃ upemi*, I enter on the three months *vassa* residence in this monastery. In a second edition I hope to give full details of the Buddhist Lent; my materials at present are but slender. I may mention that my friend Subhūti every year leaves his monastery at Vasaḍḍava for the four months of *Vassa*, and gives me a new address.

Retreat is perhaps the correctest English equivalent. Dickson thinks the Vassa was originally intended as a relief to the monks, who were supposed to live at the foot of a tree; this exposed residence became unhealthy during the rainy season, and Buddha allowed them to build themselves huts as a protection against the inclemencies of the weather (comp. E. Mon. 232, B. Int. 285). In a passage from Mahāvagga quoted at Pāt. xxviii the origin of the institution of the Retreat is thus stated. Buddha was living at Rājagaha. At that time the Retreat had not as yet been instituted for the priests, but they went on their travels in winter, summer, and the rainy season. People took offence, 'How is it,' they said, 'that the ascetic disciples of the Sakya prince go on their travels in the rainy season as well as in winter and summer, crushing the tender (springling) plants, and destroying innumerable insects?' To obviate this evil, and silence the gossip of unbelievers, Gotama then instituted the vassavāsa. During their enforced retreat the priests devote themselves to the spiritual welfare and instruction of the people, who flock to them in great numbers, and who supply them with their daily food and with robes sufficient to last during the year. The robes are finally presented during the cīvaramāsa which follows the last month of the Retreat (see E. Mon. 115). From the next article it will be seen that the vassa may be limited to three months, from the middle of July to the middle of October. Keeping Lent is called *vassam vasati* (Dh. 51, 277, 387; Mah. 2, 12, 103; Pāt. 107; Alw. I. 92), or *vassāvāsam vasati* (Dh. 105). Entering on the Vassa residence is called *vassam upagacchati* (Dh. 198, 274; Pāt. xxxi), or *vassam upeti* (Pāt. xxix). *Vutthavasso* (adj.), having kept Lent, having concluded the Vassa residence (Dh. 80, 84, 107, 198, 277; Mah. 104, read -vasso). *Vassam vuttho*, having kept Lent (Alw. I. 92; Pāt. 107). *Vassūpagato* (adj.), having entered on the Vassa residence (Mah. 12; Pāt. xxxi). *Vassavāso*, keeping Lent, Vassa residence (Pāt. xxviii). *Vassucchedo*, breaking Lent (by travelling, etc., Pāt. xxxi). *Antovassam*, during Lent (Pāt. 107). *Antovassekadvassam*, one day during Lent (Mah. 110).

VASSŪPANĀYIKĀ (f.), Entrance upon Lent, commencement of the Vassa residence [वर्ष + उपना-

यिका]. *Dve 'mā bhikkhave vassupandiyikā purimikā pacchimikā ca, aparajjugattāya dāsāhiyā purimikā upagantabbā māsagattāya dāsāhiyā pacchimikā upagantabbā*, there are two periods at which the vassa residence may be taken up, the earlier and later, the earlier must be taken up the day after the full moon of Āsāhi, the later a month after the full moon of Āsāhi (Pāt. xxix). *Vassūpandiyikadvaso*, the first day of Lent (Dh. 81, comp. Dh. 164). *Vassupandiyikam khandhakam* is the section of the Vinaya dealing with the entrance upon Lent (Mah. 103).

VASSOKASĀRĀ (f.), A name of Sakka's city. Ab. 21.

VASU (m.), A class of Hindu gods [वसु]. Ab. 895.

VASU (n.), Wealth; a gem [वसु]. Ab. 489, 495, 895.

VĀSUDEVO, The Hindu god Kṛishṇa [वासुदेव]. Ab. 16.

VASUDHĀ (f.), The earth [वसुधा]. Ab. 181; Jāt. 25.

VĀSUKI (m.), The king of snakes [वासुकि]. Ab. 650.

VASUMATĪ (f.), The earth [वसुमती]. Ab. 181. *Damaḷavarumati*, the Tamil country (Alw. I. xv).

VASUNDHARĀ (f.), The earth [वसुधर]. Ab. 181.

VATA (indecl.), O! ah! alas! indeed, verily [वत]. Ab. 1192; Dh. 28, 135. *Avadhi vata attānam*, verily he killed himself (F. Jāt. 18). *Susukham vatajivāma*, O, let us live happily (Dh. 36). *Manāpāni vata akkharāni*, O what beautiful writing! (Alw. I. 80). *Issaro vata dīpassa theero*, truly the elder is the lord of the island! (Mah. 239). *Uttamo vaṭ' ayaṃ satto*, this (youth) is a remarkable person (Mah. 255). *Aciraṃ vaṭ' ayaṃ kāyo*, ere long, alas! this body . . (Dh. 8). With foll. *bho*. *Nassati vata bho loko*, alas! the world is perishing (Man. B. 184). See *Acchhariyo*.

VĀTĀBĀDHO, Rheumatism [वात + आबाध].

VĀTAGHĀTAKO, The tree Cassia Fistula [वात + घातक]. Ab. 552.

VĀTĀKĀRO, A cord [comp. वटाकर]. Ab. 668.

VĀTAKO, Enclosure, circle [वाट + क]. Dh. 237.

VATAM, see *Vato*.

VĀTAMIGO, A swift antelope [वातमुग]. Ab. 618.

VĀTANḌAM, Elephantiasis of the scrotum [वा-ताण्ड]. Ab. 326.

VĀTAPĀNĀM, A window [वात + पान]. Ab. 216; Alw. I. 102; Dh. 206, 324.

VATAVĀ (*adj.*), Devout, observant of religious duties [व्रत + वत्]. Dh. 38, 71.

VĀTĀYANĀM, A window [वातायन]. Mah. 23.

VĀTHARO (*adj.*), Bulky, gross [वठर]. Ab. 701.

VATI (*f.*), A fence [वृत्ति]. Att. 218.

VĀTI, see *Vāyati*.

VĀTIKO (*adj.*), Rheumatic [वातिक]. Sen. K. 391.

VĀTINGANO, The egg-plant *Solanum Melongena* [वातिगण]. Ab. 588.

VATO, and VATAM, Observance, practice, habit; religious duty or act, rite [व्रत]. Ab. 430. *Saṅkiliṭṭham vatam*, a sinful practice, depraved habit (Dh. 55, comment says "such as frequenting harlots, etc."). *Sīlavatam*, moral practice (Dh. 358, 379, comp. *Sīlabbatam*). *Mūgādhikam vatavidham*, the various gestures or habits of dumb people and cripples (Att. 203).

VATO, The banyan or Indian fig-tree [वट]. Ab. 55; Mah. 44.

VATRABHŪ (*m.*), A name of Indra. Ab. 20.

VATTĀ (*m.*), One who says or tells; one who speaks sensibly [वक्त्र]. Ab. 735; Dh. 142. Pl. *vattāro*.

VĀTTĀ (*f.*), Rumour, news [वात्ता]. Ab. 1053.

VATTABBO, see *Vatti*.

VATṬAKĀ (*f.*), A quail [वर्तका]. Ab. 625. *Vatṭakajātakam*, the Quail Birth is one of the Jātaka Stories (Dh. 104).

VĀTTAKĪ (*f.*), The egg-plant [वाताकी]. Ab. 588.

VATTAM, The mouth, face [वक्त्र]. Ab. 260, 1047.

VATTAM, VATTAM, see *Vattati*.

VATTAMĀNO, p. pr. 4<sup>th</sup> m. fr. *Vattati*, which see.

VATTANĀM, Livelihood, subsistence; going on, continuing to exist [वर्तन]. Ab. 447; Mah. 14 (read *vattane*).

VATTANĪ (*f.*), Abiding, living; a road [वर्तनी]. Ab. 260, 1047.

VATTĀPAKO (*adj.*), Causing to take place (fr. next). Ab. 1024.

VATTĀPETI, see *Vattati*.

VATTĀRO, see *Vattā*.

VATTATI, and VATṬATI, These two forms offer a remarkable instance of differentiation of meaning. Both are equivalents of the S. वर्तते, but while the first is used in the ordinary Sanskrit sense, the latter has a special meaning, the germ of which may be however discerned in Sanskrit. *Vattati* means, to begin; to proceed, to go on, to

be carried on, to take place; to stay, remain; to exist, be; to occupy oneself with, practise; to conduce, tend; to prevail, be customary; while *vattati* means, to behave, to be right. The foll. are examples of the use of these words. *Kharā vedand vattanti*, severe pains set in (F. Jāt. 12). *Saṅgāme vattamāne*, when the battle began (Mah. 154). *Yuddham ubbhinnam vattittha*, a war went on between the two (Mah. 217). *Tad ajjāpi pi ca vattati*, and this is practised even at the present day (Mah. 249). *Kathā ajjāpi vattati*, this story prevails even at the present day. *Kurudhamme* (loc.) *vatti*, he abode or continued in the Kuru precepts (Dh. 416, comp. 305 *tesu ca vattāmi*). *Vattati bodhiyā* (dat.), conduces to the attainment of Buddhahood (Att. 215). *Vase vattati*, to be in a person's power (see *Vaso*). *Na mayam viṇḍ bhikkhusaṅghena vattāma*, we cannot get on without the clergy (Dh. 244). *Ukkuṭṭhisaddā vattanti*, shouts of applause are going on (Jāt. 17). *Nakkhatte vattamāne*, while the fete was going on (Jāt. 63, comp. Ten J. 12, while the sermon was going on, comp. Dh. 391, Pāt. 18). *Nagare sāgarākāre vattamāne mahāmahe*, while in the city, which looked like an ocean (of human beings), festivities were going on (Mah. 241). In gram. *vattamānā vibhatti*, present tense (Sen. K. 426). *Asitiko me vayo vattati*, my age is eighty. *Katarasmiṃ vaye vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Ettha te vattati vasa*, therein thy power prevails or extends (Das. 45). *Sāgaranigghosakālo viya vattati*, it is as when the ocean roars (Jāt. 64). *Vattati* is of very frequent occurrence in prose, and is used in several different constructions. Impersonally, with foll. infinitive: *Tam marāpetum vaṭṭati*, the best plan is to kill him (Att. 213); *Iddāni imam palāpetum vaṭṭati*, now it is desirable to drive it away (Dh. 155). With instr. of the person who ought to do the act: *Yassa mayi sineho atthi tena Attadatthena viya bhavitum vaṭṭati*, he who has love for me, him it behoves to be like Attadattha (Dh. 333, *Attadatthena* in the instr. by attraction to *tena*); *Pesetum . . vaṭṭati pesentena*, the sender ought to send (Alw. I. 75); *Ettha dāni mayā vasitum vaṭṭati*, here it now behoves me to dwell (F. Jāt. 3, 4; Ras. 22; Dh. 114; Jāt. 72). With the object placed in the nominative: *Dametum vaṭṭati*, (he) ought to be subdued, or is worth conquering

(Mah. 250); *Mokkhaḍḍhammaṃ pana gavesantehi ekā pabbajjā laddhūṃ vaṭṭati*, by those who seek final deliverance the ascetic life alone ought to be adopted, or is worthy of adoption (Dh. 121). It will be seen that in the above constructions *vaṭṭati* is used exactly like the indeclinables *sakkā* and *labbhā*. With dat. of the person who ought to do the act: *Aññatra saṅghasammuttiyā bhikkhussa vippavattitvā na vaṭṭati*, without the permission of a chapter it is not right for a priest to leave home (Sen. K. 329); *Buddhānaṃ nāma ekasmiṃ thāne nibbaddhaṃ gantvā na vaṭṭati*, it is not proper for Buddhas to go constantly to the same place (Dh. 174). *Vaṭṭati nu kho tumhākaṃ musā-oddo*, now is lying permissible to you, or "worthy of you?" (Trenckner, Mil. P.). The idea "it behoves, it is allowable, it is right," springs from the Sansk. sense "to continue, prevail, be customary," since that which is customary is generally so because it is beneficial, what is law is lawful. There are traces of *vaṭṭati* being used like *vattati*, without the special meaning, showing that in the beginning *vattati* and *vaṭṭati* were used indiscriminately, and that the differentiation was gradually established. Thus at Ten J. 55 we have *ekasā pi vaṭṭati yeva*, is also used in the sense of "certain" (the Burmese MS. however has *vattati*, which I am by no means sure is not the right reading); and at Dh. 315, *aparāparaṃ vaṭṭi*, she rolled herself backwards and forwards (but should it be *vaṭṭayi*?, comp. *Pavaṭṭeti*). For the differentiated use of *vattati* and *vaṭṭati* we have an interesting parallel in *pavatteti* and *pavaṭṭeti*.

P.p.p. *vatto*, *vutto*, *vaṭṭo*. *Vatto* and *vaṭṭo*, round, circular (Ab. 707, 1018). Subh. writes that *samavattakkhandho* means "having the shoulders equal and rounded" (B. Lot. 567). *Lomaṇi kuṇḍalavattāni*, hair circular like rings, i.e. in curls (B. Lot. 571). *Vaṭṭadāḥatā*, having the eye-teeth rounded (B. Lot. 599). *Vaṭṭaṅgulitā*, roundness of the fingers (B. Lot. 584). *Vaṭṭadhātugharaṃ*, circular relic-house? (Att. 138). *Vaṭṭasakkharā*, a round bit of potsherd (Dh. 416). Neut. *vattam* and *vuttam*, verse, metre (Ab. 1047, comp. *vuttodaya* = *vr̥tta* + *udaya*). Neut. *vattam*, duty (religious or social), service, task, practice, function, conduct (Ab. 758). There are fourteen vattas, or sets of priestly duties belonging to the various relations of monastic life, viz. *āgantukavattam* *āśāsikav.*,

*piṇḍacārikav.*, *seṇḍasanav.*, *āraññav.*, *anumodanav.*, *bhattaggav.* (or *bhattav.*), *gamikav.*, *jaṇṭāgharav.*, *vaccakuṭṭiv.*, *ācariyav.*, *upajjhāyav.*, *antevasikav.* (or *sisav.*), *saddhivihārikav.* (Dh. 229, 402; Mah. 24). Others also are mentioned, as *bhikkhācariyavattam*, the duties of a monk when on his begging rounds; *cettyāṅgaṇavattam*, the duties of the Bo-tree yard in a monastery (such as keeping it well swept, Dh. 229); *bhojanaśālavattam*, the duties of the refectory. *Vattam* *karoti*, to perform a duty (Dh. 106, 229). *Kattabbayuttakam vattam katvā*, having discharged the duties that were his due (Dh. 84). *Vattasampanno* (adj.), faithful in the discharge of one's duties, dutiful, devout (Dh. 81, 107, 402). *Vattapaṭivattam*, different kinds of duties or services (F. Jāt. 4; Dh. 85, 243, 326, 422). *Vattapaṭivattakrako*, one who performs every duty for another, a faithful attendant (Dh. 108, so *vattapaṭivattakarapaṇam*, Dh. 151). Neut. *vattam*, a circle, round, region, realm; going on, continuance, succession; Saṃsāra or continued existence, transmigration, existence; subsistence, maintenance, alms, food. *Vaṭṭavivaṭṭavasena*, according to direct and inverse succession, round and back again (Jāt. 75). *Saṃsāravattam*, circle, revolution or realm of transmigration (Dh. 320, 421, 432). *Anamataggasmim saṃsāravatṭe*, in the endless round of transmigration (Dh. 72). *Kilesavattam*, the realm of kleśa (Dh. 197). *Khandavattam*, the realm of the attributes of existence. *Khandavattassa khepitattā*, from Existence having been got rid of (Dh. 278). *Vaṭṭabījāṃ*, germ or seed of existence (Dh. 184). *Vaṭṭasandhi*, the bonds of existence (Dh. 284). *Vaṭṭadukkhāṃ*, the evil of transmigration, the suffering of existence (Dh. 195, 408, 423, 426). *Vaṭṭaddhā*, the road of transmigration (*addhā*, Dh. 281, comp. 392). *Vaṭṭaloka*, the realm of existence, the world of transmigration (Dh. 338). *Vatṭe vicarati* or *vasati*, to wander through or dwell in transmigratory existence, to exist (Dh. 174, 280). *Pamattassa vaṭṭam nāma aparicchinnaṃ*, to the slothful man existence is unlimited, i.e. he goes on transmigrating for an unlimited time (Dh. 179, comp. 180). *Ye cattāro yogā mahājanāṃ vaṭṭe oṣḍhāpentī*, the four yogas which make men to sink in (the slough of) existence (Dh. 180, comp. 195). *Vaṭṭakathāṃ kuthento*, expounding the doctrine of metempsychosis. *Tebhūmakavattam*, the three-

staged realm of existence, according to Subh. consists of *kammapaṭṭam*, *kilesav.*, *vipākaṭṭam*, and this agrees with what D'Alwis says about *tivattaṭṭam*, the triple realm of existence (Alw. I. viii, see *Tebhūmakko*, where I wrote under the impression that it implied the *kāma*, *rūpa*, and *arūpa* worlds, to which the word *bhūma* is especially applicable). *Tebhūmakāni vattaṇi*, the threefold realm of existence (Dh. 210, comp. *Samaḍṇavaṭṭesu*, in the circles of transmigration, Ras. 22). *Dānavaṭṭam*, continued almsgiving, a succession of charities, charitable or gratuitous maintenance (Dh. 128, 129). *Mahātiṣassa therassa . . dānavaṭṭam akkharayā*, he provided regular almsgiving (a pension) for the *thera* M. (Mah. 226, at Mah. 227 Turnour renders *dānavaṭṭa* "maintenance by alms"). *Kappaṇavaṭṭam giddānavaṭṭam*, maintenance for paupers and sick persons (Mah. 221). *Saṅghassa dinnam vattaṭṭam khādītva*, having eaten the supplies of food intended for the clergy (Dh. 129). *Paṭiyāditam yaṃ vattaṭṭam mayā . . vattaya*, all the food pensions established by me do thou keep up (Mah. 198). At Mah. 223 we have, *Abhayagiri vihāraṃ pakaṇṇaṭṭaṃ dāsi ca*, which Turnour renders, "bestowed it on the A. vihāra for the maintenance of that establishment." In *vattaṭṭam*, "duty," and *vattaṭṭam*, "circle, succession," we have another instance of differentiation.

Caus. *vatteti*, to cause to go on or proceed, to keep up, to practise. *Tvaṃ kevaṇaṃ devadhamme jāndsi yeva na pana teṇa vattesi*, you certainly know the devadhammas well enough, but you do not practise them, or (taking the devadhammas as persons) you do not care about them, do not occupy yourself with them, Dh. 305, but three lines further we have *teṇa vattidmi*. *Vase v.*, to get into one's power, subdue (Mah. lxxxvi). *Assūni v.*, to shed tears (Mah. 116). *Paṭiyāditam vattaṭṭam v.*, to keep up established pensions (Mah. 198). *Mahāddānaṃ v.*, to keep up liberal almsgiving (Mah. 35). *Rājā dhammaṃ hi vattento*, for when a king practises righteousness or justice (Mah. 129). *Etam gihī vattayam*, a layman practising or doing this. Caus. *vatteti*, to turn, to make round. *Haṭṭhena vattetvā*, turning it round in his hand, or perhaps poisoning it with his hand (Alw. I. 75). Also caus. *vattāpeti*, to cause to go on, and *vattāpeti*, to cause to turn. *Lakkhāya vattāpetvā*, having caused the boxes to be lacquered all round

(Alw. I. 74, "secured round the lid with lacquer"). In the caus. again we have an instance of differentiation.

VATTHAGUYHAM, The pudendum, lit. "that which should be concealed by clothes" [वस्त्र + गुह्य]. Ab. 273. *Kosohitavattaguyho* (adj.), having the privy member sheathed (B. Lot. 572; Mah. 137).

VATTHAKAM, A cloth, garment [वस्त्र + क]. Mah. 59.

VATTHAM, Cloth; clothes, raiment [वस्त्र]. Ab. 290; Mah. 139. *Kāḍavaṃ v.*, the yellow robe of a Buddhist monk (Dh. 2).

VATTHI (m. and f.), The abdomen, the bladder [वस्ति]. Ab. 276. *Aṇḍakose vatthikose sambhūto*, born from an egg (as birds), or from the womb (as quadrupeds, Sām. S. A.).

VATTHIKO (adj.), Belonging to cloth [वस्त्र + क].

VATTHIYATI, To wish for clothes [fr. वस्त्र]. Alw. I. 15.

VATTHU, and VATTHUM (both neut.), Substance, object, thing, matter; occasion, cause; plot or subject, story, narrative [वस्तु]. Ab. 969, 997. *Kasmīk vatthusemī*, on what subject or matter? on what occasion? *Aṭṭha vatthūni*, eight subjects or things (Dh. 431). *Pācittiyavattithu*, a P. matter. *Ekavattihupariggaha* (adj.), embracing or dealing with only one subject (Alw. I. 106). *Idaṃ vatthum sodhesdmi*, I will clear up this matter (Dh. 340). *Dasa vatthāni*, ten matters or ten subjects upon which the schismatic Vajjian monks allowed their followers indulgences denied by Buddha (Mah. 15, where Turnour calls them "the ten indulgences;" Alw. I. 55; Pāt. xxxix; comp. Alw. I. 53, note, where we have *dasa vatthuke* masc. acc. pl. for *vattikukāni*, the affix क being added metri causa). *Dānav.*, a gift, offering (Mah. 87). *Uppaṇne vatthusemī vadanto*, one who speaks when an occasion arises (Dh. 272). For *vattikukāmo* see *Kāmo*. *Maṭṭakupḍalivattithu*, the Story of Maṭṭakupḍalī (Dh. 98, 99). *Vatthum Mahātakkaṇḍīyātaka dvibhaviṣati*, the story will be found in the M. Jātaka (F. Jāt. 16, comp. 1, 48). *Petavattithu*, stories of Pretas. *Vatthum katheti*, to tell a story (Dh. 89, 99). Nom. *vattikū* (F. Jāt. 1, 16, 48; Ten J. 32, 107; Dh. 99, 292).

VATTHU (m.), A site, building ground, floor [वास्तु]. Ab. 225, 969, 997. *Vatthudesanā*, fixing or con-



secrating a site for a religious building (Pât. 4). *Mahāvattṭhu, rājāv., narindav.,* a palace (Mah. 66, 82, 210, 218, 231). *Antovattṭhumhi,* within the precincts of the palace (Mah. 253). Floor of a Cetiya (Mah. 205).

**VATTHUKO** (*adj.*), Substitute for वत्तु at the end of a compound. *Marapaddivattṭhukā sokā* (pl.), grief having death, etc., for its cause (Das. 10; comp. Dh. 100). *Dasavattṭhuko,* having eight components (Dh. 399, comp. 312). *Ekavattṭhuko,* of one (or of the same) substance.

**VATTHUKO** (*adj.*), Substitute for वत्तु at the end of a compound. *Cetiyaṃ uccavattṭhukam,* a dagaba with a lofty foundation (Mah. 206).

**VATTHULAM, VATTHULEYYAKAM,** A plant which appears to be the वत्तुल or Chenopodium Album. Ab. 597.

**VATTHUM,** see *Vasati,* and *Vatthu.*

**VATTHUTTAYAM,** The Three Objects, namely Buddha, the Law, and the Church [वत्तु + वत्त]. Mah. 73; Att. 198, 218.

**VATTHUVIJJĀ** (*f.*), A magic art by which the proper site for a building, etc. is ascertained [वत्तु + विज्ञा]. *Vatthuvijjā ti saravattṭhu-ārd-mavattṭhāddānam gupadosasallakkhapavijjā, mattikkdivisesam divā pi hi vijjāṃ parijapitvā heṭṭhapaṭṭhaviyaṃ timsaratanamatte dāse ca astiratanamatte padase gupadosam passanti,* an art for ascertaining the advantages or defects of a site for a pond, garden, etc.; having observed the peculiarity of the soil, whether clay or otherwise, by muttering spells, they learn the advantages or defects (of the site) to a depth of 30 cubits below ground or a height of 80 in the air (Br. J. S. A.).

**VATTI,** To speak, to say; to speak to, address [वत्ति]. *Saddanīti* gives the present forms *vatti* and *vacati*, neither of which I have yet met with in texts, *vadati* in Pali being generally substituted for the present of वत्ति. Imperf. *avaod, avaca* (Alw. I. 7), 2nd pers. pl. *avacuttha* (Pât. 5; Alw. I. 72). Aor. *avoca* (Dh. 24, pl. *avocum* Mah. 28), *avocatha* (Mah. 132). Fut. *vakkhati* (Dh. 129; Pât. 5; Alw. I. xvi, 31). Ger. *vatvā* (F. Jât. 9). Inf. *vattum* (F. Jât. 10, 17, 50; Dh. 310; Ten J. 90). *Mā evaṃ avaca,* say not so (Pât. 6, 100). With acc. of the person spoken to: *Rājā theram avoca,* the king said to the thera (Mah. 85, comp. 28, 132). With acc. of the thing spoken: *Imā gāthā avoca,* spoke these stanzas (F. Jât. 18). With two acc.

*Atha nam Satthā etad avoca,* and the Teacher said this to him (Ten J. 1, comp. Dh. 24). With *iti*: *Sadhāti vatvā,* saying, It is well (F. Jât. 17).—Pass. *uccati* (Ab. 39; Alw. I. 36; Mah. 56, 214), *vuccati* (Mah. 84), to be spoken, recited; to be spoken of, to be called, to be meant (pl. *vuccare*, Dh. 304). *Sa ve bālo ti vuccati,* he indeed is called Fool (Dh. 12). *Punappuna vuccamānam pi mantapadam vattum asukkantiṃ,* unable to say a word of the mantra though repeated to her over and over again (Dh. 159). *Nānānamhi vuccati,* is called by various names (Att. 8). *Kuṇḍiṃ Ānandathero ti vuccamāne tu kehici,* while it was being said by some, Where is Ā.? (Mah. 13). *Jappā nāma vuccati tapā,* jappā means lust (Alw. I. 107, comp. Pât. 93). With acc. of the thing spoken about: *Sahadhammikaṃ vuccamāne,* being spoken to about the S. (Pât. 5). *Jīvatha bhante ti vuccamānā,* having “Jīvatha bhante” said to them (Ten J. 20).—P.f.p. *vattabbo,* that ought to be said; that ought to be addressed, or called, or spoken to. *Āññasim vattabbo,* when one thing has to be said (Dh. 318). *Bhikkhūti pi vattabbo,* ought also to be called a “bhikkhu” (Dh. 310). *Jivāti vattabbo,* he must be said Jīva to (Ten J. 20). *Santam atthiti vattabam,* of any disease you have you must say, “I have it” (Kamm. 6; here *vattabam* does not, I think, agree with *santam* or *atthiti*, but is impersonal). Also p.f.p. *vacaniyo, vacaniyyo.* *Evam assa vacaniyo,* must be spoken to as follows (Pât. 5, 95, 100). *Attānam avacaniyaṃ karoti,* refuses to be spoken to, lit. makes himself not to be spoken to (Pât. 5). Also p.f.p. *vācco,* in the compound *vāccalingo,* and *-iko,* declinable, adjectival (Ab. 99, 789, 803).—P.p.p. *utto, vutto,* said, spoken to. *Mā voca pharusam kañci vuttā paṭivadeyyu’taṃ,* speak not harshly to any one, if people are spoken (harshly) to they might retort upon you (Dh. 24). *Tūhi kiṃ idan ti vuttā,* she having been said to by them, What is this? (Dh. 327). *Atthakathāya vuttanayena,* as told or said in the commentary (Dh. 418, comp. 3). *Vuttappakāram dukkham,* suffering of the sort (above) spoken of (Dh. 393). *Vuttatthānamhi tehi,* in the places named by them (Mah. 12, comp. 110). *Appam pi vutto samāno,* being little spoken to. *Idan vuttam hoti,* this is what is meant (Dh. 381, 423). *Nidhi rājakule rāja vuttā te pitarā,* O king, have



the treasures in the palace been spoken of to you by your father? (Mah. 280). Loc. absolute: *Evam vutte*, having said thus, lit. It having been thus said (Dh. 332). *Marapassa bhayendāti vutte*, on his replying, "From fear of death" (Mah. 33, 80). *No ti vutte*, on being told, No (Mah. 280). With instr. of the person speaking: *Satthārd kasmā evam karosīti vutte*, the Teacher having said, "Why dost thou so?" lit. having been addressed by the Teacher (Dh. 333; Mah. 78; F. Jāt. 6, 8). *Tehi tathā vutte*, the message having been thus delivered by them (Mah. 40). *Vutte vuyyānam phāsukam iti sukkam vuttam mahārāja vuyyānam yatiphāsukam*, on its being said, "Is the garden convenient?" it was said to be delightful, "Great king, the garden is convenient for monks" (Mah. 85). Sometimes the construction is somewhat different, the locative not being impersonal, but agreeing with the person spoken to; *Evam vuttesu*, on their being thus addressed (Mah. 136); *Kālam vutte*, on his being told the time (Mah. 80, comp. *sahadhammikam vuccamāno*). *Uto* is given at Sen. K. 494. The *v* in *vucoati* and *vutto* is euphonic, comp. *vutthānam*.—Caus. *vdceati*, to read, read out; to repeat, recite; to cause to read or repeat, teach (Alw. I. 80). *Potthakam v.*, to read (aloud) a book (Mah. 195, comp. 252). *Lekham* or *akkharāni v.*, to read an inscription (Mah. 162; Jāt. 8; similarly *pappam*, a letter, Alw. I. 102). *Dhammam v.*, to read aloud the scriptures (Ten J. 32). With dat. *Mantam tveyham vdcceati*, will repeat the mantra to you (Dh. 159). With two acc. *Tipi mānavasatāni mante vdceti*, teaches 300 young brahmins the mantras (Sela S., comp. Mah. 29). P.p.p. *vdacito* (Mah. 162). Also caus. *vdodpeti*, to cause to be read or recited (Alw. I. 99).

**VATṬI**, and **VATṬĪ** (f.), A fringe; a rim, brim; a wick; a lump, ball [वर्ति, वर्ती]. *Muttā samuddā uggantvā tve vatṭi viya tṭhitā*, pearls rising out of the sea stood like a fringe upon the shore (Mah. 69). Wick of a lamp (Dh. 236; Mah. 196, 212, 220). *Pattamukhavatṭi*, the brim of a bowl or vase. *Marioavattṭi*, a chilly or red-pepper pod (Mah. 160). *Cakkavālamukhavatṭi*, the edge or brim of a cakkavāla (formed by a range of mountains, Jāt. 64, 72). *Cakkassa nemivatṭi*, the felly or outer rim of a wheel (Jāt. 64). *Supappārājassa piṇjavatṭi*, the spreading tail of

the Garuḷa king, said to be sixty yojanas in circumference.

**VATṬIKĀ** (f.), A thong (*varattā*); a wick; a rim; a lump, ball, pill [वर्तिका]. Ab. 526; Mah. 182. *Mukhavattikā*, the brim of a vase or jar (Mah. 112). *Maricavattikā*, a round chilly pod (Mah. 158, 160). At Dh. 297 the rim of a gong is called *mukhavattiyā*, which is perhaps an error for *-vattikā*, but may be वर्ति with an affix *yā* instead of *kā*.

**VATTO** (p.p.p. *vapati*), Shaven [वृत्त]. *Vattasiro* (adj.), having the head shaved.

**VATTO**, **VATṬO**, "Round," see *Vattati*.

**VATṬO**, Expenditure [वर्त]. There seem from Ab. 1018 to be some *vattas* the first of which is *kamma*, but the S. equivalent appears to be *vyitta* not *varta*. The Sinhalese marginal gloss says *karmavipākādi*.

**VATṬO**, "Rained," see *Vassati*.

**VATṬULO** (adj.), Circular [वर्तुल]. Ab. 707.

**VATTUM**, see *Vatti*.

**VATUMAM**, A road [वर्तम]. Ab. 190; Jāt. 12.

**VATVĀ**, see *Vatti*.

**VAVAKATṬHO** (p.p.p.), Withdrawn, secluded [p.p.p. अवकाष्ट]. Dh. 270, line 8.

**VAVATTHĀNAM**, Fixing [ववस्थान]. E. Mon. 262.

**VAVATTHĀPANAM**, Fixing [ववस्थापन].

**VAVATTHĀPETI** (caus.), To place, fix, settle, establish [ववस्थापयति]. Alw. I. cvii; Dh. 372. P.p.r. pass. *vavattṭhāpiyamāno* (Dh. 89).

**VAVATTHITO** (p.p.p.), Fixed, arranged, appointed [ववस्थित]. Pāt. 29.

**VĀYAMATI**, To struggle, strive, endeavour [वायम्]. *Amhe samagge kātum vāyami* (aor.), he strove to reconcile us (Dh. 105). With dat. *Arhattatthāya vāyamissāmi*, I will strive for Arhatship (Dh. 333). Imperat. *vāyama* (Dh. 42). Ger. *vāyamitvā* (Mah. 238).

**VĀYĀMO**, Toil, fatigue, exertion, effort, contention [वायाम]. Ab. 156, 914; Mah. 151.

**VĀYANAM**, Weaving [from वे], Ab. 1070. *Vāyanadāṇḍako*, a loom (Ab. 522).

**VĀYĀPETI** (caus.), To cause to be woven [caus. वे]. Pat. 11.

**VAYAPPATTO**, **VAYASĀ**, see *Vayo* (3).

**VĀYASĀRI** (m.), An owl [वायसारि]. Ab. 638.

**VĀYASO**, A crow [वायस]. Ab. 638.

**VAYASSO**, A friend [वयस्स]. Ab. 346; Ten J. 45. Fem. *vayassā*, a woman's female friend (Ab. 238).

**VĀYATI**, and **VĀTI**, To blow (as the wind); to breathe forth, emit (as an odour); to be emitted [वा]. *Vātā vāyanti*, the winds blow (Mah. 72; Jāt. 18; Gog. Ev. 20). *Vissagandham v.*, to emit a foul odour. *Kāyato candanagandho vāyati*, from my body a perfume of sandal is breathed forth (Dh. 309). Pres. *vāti* (Alw. I. 43; Dh. 11). Aor. *vāyi* (Jāt. 51). P.p.p. *vāto, vāyito*. Masc. *vāto*, wind (Ab. 37). *Purattimādvātā*, the east wind and the other winds (Jāt. 72; Mah. 3; Dh. 2; Jāt. 18). The four winds are *purattimo v.*, *pacchimo v.*, *dakkhiṇo v.*, *uttaro v.* (see Kh. 8). *Vātibādhō*, rheumatism. *Vāyito*, blown upon, agitated by the wind (*vātāvāyito*).

**VAYATTHO** (*adj.*), Young, in the prime of life [वयस्स]. Ab. 253.

**VAYO**, see *Vyayo*.

**VAYO**, and **VAYAM**, Youth, prime of life; any period of life, age [वयस्]. Ab. 1079. *Sabbavayesu*, at every time of life (Dh. 408). At Dh. 325 three periods of life are mentioned, *paṭhamavayo*, *majjhimavayo*, *pacchimavayo*, youth, middle age, old age. *Paṭhamena vayasa* (instr.), in the first stage of life, in the flower of his youth (B. Lot. 863). *Paripakko vayo*, mature age, old age (Dh. 46). *Vayo* (acc.) *anuppatto*, aged (*vayo anuppatto ti pacchimavayam anuppatto*). *Ekanatimso* (*adj.*) *vayasā*, when twenty-nine years of age (Mah. 10). *Katasmim vaye* (loc.) *vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Asitiko me vayo vattati*, my age is eighty (lit. my age is octogenarian). *Upanitavayo* (*adj.*), advanced in years. *Vayakalyāṇam*, age-charm, viz. youth (Dh. 232). Loc. plur. *vayesu* (Dh. 325, 326). *Vayappatto* (*vayas + prāpta*), come of age (at the 16th year), grown up (Att. 13; Dh. 78; Alw. I. xlv; F. Jāt. 9, 16).

**VĀYU** (*m.*), and **VĀYO**, Air, wind [वायु]. Pl. *vāyū*. *Vāyu*, generally called in this connexion *vāyodhātu*, is one of the four great elements (see *Mahābhūto*). The form *vāyo* perhaps arose from the desire for uniformity in enumerating the four elements, as the 2nd and 3rd are *āpodhātu* and *tejodhātu* (when the *o* is radical), and then comes *vāyodhātu*, which may originally have been *vāyudhātu*. However this be, *vāyo* has a separate existence, whether original or acquired, for Lot. 514 has *tejo vāyo na gādhati*, and Ab. gives both forms (vv. 37, 38). The six *vāyus* (*cha vāyu-*

*bhedā*), or vital airs, are *uddhaṅgamo*, *adhogamo*, *kucchiṭṭho*, *koṭṭhāsayo*, *assāso*, *oṅgānuvāri* (Ab. 38, 39; Man. B. 400). *Vāyusakho*, fire (Ab. 34). *Vāyosaṁvaṭṭo*, destruction of the universe by wind (see *Kappo*).

**VE** (*particle*), Indeed, truly, verily [वे]. Ab. 1150; Dh. 2, 15, 30, 32, 56, 60.

**VEBHĀRO**, Name of a mountain. Ab. 606; Dh. 346.

**VEBHASSAM**, This word, which is a derivative of *विभाष्*, appears to mean bullying or threatening language. The comment says, *balavabhassabhāvena attano bala-ppakāsana-samuttrāsānena*, "by strong language, by frightening people to show one's strength" (Pāt. 100, 102).

**VEBHŪTIYAM**, This word occurs in Hemavata S., and is rendered by Coomaraswamy "slander."

**VEDAGŪ** (*adj.*), Knowing the Vedas [वेद + गु]. Brahmins are sometimes so called (e.g. Ten J. 48, *vedānam pāram gatā ti pi vedagū*, *vedehi pāraṅgatā ti pi vedagū*). But the term is also an epithet of a Buddha. Vj. quotes, *cattāro magge jānānti vedagū*, and at Ten J. 48 it is said that those are also called *v.* who have gained a thorough knowledge of all conditions material and immaterial. We learn from Man. B. 436 that there is a noun *vedagū*, meaning the "inward life, or the internal living principle, by means of which figure is seen by the eye, sound is heard by the ear, etc."

**VEDALLAM**, Name of one of the nine *aṅgas* or divisions of the Buddhist scriptures according to matter. Buddhaghosa says of this *aṅga*, *Cāla-vedalla-mahāvedalla-sammāditṭhi-sakkapañhasapkhārabhājanīya-mahāpūṇaṃasuttādayo sabbe pi vedam ca tuṭṭhiṃ ca laddhā pucchitaruttantā vedallan ti veditabbam* (Alw. I. 61). Burnouf believes it to be *विदल्य + य* (*vidalya*), see Lot. 754, which is doubtless the true etymology, though Kaccāyana makes it *वेह* with an affix *ञ* (Sen. K. 396). E. Mon. 172.

**VEDANĀ** (*f.*), Feeling, sensation, perception; pain, suffering [वेदना]. Ab. 154, 762, 1095; B. Lot. 499. *Marapantikā v.*, the agonies of death, *l'agonie* (Dh. 214, comp. B. Lot. 339). *Pharusā v.*, severe pain (Dh. 25, comment says, "headache, etc."). *Kharā vedanā* (pl.), sharp pains (comp. Dh. 279). *Vedanā* is one of the links of the *Paṭiccasamuppāda*. The 3 *vedanās* or sensations are *sukkhā vedanā*, *dukkhā v.*, *adukkhamasukkhā v.*, pleasant sensa-

tion, painful or disagreeable sensation, and sensation which is neither pleasant nor painful.

**VEDANĀKKHANDHO**, The second Khandha, Sensation [वेदना + खण्ड]. It consists of the six vedanākāyas, *cakkhusamphassaṃ vedanā, sotasa. v., ghāṇasa. v., jivhāsa. v., kāyasa. v., manasa. v.* (Saṅgīti S.), sensation springing from contact of the six senses with the outer world (comp. Man. B. 403).

**VEDANAM**, Sensation [वेदन]. Ab. 762; Sen. K. 397.

**VEDANATTANAM**, Sensation. It appears to be वेदन with a curious affix लन (Sen. K. 397).

**VEDANATTHO** (adj.), Agonized [वेदना + थ]. Mah. 251.

**VEDAṅGAṂ**, A Vedāṅga [वेदाङ्ग]. There are six, *sikkhā, chandovicitti, vyākaraṇam, nirutti, jotisaṭṭham, kappo* (Ab. 110).

**VEDANĪYO, VEDAYITAM, VEDETI**, see *Vidati*.

**VEDEHO** (adj.), Belonging to the Videhas [वेदिह]. *Vedehe*, the king of the Videhas (Ten J. 55). Fem. *Vedehi*. *Vedehiputto*, son of Valdehi. Sām. S. A. says, *Vedehiputto ti ayaṃ Kosalarāṇṇo dhitāya putto na Videharāṇṇo, vedehi ti pana paṇḍitādhivacanam etaṃ, yath' āha "vedehikā gahapatāni, ayyo Ānando vedehamunīti" tatthāyaṃ vacanatto*. From this it appears that there is a curious adj. *vedeho, vedehako* meaning "wise" (comp. Mah. 13, where Ānanda is called *vedehamuni*, which Turnour renders "accomplished in the Vedo," see his err.).

**VEDHATI**, To tremble, quake [वेध]. *Na eḥhambhati na kampati na vedhati na paritassati* (Brahmayu S.). Subh. quotes *nindāpasamādsu avedhamāno*, unmoved in blame and praise, where we have the p. pres. Comp. *Pavedhati, Sampavedhati*.

**VEDHAVERO**, The son of a widow [वेधवेध]. Sen. K. 389.

**VEDHI** (adj.), Trembling [वेधि]. In *avedhi* (adj.), unshaken.

**VEDHĪ** (adj.), Piercing, shooting, hitting [वेधिण]. *Maṇivedhī*, boring gems (Ab. 868). *Akkhaṇavedhī*, and *vijjavedhī*, an archer who shoots as quick as lightning (Jāt. 58; Mah. 143, see *Vāla-vedhī*).

**VEDHO**, Piercing [वेध]. Ab. 762. *Sirāvedho*, phlebotomy (Mah. 244).

**VEDI**, and **VEDĪ** (f.), An altar; a bench; a ledge, cornice, eaves [वेदि, वेदी]. Ab. 222, 412. *Mud-*

*dhavedi*, a "top-ledge," the cornice of a building (Mah. 193, 215). *Pāsāpavedim kāresi mahābodhi-samantato*, built a stone ledge or altar round the Bo-tree (Mah. 228). *Silāvedī*, "a stone ledge or cornice" (Mah. 232). Comp. *Vedikā*.

**VEDĪ** (adj.), Knowing [वेदिन]. With acc. (Dh. 75 *pubbenivāsaṃ yo vedī*). Last part of compound (Mah. 250, line 9).

**VEDIKĀ** (f.), A bench; a cornice, eaves [वेदि + का]. Ab. 222; Mah. 162, 163, 180, 193, 211.

**VEDISO** (adj.), Belonging to the town of *Vidisa* [वेदिश]. Sen. K. 392.

**VEDITABBO**, see *Vidati*.

**VEDO**, Knowledge; pleasure, emotion, excitement; a (Hindu) Veda [वेद]. Ab. 108, 762, 847. *Vedajāto* (adj.), joyous, excited (Jāt. 11). *Jātavedo*, the excitement that had arisen (Dh. 100, here it has a bad sense, the excitement of anger). The three vedas (*tayo vedā*) are *trubbedo, yajubbedo, admavedo* (Ab. 108; Alw. I. lxix). The fourth is *athabbanavedo* (Alw. I. cxxiv).

**VEGĪ** (m.), A courier [वेगिण]. Ab. 379.

**VEGO**, Impetus, impulse, shock, attack; speed, velocity; stream; impulse of the mind, emotion, passion [वेग]. Ab. 40, 1115. *Assavegena pakkami*, went off at his horse's speed (Mah. 134). *Vegena gantum*, to walk fast (Dh. 98, 154; comp. Ten J. 114; Dh. 158). *Bhayavegena*, under the impulse of fear (Att. 205). *Pītiwego*, joyful excitement (Alw. I. 80; Mah. 117). With affix ता, *vegatā*, speed (F. Jāt. 17). With affix वत्, *pemavegavā*, impelled by affection (Mah. lxxxviii). Mah. 156.

**VEHĀGAMANAM**, Coming through the air [वेह + आगमन].

**VEHAPPHALO**, Name of the inhabitants of the tenth Brahmaloка [वृहत्फल]. Man. B. 26; B. Int. 614. See *Satto*.

**VEHĀSATTHO** (adj.), In the air [*vehāsa* + थ]. *Hiraṇṇasuvapaṇṇam bhūmigataṃ ca vehāsaṭṭhaṃ ca*, gold and bullion stored in vaults and attics (B. Lot. 863).

**VEHĀSAYO**, The air, sky [metathesis of वेहायस]. Ab. 46; Jāt. 65. *Vehāsayam phito*, poised in the air (Mah. 3).

**VEHĀSO**, The air, sky, heaven [a contraction of वेहायस, as in *upaṭṭhāka, paccittiya*]. Ab. 46. For the Sanskrit form see *Vihāyaso*. *Vehāsaṃ abhuggantvā*, rising into the air (Att. 135; Mah.

- 81). *Vehsakupī* is a hut with an attic, I think (Pât. 13, 87).
- VEJAYANTIKĀ (*f.*), Name of a tree [वेजयन्तिका]. Ab. 573.
- VEJAYANTO, Name of the palace of Sakka [वेजयन्त]. Ab. 22.
- VEJJHAM, A target [वेज्ज]. Ab. 390.
- VEJJO, A physician [वेज्ज]. Ab. 329; Dh. 81.
- Vejjakammaṃ*, medical treatment (Mah. 242).
- Vejjakammaṃ karonto*, practising as a physician (Dh. 89). *Vejjasāḍā*, a hospital (Mah. 245).
- VEKALLAM, Deficiency [वेकल्ल]. Dh. 265, 398; Att. 218.
- VELĀ (*f.*), Time; shore; boundary; multitude [वेला]. Ab. 66, 660, 848. Loc. *velāyaṃ*, *velāya*, in due time, seasonably (F. Jāt. 53; Dh. 160).
- Arupavelāya*, at dawn. *Tīyaṃ velāyaṃ*, at that time, on that occasion (Gog. Ev. 28; Dh. 391).
- Andhakāvelāyaṃ*, when it gets dark (Jāt. 7).
- Bhojanavelāya*, at meal time (Att. 213, comp. Dh. 83, 279; B. Lot. 432). Sea-shore, beach (Mah. 117).
- VELLITO (*p.p.p.*), Shaken, trembling; crooked [वेलित]. Ab. 709, 1072.
- VELU, and VENU (*m.*), A bamboo, reed; a flute [वेलु]. *Velu* (Mah. 68; Dh. 211, 332). *Vepu* (Ab. 511, 600; Sen. K. 539; Pât. 84).
- VELUMAYO (*adj.*), Made of bamboo [वेलु + मय]. Mah. 193.
- VELURIYAM, A precious stone, perhaps lapis lazuli [वेदुर्य, for the short *u* comp. *suriya*]. Ab. 490, 421; Mah. 69; B. Lot. 320; Pât. 79.
- VELUVANAM, A bamboo-grove; name of a monastery presented by King Bimbisāra to Gautama Buddha [वेलु + वन]. Man. B. 194; Dh. 120; F. Jāt. 1; Ten J. 53.
- VEMAJJHAM, The middle, centre [वि + मज्ज]. Ab. 767, 1091; Jāt. 8; Ten J. 112. *Vemajjhe* (loc.) *maṇḍapassa*, in the centre of the hall (Mah. 163).
- VEMATIKO (*adj.*), Inconsistent, variable [विमति + क]. Sen. K. 418 (pro *vemāniko*). Comp. Mah. 113, *nibbematiko Buddhassa sāsanaṃhi sace ahaṃ*, if I am undeviating in the religion of B. *Vematikasīlāṃ*, keeping the precepts "without any fixed attention."
- VEMĀTIKO (*adj.*), Born of a different mother [comp. वैमात्र]. Mah. 21.

- VEMATTAṀ, Difference [वि-मात्र]. Ab. 767.
- With affix ता, *vemattatā* (B. Lot. 786).
- VEMO, A loom [वेम]. Ab. 522.
- VENATEYYO, A Garuḷa [वेनतेय]. Ab. 633; Sen. K. 416.
- VENAVIKO, A flute-player [वेणविक]. Ab. 511.
- VENAYIKO (*adj.*), Versed in the Vinaya [वेनयिक]. Sen. K. 391.
- VENEYYO (*p.p.p.*), Tractable, that can be converted [विनेय with *vṛiddhi*, which we sometimes have in *p.f.p.*, comp. *pāṭikaṅkha*, *pāṭimokkha*]. Used of a person about to be converted (Dh. 94, Vij. renders "convertible brethren").
- VENI (*f.*), A woman's hair simply platted without ornament [वेणि]. Ab. 258. *Vepigāho*, taking hold of a woman's hair (Pât. 4, 69).
- VENIKO, A lute-player [वेणिक]. Ab. 510.
- VENO, A worker in bamboo or wicker work [वेण]. Ab. 509. Pât. 83 says it is one of the low castes, it has nothing to do with वेण. At Pât. 84 read *veṇajāṭṭi*.
- VENU, see *Velu*.
- VENUDHAMO, A flute-player [वेणुधम]. Ab. 511.
- VENUKĀRO, One who works in bamboo or wicker work [वेणु + कार]. Pât. 84 (= *veṇo*).
- VEPACITTI (*m.*), Name of an Asura [विप्रचित्ति]. Ab. 45; Dh. 193.
- VEPĀKI, see *Samavepāki*.
- VEPANAM, VEPATHU (*m.*), VEPO, Trembling, tremor [वेपन, वेपथु, वेपस]. Sen. K. 528.
- VEPULLAM, Development [वेपुल्ल]. Pât. xx. *Sattivepullappatto*, a man of great intellectual development (Vij. this should clearly be the reading at Dh. 281, line 2).
- VERAJJAKO (*adj.*), Belonging to various provinces or kingdoms [वि-राज्य + क]. *Verajjakā brāhmaṇā* (Alw. I. lxix). I find the following glosses: *vividhehi rajjehi āgatā verajjakā*; and, *āṅgama-gādhādāhi nānappakārehi verajjehi*...
- VERAM, Wrath, anger, hatred; sin [वेर]. Ab. 86, 164, 1109; Dh. 1; Mah. 246.
- VERAMANI (*f.*), Abstinence [fr. विरम]. Ab. 160.
- With abl. of the thing abstained from (Kh. 3).
- VERAVASIKO (*adj.*), I think this compound is वेर-वस + इक, falling under the influence of hatred or revenge (Ten J. 114).
- VERI (*adj.*), Hating, hostile, revengeful [वेरिण]. At Dh. 36 we have a curious loc. pl. *verinassu*.

- Masc. *verī*, an enemy (Ab. 344; Dh. 8; Mah. 246, 261).
- VERIVĀ (*m.*), An enemy [वेरिण् + वत्]. Dh. 8.
- VEROCANO, The sun [वेरोचन]. Ab. 62.
- VESĀKHO, Name of a month, April-May [विशाख]. Ab. 75. *Vesdkkhamdso* (Mah. 7). *Vesdkkhapūjā*, a festival held in the month of V. (Mah. 212, 222, comp. 234). Mah. 169.
- VESĀLĪ (*f.*), Name of a town in the Licchavi country [विशाली]. Ab. 199; B. Int. 86; Dh. 184, 211, 219, 360.
- VESĀLIKO, and -YO (*adj.*), Belonging to Vesālī [last + क् and य]. Mah. 15.
- VESAMAM, Inequality [विषम + म]. Sen. K. 397.
- VESĀRAJJAM, Confidence [विशारज]. A Buddha has four *vesārajjas* or subjects of confidence or fearlessness (Dh. 118; B. Lot. 346, 396). They are the consciousness that he has attained omniscience, that he has freed himself from human passion, that he has rightly described the obstacles to a religious life, that he has rightly taught the way to obtain salvation (see E. Mon. 291).
- VESĀYĪ (*m.*), A name of Yama. Ab. 44.
- VESAYIKO (*adj.*), Belonging to a sphere of action [विषयिक].
- VESĪ (*f.*), and VESIYĀ (*f.*), A harlot [वेसा]. Ab. 233; Dh. 335, 358.
- VESIYĀNO, A Vaiçya [for the form we may perhaps comp. *addhāna*, *gimhāna*, *vassāna*, *sotthāna*].
- VESMAM, A house [वेस्मन]. Ab. 206.
- VESO, Dress, apparel, equipment; disguise [वेस]. Ab. 282. *Rājavesam pahāya*, laying aside his kingly attire (Ras. 18). *Dema no vesadhārino*, we give it to one who wears our dress (Mah. 29). *Buddhavesadharo*, assuming the appearance of a Buddha (Mah. 108). *Paribbājakavesena*, in the guise of an ascetic (Mah. 47, comp. F. Jāt. 54). *Aññātakavesena*, in unrecognizable dress, in disguise (Ten J. 107; Jāt. 14).
- VESSABHŪ (*m.*), Name of a Buddha [विस्वभू]. Man. B. 95; Mah. 2; Dh. 117, 344.
- VESSAMITTO, Name of a Rishi [विशामित्त]. Ab. 109.
- VESSĀNARO, Fire [वेसानर]. Ab. 35.
- VESSANTARO, Name of a king who was the Bodhisatta in the last birth but one (the last was in the Tusita heaven) [विशानर]. Man. B. 116; Jāt. 2; B. Lot. 411; Dh. 117, 335.
- VESSAVANO, A name of Kuvera [विशवख]. Ab. 32; Dh. 304; Man. B. 24.
- VESSO, A Vaiçya [वेस]. Ab. 445; Mah. 11, 123; Man. B. 66.
- VETĀLAM, A magic art. *Vetālan ti ghanatālan mantena matasartruṭṭhāpanam*, bringing dead bodies to life by spells (Br. J. S. A.).
- VETĀLIKO, A bard whose duty it is to awaken a king at dawn with music and song [वेतालिक]. Ab. 396.
- VETANAM, Hire, wages [वेतन]. Ab. 531. Of a doctor's fee (Dh. 93).
- VETANIKO, A hired servant, labourer [वेतनिक]. Ab. 514.
- VETARANĪ (*f.*), The river of hell [वेतरणी]. Ab. 658.
- VETASO, The ratan reed, Calamus Rotang [वेतस]. Ab. 553.
- VETHAKO (*adj.*), Surrounding, enveloping [वेष्ठक]. Ab. 138; Mah. 68.
- VETHANAM, Surrounding, enveloping; a turban, diadem; an envelope, wrap [वेष्ठन]. Ab. 1131; Jāt. 60, 65. Metaphorically: *Attabhāvaṃ jhāna-veṭhanena veṭhetvā*, clothing himself with meditation as with a garment (Dh. 299).
- VETHETI (*caus.*), To surround, encompass, envelope, wrap, clothe [वेष्ठयति]. Dh. 100, 175, 299; Alw. I. 74, 78; Mah. 139, 152. P.p.p. *veṭhito* (Ab. 745).
- VETHO, Surrounding, etc. [वेष्ठ]. Ab. 1131.
- VETTAM, A stick, staff [वेत्त]. Att. 198; Jāt. 52.
- VEVACANAM, A synonym [fr. विवच्]. Ab. 120, 837.
- VEVAṆṆIYAM, Change, diversity [वेवर्ण].
- VEVAṆNO (*adj.*), Various, different [वि-वर्ण]. Alw. I. xlv.
- VEYYĀBĀDHIKO, An adj. formed from *vyābādho*.
- VEYYAGGHO (*adj.*), Belonging to a tiger [वेय्याग्र]. Dh. 52; Alw. N. 92, 94. Masc. *veyyaggho*, a car covered with a tiger's skin (Ab. 372).
- VEYYĀKARANAM, Answer; explanation, exposition, exegeals [वेयाकरण]. *Tatra veyyākaraṇam bhavati*, the answer to this is (B. Lot. 515, comp. *pañhassa veyyākaraṇāya*, and Pāt. 2). One of the aṅgas of the Buddhist Scriptures is V. or Exposition; it contains the whole Abhidhammapiṭaka, the sūtras which have no gāthās, and all the other words of Buddha not included in the remaining

eight āṅgas (*sakalam abhidhammapiṭakam nig-gāthakasuttam yañ c'aññam pi aṭṭhahi āṅgehi asāṅgahitām Buddhavacanam*). Alw. I. 61; E. Mon. 172.

VEYYĀKARAṆO, and -NIKO, A grammarian [वैयाकरण, and व्याकरण + इक]. Sen. K. 391; Alw. I. lxx.

VEYYĀVACCAM, Service or duty performed by an inferior for a superior [व्यावृत्त + य]. Pāt. 107; Sen. K. 417. At Mah. 167 Turnour renders *veyyāvaccam akāsi*, "showed him the usual attentions." *Veyyāvaccakaro*, one who does business or executes a commission for another, an agent (Pāt. 9, 79; Gog. says "a person who attends to your concerns," comp. Dh. 238, 239).

VEYYĀVATIKAM, Same meaning as last [व्यावृत्त + इक]. Sela S. At Dh. 95 we have -*tikam*, which is perhaps also right.

VI, A preposition much used in composition with verbs and their derivatives, frequently with the sense of separation, difference, opposition [वि]. Ab. 1171.

VIBHAMANAM, Roaming (fr. next). Dh. 403.

VIBHAMATI, To roam, wander [विभ्रम]. Dh. 403; Ras. 19. P.p.p. *vibbhanto*, confused (Jāt. 68).

VIBHAMO, Whirling; agitation, hurry, flurry; amorous dalliance [विभ्रम]. Ab. 174, 1087. *Vibbhamaseyyā*, a swoon (Att. 41). *Cittav.*, madness (Ab. 172).

VIBHĀ (f.), Light, lustre [विभा]. Sen. K. 523.

VIBHĀGO, Division [विभाग].

VIBHAJANAM, Division, sharing with others (fr. next).

VIBHAJATI, To divide, apportion; to distinguish, go into details, be minutely accurate [विभज्]. *Khettaṃ vibhajitvā*, having divided the field (between himself and his brother, Dh. 126). *Tidhd v.*, to divide into three (Dh. 188). *Kammaṃ satte vibhajati yaḍidaṃ hinappanītatāya*, Karma allots beings to poverty or grandeur (Gog. Ev. 32). *Sanṅkhittena bhāsītassa vitthārena atthaṃ vibhajati*, to distinguish or explain in detail the meaning of what is concisely expressed (Alw. I. xxvii). Ger. *vibhajja*. *Vibhajjavyākaraṇiyo pañho*, a question that must be answered after distinguishing, i.e. one that must receive a qualified reply (see *Pañho*). Buddha is said to be *vibhajjavādī*, which Turnour renders not inappropriately, "of the religion of investigated

truth" (Mah. 42); perhaps "religion of Logic or Reason" would not be too free a rendering. I understand the expression to mean that Buddhism does not deal merely in generalities, like the heretical religions, but both in doctrine and discipline goes into the minutest details, considering a thing in all its bearings, meeting difficulties and providing for contingencies. Subh. quotes from a Tīkā, *vibhajja vibhajitvā vadati sīlenāti vibhajjavādī*. At Pāt. ix we have, *amhākaṃ mahārāja satthā khandhādīnaṃ vibhajitattā vibhajjavādī sammāsambuddho*, Great King, our teacher the All-wise Buddha holds a doctrine of distinction, because distinction is made of the Skandhas and so forth. *Sāsanaṃ hi vibhajjavādo*, for Buddhism is the religion of Logic. P.f.p. *vibhattabbo*. *Vibhattabbadhanam*, wealth to be divided (between heirs, Ab. 898). P.p.p. *vibhatto*. *Suvibhatto*, well distributed, correctly divided, well proportioned, regular (B. Lot. 575, 593; Dh. 201, of a maṇḍapa, well planned). *Sanṅkhittena bhāsitaṃ avibhattam*, concisely expressed, not distinguished or detailed. Caus. *vibhājeti*.

VIBHĀNGO, Division; distinction, determination, explanation [विभङ्ग]. Ab. 1055. *Cīvarav.*, distribution of robes (Pāt. 106). *Dhātuv.*, the distribution of Buddha's relics (Mah. 181). *Mahāvibhaṅgo*, "Great Division," is a name for that portion of the Vinaya which deals with the 227 Pātimokkha precepts (Br. J.S.A.). The sections of the Vinaya dealing with the precepts for monks and for nuns are called respectively *bhikkhuvibhaṅgo* and *bhikkhunv.* *Vibhaṅgam* or *vibhaṅgappakaraṇam* is the name of one of the Abhidhamma books (for the neut. comp. *kammavācam*). It contains eighteen vibhaṅgas or disquisitions, the first of which is *khandhavibhaṅgo*. E. Mon. 170; Alw. I. 61.

VIBHĀSĀ (f.), An alternative [विभाषा]. Ab. 1189.

VIBHĀTI, To glitter [विभा]. Att. 190. P.p.p. *Vibhātāya rattiya*, at dawn, lit. when night had become bright (Dh. 222). Neut. *vibhātā*, day-break (Ab. 68).

VIBHATTI (f.), In gram. inflection of nouns and verbs, declension, conjugation [विभक्ति]. *Paṭhamā vibhatti*, the first inflection of the nominal theme, the nominative case (Sen. K. 226). *Sattamī v.*, the seventh inflection of the verbal root, the optative case (Sen. K. 427).



VIBHATTO, see *Vibhajati*.

VIBHĀVANĀM, Making clear, ascertainment [विभावण]. Dh. 303.

VIBHĀVARĪ (f.), Night [विभावरौ]. Alw. I. c.

VIBHĀVETI (caus.), To understand clearly [विभावयति]. Kh. 8.

VIBHĀVĪ (adj.), Wise [विभाविन]. Ab. 228; Alw. I. 112.

VIBHAVO, Power, prosperity, majesty, splendour; property, wealth [विभव]. Ab. 485; Mah. 215, 262; Dh. 99. *Kim anena rajjavibhavana*, what is the use of this possession of a kingdom? (Att. 212). *Mahāvibhavo* (adj.), having great possessions (Dh. 80). *Kuto vibhavato*, from any thing (Dh. 350). *Sirivibhavo*, majesty and might (Ras. 25). *Mahatā vibhavana*, with great state or pomp (Mah. 159).

VIBHAVO, Absence or cessation of existence, non-existence, Nirvāṇa [विभव]. *Vibhavo* sometimes means Nirvāṇa or annihilation, as at Jāt. 4; and Yātr. quotes from Saddanāṭi, *vibhavo ti nibbānaṃ . . bhavato vigatattā bhavato vigato vibhavo*. The terms *bhavataṇhā* and *vibhavataṇhā* have a special signification; the former applies to the *sassata-ditṭhi* and means a desire for an eternity of existence, the latter applies to the *ucchedaditṭhi* and means a desire for annihilation in the very first form of existence (Vij.). Both of these doctrines are odious to Buddhists, the first striking at the doctrine of Nirvāṇa, and the second at that of Karma (see Man. B. 496, note, which fully confirms Vijesiṇha's explanation). At Ten J. 116 the sportsman says he was told by some non-Buddhist teachers that *idh' eva jīvo vibhavam upeti*, "in this very existence a being undergoes annihilation," and the gloss observes that they were *ucchedavāddino*. At Dh. v. 282 *bhavo* and *vibhavo* are used in the sense of "spiritual progress and decline" (comment *vaḍḍhi* and *avaḍḍhi*).

VIBHĀVO, Condition or sentiment of the body or mind [विभाव].

VIBHEDANĀM, Division [विभेदन]. Kh. 23.

VIBHEDIKĀ (f.), The Palmyra tree [fr. विभिद्]. Ab. 603.

VIBHINNO (p.p.p.), Scattered; divided, at variance [विभिन्न]. Alw. I. x.

VIBHĪTAKO, and -KĪ (f.), and -KĀM, Beleric myrobolan [विभीतक]. Ab. 567 (f is a misprint); Att. 86, 213.

VIBHŪ (m.), A lord, ruler [विभु]. Sen. K. 523.

VIBHŪSANĀM, Adornment [विभूषण]. Jāt. 8; Kh. 3.

VIBHŪSITO (p.p.p.), Adorned [विभूषित]. Mah. 157.

VIBHŪTI (m.), Splendour, dignity [विभूति]. Mah. 211; Jāt. 50.

VIBODHANĀM, Awakening [विबोधन].

VIBUDDHI (f.), Enlightenment [fr. विबुध].

VIBUDHO, A learned or wise man; a deva [विबुध]. Ab. 11; Alw. I. x.

VICAKKHANO (adj.), Knowing, wise, discerning, sensible, skillful [विचक्षण]. Ab. 228; Das. 6; F. Jāt. 50; Mah. 117, 121, 169, 228.

VICĀRAKO, One who investigates, a judge [विचारक]. Mah. 216.

VICĀRANĀ (f.), and -NĀM, Investigation, doubt [विचारण]. Ab. 154; Pāt. xv.

VICĀRANĀM, Going about [fr. विचर्]. Dh. 104; Das. 39.

VICARATI, To walk or go about [विचर्]. *Cārikam v.*, = *cārikam carati* (Mah. 12). Aor. *vicari* (Dh. 124). Dh. 264, 300. P.p.p. neut. *vicaritam*, wandering? (Dh. 410). Caus. *vicāreti*, to cause to go about; to cause to go on, carry on; to investigate. At Dh. 212 *avicāretvā*, not making others go about (waiting on Buddha). *Kammante v.*, to carry on business (Das. 30, comp. Alw. I. 79). *Rajjam v.*, to carry on or administer the government (Mah. 216, 254). To investigate, examine (F. Jāt. 51).

VICĀRO, Investigation, examination [विचार]. Ab. 1114; Man. B. 408, 422; E. Mon. 268, 270.

VICAYO, Research, investigation [विचय]. Ab. 774; B. Lot. 798; Alw. I. 106.

VICCHĀ (f.), Succession [वीप्सा]. Ab. 1174.

VICCHADDETI, To throw away [वि + कुद्].

VICCHIDDAKĀM, One of the *Asubha kammattṭhānas*, obtained by the contemplation of a corpse fissured from decay [वि + छिद् + क].

VICCHIKO, A scorpion [वृश्चिक]. Ab. 621. The zodiacal sign Scorpio (Ab. p. 11, note).

VICCHINDATI, To break off, interrupt [विच्छिद्]. Pāt. 29. *Avicchinno*, unimpaired (Att. 216).

VICCUTO (p.p.p.), Fallen down [विच्युत].

VICEYYO (p.p.p.), Accompanied with discrimination [विचेय]. Mah. 23.

VĪCI (m.f.), A wave; leisure [वीचि]. Ab. 662, 1059.

**VICIKICCHĀ** (f.), Doubt, uncertainty [विचिकिच्छा]. Ab. 170; Man. B. 418. See *Samyajānam*.

**VICIKICCHATI**, To doubt, hesitate [विचिकिच्छति]. Alw. I. 107. P.p.p. neut. *vicikicchitam*, doubt (Kh. 9).

**VICINATI**, To seek, search, investigate, examine; to gather, collect [विचि]. Alw. I. 106 (*vicinati*). *Pupphaṃ vicinanto*, gathering flowers (Dh. 209). To look for, seek (Att. 217). *Sakalajambudīpaṃ vicinītvā*, having searched through all India (Ras. 19). Fut. *vicinissati* (Dh. 209). Caus. *Saram vicināpetvā*, having caused the pond to be examined or searched (Dh. 224).

**VICINTAKO** (adj.), Devising, finding out (fr. next).

**VICINTETI**, To think, consider, imagine [विचिन्]. Dh. 51; Mah. 17, 107, 153, 207.

**VICITĪ** (f.), Examination [विचिति]. Ab. 110.

**VICITO** (p.p.p.), Separated [p.p.p. fr. विचि "to separate"]. *Vicitakājakam bhattam*, rice from which the black grains are picked out (Brahmayu S.).

**VICITRO**, and **VICITTO** (adj.), Variegated, painted, ornamented, embroidered, etc. [विचित्र]. Dh. 109; Jāt. 18; Ab. 838. *Vicitravajani*, a painted fan (F. Jāt. 46, or perhaps rather, carved). *Vicitradhammadesanā*, a varied exposition of the Truth (Dh. 314).

**VICUNNO** (p.p.p.), Crushed [fr. विचूर्ण]. Jāt. 26.

**VIDADDPHATĀ** (f.), Gallantry, wit [विदग्धता]. Att. 199.

**VIDAHATI**, To allot, assign, appoint, fix, order, prescribe; to provide, practise [विधा]. *Vadham v.*, to order to execution or punishment (Att. 203). *Arakkham v.*, to post a guard (Mah. 160). *Buddhasane dhanam vidahitum*, to devote my wealth to the religion of B. (Ras. 37). Ger. *vidhāya*. *Vi-dhāya sajanē*, having provided for his relations (Mah. lxxxix). Pass. *vidhiyati* (Att. 212). *Vyāpārā sabbabhūtānaṃ sukhatthāya vidhiyare*, occupation is appointed for the welfare of all beings (Att. 195). *Rājadaṇḍo mayi vidhiyatu*, let me be punished, lit. let punishment be allotted in my case (Att. 205). P.f.p. *vidheyyo*, obedient, tractable (Ab. 730; Dh. 95). P.p.p. *vihiito*, done, performed; assigned, appointed. *Yathāvihiitakammāni akāmau*, performed their duties as they are assigned to them (Mah. 66). *Vejjehi vihitam bhesajjam*, medicines prescribed by the doctors (Mah. 196). *Anekavihitam*, in various ways (Alw. N. 71, it is used

adverbially, I think). *Aññavihiito*, and with affix क्, *aññavihitako*, engaged upon something else, busy (Dh. 327). With affix ता, *aññavihitatā*, being engaged upon something else (Alw. I. 102).

**VIDĀLANO** (adj.), Breaking up (fr. next). *Kaṅkhāḍḍhānaviddlano* (adj.), "solving doubtful points" (Trenckner).

**VIDĀLETI** (caus.), To break open, split, rip up [caus. विदल्]. Mah. 128. P.p.p. *viddīto* (Dh. 146).

**VIDĀRANAM**, Rending [विदारण]. Ab. 991.

**VIDĀRITO** (p.p.p.), Rent, split [विदारित]. Ab. 991.

**VIDĀRO**, Tearing [विदार]. Ab. 759.

**VIDATI**, To know, ascertain [विद्]. I have met two or three times with this anomalous present (e.g. *vidanti etendāti vedo*), and it will be convenient to bring under it the various Pali derivatives of विद्. The Sansk. वेत्ति is entirely lost, and for the most part *jānti* is the substitute for विद् in class 2, but there is a curious form *vediyati*, often contracted to *vedeti* (comp. *paṭisaṃvediyati* and *-eti*), which is used in the sense "to feel, experience." At Dh. 149 *paccayam vedayanti* seems to mean "feel security, experience confidence." Sometimes *vedeti* may possibly be the caus. वेदयति, as at Jāt. 27. From *vediyati* we have p.p.p. neut. *vedayitam*, sensation, feeling (Ab. 154; Alw. N. 72). *Vidum* or *vidū* is the S. perf. 3rd pl. विदुः. *Tam Labhīyavasabham vidū*, they called him L. (Mah. 143). *Khaṇḍadevo ti tam vidu*, they called him Kh. (Mah. 142). The regular Sansk. future *vedissati* is occasionally met with, e.g. *pari-suddhā ti vedissāmi*, I shall know you are innocent (Pāt. 2). The ger. *viditvā*, having learnt, known, perceived, ascertained, considered, occurs pretty frequently (Das. 35; Mah. 79; Dh. 8, 9, 98). P.f.p. *vedantyo* and *-ntiyyo*, intelligible (Gog. Ev. 6). Also p.f.p. *veditabbo*, to be known or understood (Alw. I. 77; Dh. 222, 313). *Attho pi 'ssa aṭṭhakathāya vuttanayen' eva veditabbo*, and its meaning is to be understood as explained in the commentary (Dh. 418). P.p.p. *vidīto*, known, understood, etc. (Ab. 724, 757; Mah. 104; Ten J. 48).—The pres. according to the 6th class, *vindati* = विन्दति, occurs pretty frequently with the meaning "to find, to get, possess, enjoy" (Dh. 11, 49; Mah. 2). Inf. *vinditum* (Jāt. 8).—According to the 6th class we have *vijjati* = विज्यते, to be, to

exist, to be found, to be obtained (Dh. 34; B. Lot. 576). Pl. *vijjare* (Mah. 251). *Mama vijjati sa-háyako*, I have a friend (Mah. 138, comp. Dh. 17). *Gorakkh' etta na vijjati*, there is no sattle-keeping there (Kh. 11, comp. 7, Dh. 26). *Na vijjati so jagatippadeso*, there does not exist a region in the earth . . (Dh. 23). P.pr. *vijjamāno*, existing. With affix क्, *Gehe vijjamānakam sabbam vikkinīto*, having sold everything that there was in the house (Dh. 324). P.p.p. neut. *vittam*, property, wealth, possession (Kh. 7; Ab. 485). With affix क्, *ūnavittako* (adj.), deficient in property, poor (Alw. I. 75 the term. belongs to the whole compound).

**VIDATTHI** (*f.*), A span of twelve aṅgulas [वि-तथि]. Ab. 195, 267; Mah. 166; Alw. I. 76. D'Alwis has published an interesting treatise to show that *sugatavidatthi* (Pāt. 10, 106) means, not "Buddha's span," but "an ordinary span." I do not however think that he has proved his case.

**VIDDASU** (*adj.*), Skilled, wise [probably विदुस्]. Ab. 229. *Aviddasu* (*adj.*), ignorant, foolish (Dh. 47).

**VIDDESI** (*m.*), An enemy [विदेसिन्]. Ab. 345.

**VIDDESO**, Enmity, hatred [विदेस]. Ab. 164.

**VIDDHAMSANAM**, Crushing, destruction (from next). Dh. 312; Att. xvii.

**VIDDHAMSETI**, -SĀPETI (*caus.*), To crush, destroy, overthrow, scatter, disperse [विध्वंसयति]. Das. 9. Of demolishing a building (Mah. 206, 209). Pass. *viddhamsetiyati* (Alw. I. iv). P.p.p. *viddhamseto* (Dh. 320).

**VIDDHAMSO**, Demolition, etc. [विध्वंस]. Mah. 234.

**VIDDHASTO** (*p.p.p.*), Broken, fallen to pieces [विध्वस्त]. Dh. 127.

**VIDDHO**, see *Vijjhati*.

**VIDDUMO**, Coral [विदुम]. Ab. 491.

**VIDEHĀ** (*m.pl.*), Name of a people [विदेह]. Ab. 185; Ten J. 56. *Videharaṭṭham*, the V. country (Ten J. 54).

**VIDHĀ** (*f.*), Pride [विधा]. Ab. 168, 846. The three forms of pride are *seyyo 'h' asmīti vidhā*, *sadiso 'h' asmīti vidhā*, *hīno 'h' asmīti vidhā*, the pride that says, "I am better than you," the pride that says, "I'm as good as you," the pride that says, "You're a better man than me" (another MS. reads 'ham asmīti). Comp. *Vidho*.

**VIDHAMANAM**, Dispelling (fr. next). Dh. 312.

**VIDHAMATI**, To scatter, dispel [विधमा]. *Māra-*

*balam* (Dh. 118, 319). *Andhakārass* (Ten J. 47). Caus. *vidhameti* (Ras. 38; Jāt. 75).

**VIDHĀNAM**, Arrangement, disposal, assignment; act, performance; precept, rule, rite, ceremony [विधान]. Ab. 1047. *Vidhānaññū* (*adj.*), skilled in rules or ceremonies (Mah. lxxxvi, = *vidhānañña*). Mah. 170.

**VIDHAVĀ** (*f.*), A widow [विधवा]. Ab. 235.

**VIDHĀVATI**, To run about [विधाव]. *Cittam v.*, the thoughts wander (Jāt. 7). F. Jāt. 4.

**VIDHĀYA**, **VIDHEYYO**, see *Vidahati*.

**VIDHI** (*m.*), Rule, precept; ceremony; luck, destiny [विधि]. Ab. 90, 1049. *Yathāvidhim*, with due form, duly (Mah. 53, 56). *Sakkārapūjāvidhimā* (*instr.*), with the due forms of hospitality and respect (Mah. 82). *Vidhimā samalaṅkatam*, duly decorated (Mah. 159). Mah. 241.

**VIDHĪYATI**, see *Vidahati*.

**VIDHO**, Form, measure, kind, sort; part, fold [विध]. Ab. 846. At the end of compounds. *Cuddasavidhena*, in 14 parts. *Bhavo duvidhena hoti*, B. is of two sorts. The foll. are adjectives. *Navavidho*, ninefold (Alw. I. 78). *Dasaddhavidho*, fivefold (Mah. 161). *Evaṁvidho*, of such kind, such. *Nānāvidho*, various. *Akaṭavidho*, belonging to the uncreate sort, uncreate (Sām. S.). Comp. *Vidhā*.

**VIDHU** (*m.*), The moon [विधु].

**VIDHUNATI**, To shake [विधु]. F. Jāt. 57.

**VIDHUPANAM**, A fan [fr. धूप with वि]. Pāt. 105, 111.

**VIDHUPITO** (*p.p.p.*), Scattered, destroyed [fr. धूप with वि]. Ras. 78.

**VIDHURAM**, Absence, seclusion [विधुर]. Ab. 765.

**VIDISĀ** (*f.*), An intermediate point of the compass [विदिश]. Ab. 29; Att. 143.

**VIDITO**, **VIDITVĀ**, see *Vidati*.

**VIDOJO**, A name of Indra [विदोष]. Ab. 20.

**VIDU** (*adj.*), Knowing, skilled; wise [विदु, विद्, विद्]. Ab. 229; Kh. 21. *Lokavidā*, knowing the world, epithet of Buddha (Kh. 21; Alw. I. 77). *Sabbavidā*, omniscient (Dh. 63, comp. Mah. 88, line 8). *Thānāṭhānavidā*, knowing right and wrong sites (Mah. 88). *Adhippāyavidā vidā*, the wise (king) who was skilled in knowing intentions (Mah. 121). For *vidā* "they knew," see *Vidati*.

**VIDURO** (*adj.*), Wise [विदुर]. Ab. 229.

**VIDUSITO** (*p.p.p.*), Corrupted [p.p.p. विदूषयति]. Mah. 161.

**VIDVĀ** (*adj.*), Wise [विद्वत्]. Ab. 228. *Avidvā* (*adj.*), ignorant, foolish. Masc. *vidvā*, a wise man, learned man, savant (Alw. I. 112).

**VIGACCHATI**, To depart [विगच्छ]. Dh. 228. P.p.p. *vigato*, gone, disappeared, dispelled, ceased (Dh. 97; Mah. 215). *Avijjā vigatā*, ignorance was dispelled (Gog. Ev. 10). *Deve vassitvā vigate*, when the weather had got fine after rain, lit. the cloud having rained and then cleared away (F. Jāt. 47, comp. Dh. 88, where for *vigame* I think *vigate* should be read, "the middle watch having passed away"). *Vigaticcho* (*adj.*), free from desire, lit. from whom desire has departed (Dh. 64). *Vigatavalāhako* (*adj.*) *nabho*, a cloudless sky.

**VIGĀHATI, VIGĀHETI**, To plunge or wade into; to enter [विगाह]. *Salilam vigāhetvā*, having waded into the water (Mah. 117, comp. Ras. 78). *Parisam v.*, to enter an assembly (F. Jāt. 11, comp. Kh. 8). Ger. *vigayha* (Ras. 78; F. Jāt. 11; Kh. 8). Pass. *vigayhati* (Ras. 89). Caus. *viga-hāpeti*, to cause to enter or penetrate (Dh. 177).

**VIGAMO**, Departure, dispelling [विगम]. *Valāhaka-v. aho*, the clouds cleared off (Dh. 155).

**VIGARAHATI**, To reproach, rebuke, censure [विगर्ह]. Dh. 395, 400.

**VIGATO**, see *Vigacchati*.

**VIGAYHA**, see *Vigāhati*.

**VIGGĀHAKE** (*adj.*), Quarrelsome [fr. caus. विग्रह].

**VIGGAHAVĀ** (*adj.*), Having the form of; handsome [विग्रहवत्].

**VIGGAHO**, The body; strife; in gram. resolution of a word into its elements, analysis [विग्रह]. Ab. 151, 400, 1046; Dh. 104. *Manussav.*, a human being (Pāt. 3; Pāt. 67 says, *purisav. nāma yaṃ mātū kucchimim paṭhamam cittam uppannam paṭhamam viññānam pātubhūtam yāva maraṇakālam etthantare eso manussav. nāma*). *Añña-tra viññāna purisaviggahena*, without the presence of a discreet person (Pāt. 12). *Suviggaho* (*adj.*), handsome (Mah. 117).

**VIGGHO**, An obstacle [विघ्न].

**VIGHĀSĀDO**, One who eats the remains of food [next + चक्ष]. Ab. 467; Dh. 274.

**VIGHĀSO**, Remains of food, broken meat, scraps, orts [fr. विचक्ष]. Ab. 467.

**VIGHĀTANAM**, Overthrow, removal (fr. next).

**VIGHĀTETI** (*caus.*), To overthrow, remove, batter down [caus. विघट]. Mah. 152.

**VIGHĀTO**, Destruction; annoyance, vexation; op-

position [विघात]. Mah. 72; Dh. 258. *Icchāv.*, defeat of one's wishes (Att. 207).

**VIGUNTHITO** (*p.p.p.*), Arrested, foiled [p.p.p. वि + गुण्]. Att. 194.

**VIHAGO**, A bird [विहग]. Ab. 624. With *adhipo*, *vihagādhipo*, a Gaṇḍa (Ab. 633).

**VIHĀHISI**, see *Viharati*.

**VIHĀNGAMO** (*adj.*), Going through the air, flying [विहंगम]. Masc. *vihanigamo*, a bird (Ab. 624).

**VIHĀNGO**, A bird [विहंग]. Ab. 624.

**VIHĀÑÑATI**, To be vexed, grieved, afflicted [विह्वलते]. Dh. 3, 12. P.p.p. *vihato*, destroyed, impaired (Dh. 80, 233).

**VIHARATI**, To dwell, sojourn, live [विह]. Dh. 18. *Sukham v.*, to live happily (Dh. 36, 68; Ten J. 47). Opt. 2nd pl. *viharemu*, *vihareyyāma* (Ten J. 47). Aor. *vihāsi* (Mah. 39; Dh. 303, 328; Ten J. 107; Das. 39). Fut. 2nd sing. *vihāhisi* (Dh. 68). Comp. *Vihāro*.

**VIHĀRI** (*adj.*), Dwelling, living [विहारिन्]. *Sukkhavihāri*, living happily, enjoying ease or peace of mind. *Sādhuvihāri*, well-conducted, living righteously (Dh. 58, comp. 11). *Ekav.*, living alone (Dh. 107).

**VIHĀRIYO** (*adj.*), Living [विहार + य]. *Mettāv.*, living in the exercise of *mettābhāvanā* (Dh. 66).

**VIHĀRO**, Rambling, roaming, recreation; a Buddhist monastery or convent; state of life, condition; stopping, staying, sojourn, living, abiding, dwelling [विहार]. Ab. 857; B. Lot. 317; E. Mon. 21; B. Int. 286. *Jaṅghāvihāram anuṇikamāno*, wandering about on foot (Sela 8.). *Catu-iriyā-pathavihārena viharati*, to live in the exercise of the four noble postures (Ten J. 47). *Arañṇako v.*, a monastery in a forest (Dh. 85). *Mahāv.*, the Great Monastery. *Jetavanav.*, the monastery of Jetavana. *Divāvihāram karoti* or *kappeti*, to enjoy a noonday rest, take a siesta (Mah. 7, 121). *Vihārakusalo*, skilled in recreation (Mah. 121). *Kena nu vihārena ajja mama putto Kassapo viharati*, I wonder in what state of existence my son K. is living to-day (Dh. 183). *Asamsaṭṭhav.* (*adj.*), living apart from the laity (Jāt. 1). *Sukkhav.*, comfort, bliss. *Diṭṭhadhammasukhav.*, happiness or comfort in this life. *Diṭṭhadhammasukkhavihāram anuyutto v.*, to live devoted to a life of ease (Dh. 104). *Phāsu.*, comfort. The three vihāras, or blissful states of existence, are *dibbo vihāro*, *brahmav.*, *ariyav.*, state of being a

deva of the kámaloka, state of being a Brahma angel, state of being a saint (one walking in the Paths). The term *brahmavihāro* is used in two or three shades of meaning, and is partly connected with the ecstatic meditation (see *Brahma-vihāro*). At Kh. 16 *brahmaṃ vihāraṃ* means "holy state," not "abode."

VIHATO, see *Vihaññati*.

VIHATTHO (*adj.*), Perplexed [विहत्त]. Ab. 736.

VIHĀYA, see *Vijahati*.

VIHĀYASĀ (*adv.*), Through the air [विहायस]. Mah. 72, 195.

VIHĀYASO, The air, sky [विहायस]. Ab. 1112. Comp. *Vehāyaso*.

VIHĀYITAM, A gift [विहायित]. Ab. 420.

VIHESĀ (*f.*), Annoyance, vexation, worry, weariness, fatigue [fr. विहिंस]. Pát. 17; Gog. Ev. 6.

VIHESAKO (*adj.*), Annoying, troubling, wearying (comp. last). Pát. 12, 86. Fem. *vihesikā* (Pát. 100, 102).

VIHETHAKO (*adj.*), Harassing [विहेत्तक]. Pát. 102.

VIHETHANAM, Harassing, hurting [विहेत्तन]. In the phrase *yuddho aññamaññavihethano*, strife inflicting losses on both sides (Mah. 117), we have perhaps an *adj.* *vihethano*, injuring, harassing.

VIHETHETI (*caus.*), To annoy, harass, hurt [caus. वि + हेत्]. Dh. 34; Mah. 255. P.pr. of pass. *viheṭṭhiyamāno* (Dh. 98, being hard pressed by questions).

VĪHI (*m.*), Rice, paddy [वीहि]. Ab. 450, 452; Mah. 129.

VIHĪMSĀ (*f.*), Hurting, injury, cruelty (fr. next).

VIHĪMSATI, To hurt, injure [विहिंस]. Dh. 24.

VIHĪNO, see *Vijahati*.

VIHITO, see *Vidahati*.

VIJAHATI, To leave, forsake, relinquish, reject [विहा]. *Vijahati* (Dh. 99). P.pr. *vijahanto* (Dh. 95). Ger. *vihāya* (Att. 194; Mah. 75), *vijahitvā* (Dh. 130; Alw. I. 64). *Attabhāvaṃ vijahitvā*, quitting his present form (Ras. 19, 24, comp. Dh. 130). P.p.p. *vihāno*, abandoned, bereaved (Dh. 146), *vijahito*, forsaken, neglected (Dh. 193).

VIJAMBHATI, To rouse oneself, display activity [विजुम्भ]. Jāt. 12 (of a lion).

VIJĀNANAM, Knowing, etc. (fr. next).

VIJĀNAM, Understanding [fr. विज्ञा]. *Svījāno* (*adj.*), easy to understand (comp. *Pajānam*).

VIJĀNĀTI, To discern, distinguish, be wise, perceive, learn, understand, know exactly, find out, ascertain [विज्ञा]. Dh. 12. Pres. 2nd sing. *vijānāsi* (Dh. 340). Imperat. 2nd pers. *vijāna* (Att. 124). Opt. *vijāneyya* (Dh. 70; Gog. Ev. 6). Aor. *vijāni* (Mah. 79). Ger. *viññāya* (Att. 201), *vijāniya* (Mah. 2, 54, 250). Inf. *viññātum*. P.pr. *vijānam*, *vijānanto*, discerning, wise (Dh. 31, 67; Mah. 136). *Avijānam*, not knowing or understanding (Dh. 7, 11; Ras. 35). *V.* generally governs an acc., but at Dh. 34 and Mah. 167 we have the construction with *iti*. Pass. *viññāyati* (Alw. I. 27). P.f.p. *viññeyyo*, that should be known or understood, intelligible, cognisable (Alw. I. vi; B. Lot. 566; Ab. 129). Also p.f.p. *vijāniyo* (Mah. 22). P.p.p. *viññāto* (Jāt. 2). *Viññātasāno*, learned in religion, devout (Mah. 80, Pát. 75, comp. Mah. 250). Caus. *viññāpeti*, to speak to, address, inform, teach; to make a representation or appeal, to solicit, beg. *Parisaṃ v.*, addresses or teaches an assembly (B. Lot. 566). *Manusse viññāpentā*, appealing to the multitude (Dh. 338). *Paṇṭabhojanāni viññāpeyya bhuñjeyya*, should ask for (or obtain by asking) and eat sweet food (Pát. 14, comment says *viññāpeyyāti yāceyya*, comp. Dh. 145). With a double acc. *Gahapatim cāvaraṃ viññāpeyya*, should ask a householder for a robe (Pát. 8). At Pát. 105 we have an interesting double causative *viññāpāpeti*, to cause to be asked for.

VĪJANĪ (*f.*), A fan [comp. वीजन]. Ab. 316; F. Jāt. 46; Mah. 164; Alw. I. xcv.

VIJANO (*adj.*), Lonely, deserted [विजन]. Ab. 353.

VIJĀTĀ, see *Vijāyati*.

VIJĀTANAM, Disentangling (fr. next).

VIJĀTETI, and VIJĀTĀPETI, To comb out, disentangle; metaphorically, to unravel, explain [denom. fr. जटा with वि]. Pát. 10, 80.

VĪJATI, To fan a person [वीज]. Dh. 106. P.pr. *vijamāno* (Mah. 73; Dh. 198, 241). Caus. *vijjeti*. *Nāgena vījayantam*, having himself fanned by an elephant (Mah. 33).

VIJĀYANAM, Bringing forth, delivery (fr. next). *Vijāyanagharam* = *sātigharam*.

VIJĀYATI, To bring forth young [विजन]. Aor. *vijāyi* (Dh. 78, 120). Fut. *vijāyissati*. *Puttāṃ vījāyitvā*, having given birth to a son (Mah. 23). Of an animal (Dh. 199). P.p.p. fem. *vijāttā*, a woman who has had a child (Ab. 235). *Dasak-*

*khattum vijdtā*, having ten times been a mother, having had ten children (Dh. 233). With acc. *Puttā vijdtā*, having brought forth a son.

**VIJAYO**, Victory, triumph; name of the first Aryan coloniser and sovereign of Ceylon [विजय]. Ab. 402; Mah. 47, 159. *Vijayuttaro*, name of Sakka's conch or trumpet (Mah. 180).

**VIJETI**, and **VIJINATI**, To conquer, master, triumph over [विजि]. Fut. *vijessati* (Dh. 9), *vijissati* (Dh. 209). Aor. *vijayi* (Mah. 51). Ger. *vijitvā* (Att. 192). P.p.p. *vijito*, conquered (Ab. 1028; Dh. 58), won, gained. *Vijitabhūmippadeso rājā*, a king by whom a district has been conquered (Dh. 406). *Vijitasāgāmo* (adj.), by whom the battle has been won, victorious (Mah. 155, 217). Neut. *vijitam*, a kingdom, realm (Ab. 189, 1028; Dh. 109, 232; Ten J. 113).

**VIJIGUCCHATI**, To loathe [वि + जुगुप्स].

**VIJINANAM**, Conquering (fr. *Vijeti*).

**VIJITĀVI** (adj.), Victorious [विजित + विज्]. Dh. 74; B. Lot. 580.

**VIJITO**, see *Vijeti*.

**VIJIVITO** (adj.), Dead [विजीवित]. Att. 215.

**VIJĀ** (f.), Knowledge, learning, scholarship, science; wisdom [विज्ञ]. Ab. 153, 1034. *Vijā-carapāsampanno*, endowed with knowledge and conduct (Alw. I. 77, comp. Dh. 26). *Vijāsippam*, sciences and arts (Mah. 250). *Vijāmayo* (adj.), sprung from knowledge (Man. B. 504). The threefold knowledge (*tivijjā*, *tisso vijjā*, Ab. 1034; Man. B. 495; Dh. 182) is the knowledge of the three great truths, *aniccam*, *dukkham*, *anattam* (see *Lakkhaṇam*). There are also three other *vijjās*, *pubbenivāsānussatiññam*, *sattānam catūpāpāte ñāṇam*, *asavānaññāyā ñāṇam* (Dasuttara S.). The eight *vijjās*, or branches of knowledge possessed by an Arhat, are, *vipassanāññāṇam*, *manomayiddhi*, *idhippabhedo*, *dibbasotāṇ*, *parassa cetopariyaññāṇam*, *pubbenivāsānussatiññam*, *dibbacakkhu*, *asavakkhayaññāṇam* or *asavasāññāyā* (Alw. I. xxxiv; Man. B. 414).

**VIJJATI**, see *Vidati*.

**VIJJHANAM**, Piercing (fr. next). Ab. 366; Dh. 196.

**VIJJHATI**, To pierce, perforate; to strike, hit, break through; to hurt, wound; to shoot with an arrow [वज्ज]. Aor. *vijjhi* (Mah. 152). Ger. *vijjhitvā* (F. Jāt. 6). Inf. *viihihi* (Ten J. 115). *Akkhi me vātā vijjhanti*, the wind hurts my eyes

(Dh. 82). *Sālehi v.*, to pierce with stakes (Dh. 127). Pass. *vijjhati* (*ime sattā haññantu vā vijjhantu vā*). P.p.p. *viddho* (Ab. 748). *Tarupamakulāni pānakaviddhāni*, tender flower-buds bored by insects (Dh. 209). *Mukhe viddho 'smi*, I am hit, or wounded, in the face (Mah. 156). Caus. *vijjhayati* (Jāt. 45), *vijjhāpeti*. P.p.p. caus. *veddhito* (Ab. 748).

**VIJJHĀYATI**, To burn out, go out, be extinguished [वि + क्षि, comp. *Jhāyati*]. Kh. 28. *Dve akkhīni dīpasikhā viya vijjhdāyissu*, his two eyes were extinguished like the flame of a lamp (Dh. 89).

**VIJJOTATI**, To shine [विजुत्]. Caus. *vijjoteti*, to illumine, illustrate (Jāt. 1).

**VIJJU** (f.), and **VIJJUTĀ** (f.), Lightning [विजुत्]. Ab. 48. Loc. *vijjuyam* (Ab. 871). Pl. *vijjā* (Mah. 72). *Vijjavedhī*, an archer who shoots as quick as lightning (Mah. 143). *Vijjutā* at Ab. 48 and Mah. 182.

**VIJJULLATĀ** (f.), Forked lightning [विजुलत्त]. Att. 211; Mah. 200.

**VIJJUTĀ**, see *Vijju*.

**VIKACO** (adj.), Blossoming [विकच]. Ab. 542.

**VIKALO** (adj.), Defective, wanting; deprived of [विकल]. *Cakkhuvikalo*, blind (Dh. 88). *Andho desavikalo*, a blind man without a guide (Sen. K. 408).

**VIKĀLO**, Afternoon, evening; wrong time [विकाल]. *Vikālacariyā*, going on the begging rounds in the afternoon; this was strictly forbidden to Buddhist monks, who were required to complete their rounds in the early morning (Ten J. 118). *Vikālabhajanam*, taking food at a wrong time, said of a meal taken by a Buddhist priest at any but the appointed time, which was between sunrise and noon (E. Mon. 94; Kh. 3; Pāt. 14, comment says *vikālo nāma majjhantike vitivatte yāva aruṇuggamanam*). *Vikāle* (loc.) *kulāni upasañkamitvā*, having visited a family late in the evening, or at a forbidden time (Pāt. 112, it is explained to mean after sunset, comp. Das 8). In Sig. S. we have *vikālavisikhācariyānuyogo*, which Gogerly renders "being addicted to wandering about the streets at unseasonable hours."

**VIKĀNKATO**, Name of a plant (*sādukapṣa*) [विकङ्कत]. Ab. 559.

**VIKAPPANĀ** (f.), Apportioning, assignment (fr. *vikappeti*). Pāt. 48.



VIKAPPANAM, Option, alternative; indecision [विकल्पन]. Ab. 1189, 1199; Pát. 78.

VIKAPPETI (caus.), To apportion, assign [विकल्पयति]. Pát. 16, 48, 103. P.p.p. *vikappito* (Pát. 76, 81).

VIKAPPO, Option, uncertainty; thinking over, considering [विकल्प]. Ab. 112, 954, 1138. At Pát. 8, 11, *dvare vikappam apajjeyya* is rendered by Dickson "give directions about the robe," and this I think is borne out by the comment at p. 78; but perhaps the strictly literal interpretation might be "falls into a discussion about the robe."

VIKĀRO, Change, alteration; perturbation; wrong state of mind [विकार]. Ab. 765; F. Ját. 11. *Indriyavikāro*, perturbation of mind (Das. 3). *Caj' etam vikāram*, dismiss from thee this evil thought (Att. 206). *Ime ucchuvikāra*, these products of the sugar-cane (sugar-cane in altered forms, Ab. 462).

VIKAROTI, To alter [विकृ]. Aor. *vi-akāsi* (F. Ját. 11). P.f.p. *vikāriyo* (Cl. Gr. 144). P.p.p. *vikato*.

VIKASĀ (f.), Bengal madder [विकसा]. Ab. 582.

VIKASATI, To expand, blossom [विकस]. P.pr. *vikasamāno*. P.p.p. *vikasito*, blown, blossoming (Ab. 542).

VIKĀSĪ (adj.), Illumining, delighting [विकशिन्]. Mah. 115.

VIKATĪ (f.), Change; emotion, anger, etc.; sort, kind; altered form, product [विकृति]. Ab. 401, 765. *Pīṭhivikatīhatacetano* (adj.), in whom all thought of joy and anger is destroyed (Att. 203). *Esā p' ekā pūvavikati bhavissati*, this must be some sort of cake (Dh. 139). *Nānappakāra dāharaṇavikatiyo*, various sorts of ornaments (Ját. 59). *Pakkā vā apakkā vā sabbā pi ucchuvikati phāpitaṇ ti veditabbam*, every product of the sugar-cane whether cooked or raw is to be looked upon as phāpita (Pát. 81, comp. *Vikāro*).

VIKATIKĀ (f.), A woollen coverlet embroidered with figures of lions, tigers, etc. Ab. 314.

VIKATO (p.p.p. *vikaroti*), Changed [विकृत].

VIKATO (adj.), Changed, altered [विकट]. Ab. Ab. 1019. Neut. *vikāṣam*, filth.

VIKIRANAM, Dispersing; investment of money [विकिरण]. Dh. 312.

VIKIRANO (adj.), Dispersing, spending, squandering [विकिरण]. Fem. *vikiraṇī*. Masc. *vikiraṇo*,

the gigantic swallow-wort, *Calotropis Gigantea* (Ab. 581).

VIKIRATI, To scatter, sprinkle, spread abroad; to overwhelm [विकृ]. Ger. *vikiritvā* (Ját. 55; Dh. 135). Inf. *vikiritum* (Dh. 182). Pass. *vikiriyati* (Alw. I. iv). P.p.p. *vikirāno*. *Vikirāṇako* (adj.), with dishevelled hair (Ját. 47). Caus. *vikirāpeti* (Dh. 176).

VIKKAMO, Advancing, walking; strength, heroism, prowess [विक्रम]. Ab. 398, 953; Alw. I. x.

VIKKANTO (p.p.p.), Stepping, walking; heroic [विक्रान्त]. Ab. 380. At B. Lot. 576 perhaps we should read *nāgavikkantacro*.

VIKKAYĪ (m.), VIKKAYIKO, A vendor [विक्रयिन्, विक्रयिक]. Ab. 470, 511.

VIKKAYO, Sale [विक्रय].

VIKKETĀ (m.), [विक्रेतृ]. A vendor. Ab. 470.

VIKKEYYO (p.f.p. *vikkipati*), Saleable, for sale [विक्रिय]. Ab. 471.

VIKKHĀLANAM, Washing (fr. next). Att. 192.

VIKKHĀLETI (caus.), To wash [विशालयति]. *Mukham v.* (Dh. 165; Alw. I. 97).

VIKKHAMBHANAM, This word, which is the equivalent of विकम्बण, occurs in the compounds *vikkhambhanappahānam*, *vikkhambhanavimutti*, and probably means, as in Sansk., "obstructing, stopping." Vij. says, "*vikkhambhanappahāna* is the removal of the *nīvaraṇas*, etc., by *saṁādhī*, as by striking a pot on the surface of the water to free it (the water) from moss floating upon it, *ghaṭappahāren' eva udakapitthe sevāssa teṇa nīvaraṇāddidhammānaṇ pahānaṇ*." Ten J. 48; Dh. 151; Ras. 85.

VIKKHAMBHITO (p.p.p.), Obstructed, stopped [विकम्बित]. *Tattha kāmaccando vyapādo ti imāni dve samāpattiyā vā avikkhambhitāni maggena vā asamucchinnāni* (Par. S. A.).

VIKKHAMBHO, Diameter [विकम्ब]. Mah. 112.

VIKKHĀYITAKAM, One of the *Asubha Kammatthānas*, obtained by the contemplation of a corpse gnawed by animals [fr. खाद् with वि, the *k* being abnormally doubled, as in *abhiikkānta* = *abhiikānta*, *paṭikkūla*, etc.]. I find in Vis. M., *ito vā etto vā vividhākārena soṇasigāldāhi khāyitaṇ ti vikkhāyitaṇ*.

VIKKHEPO, Scattering, confusion; perplexity, puzzle, disorder of mind [विक्षेप]. B. Lot. 413. *Vikkhepaṇ vyākaroti*, to give a perplexed and

unintelligible answer (B. Lot. 410). *Vikkhepo me hoti*, I get puzzled or put out (Dh. 324). *Amarāvikkhepo*, perplexity like the *amarā* fish, which is very slippery and wriggles through your hands (Vij.). This term is applied by the Buddhists to the teaching of Sañjaya Belatthiputta (see *Tittthiyo*). Its applicability will be seen from the foll. passage which I extract from his reply to Ajātasattu, . . . *n'eva hoti na na hoti tathāgato param maraṇā ti iti ce me assa, n'eva hoti na na hoti t. param maraṇā ti iti ce taṃ vyākareyyaṃ, evaṃ ti pi me no, tathā ti pi me no, aññathā ti pi me no, no ti pi me no, no no ti pi me no*, If I thought that the individual neither exists nor does not exist after death, if I should answer thee, 'The individual neither exists nor does not exist after death,' I do not think it is so, I do not think it is thus, I do not think it is otherwise, I do not think it is not, I do not think it is not not (see Lot. 460; Man. B. 473). This reasoning is called *amarāvikkakko*, "slippery reasoning."

**VIKKHIPATI**, To scatter [विचिप]. P.p.p. *vikkhittō*, scattered, dispersed, confused. *Cittāṃ vikkhittāṃ*, wandering or perplexed thoughts (Dh. 200, comp. 134).

**VIKKHOBHETI** (caus.), To agitate [विचोभयति].

**VIKKINĀTI**, To sell [विक्री]. Mah. 24. Fut. *vikkiṇissati*. Ger. *vikkiṇitvā* (Alw. I. 73; Dh. 199, 324). P.pr. *vikkiṇanto* (Dh. 114). P.f.p. *vikkeyyo, vikkīṇiyo*, saleable, for sale (Ab. 471; Dh. 231).

**VIKOPANĀM**, Injuring (fr. next). Ab. 852.

**VIKOPETI** (caus.), To cause or suffer to be injured [caus. वि-कुप]. Jāt. 20.

**VIKUBBANĀM**, Assuming a different form by supernatural power, magical or miraculous transformation [fr. विह्व]. Mah. 116; Man. B. 500.

**VIKŪJATI**, To chirp, warble [विकूज]. Jāt. 52.

**VILAGGO** (p.p.p.), Fastened [विलग]. Masc. *vilaggo*, the waist (Ab. 271, 1039).

**VILAMBANĀM**, Disguise, masquerade [विह्वान]. Att. 199.

**VILAMBATI**, To loiter, tarry [विलम्ब]. Dh. 115. P.p.p. neut. *vilambitāṃ*, delay (comp. Ab. 40 *avilambitāṃ*, speed).

**VILĀNGAM**, The plant *Erycibe Paniculata* [वि-उङ्ग]. Ab. 586.

**VILAPATI**, To lament, wail; to talk idly, to lie [विलप]. Dh. 222; Das. 31; Pāt. 3.

**VILĀPO**, Lamentation [विलाप]. Ab. 123.

**VILĀSO**, Sport, pastime; dalliance; charm, beauty [विलास]. Ab. 174; Att. 191, 192. With affix वत्, *vildsavd* (adj.), sportive (Mah. 170).

**VILAYO**, Destruction [विलय]. *Vilayaṃ neti*, to kill (Mah. 50, 52).

**VILEKHITO** (p.p.p.), Rendered by Gog. "smooth" (of a robe when well woven) [p.p.p. caus. विलिख]. Pāt. 11.

**VILEKHO**, Perplexity [विलेख]. Pāt. 17.

**VILEPANĀM**, Toilet perfume [विलेपन]. Ab. 306.

**VILIMPATI**, To smear, to anoint [विलिप]. Jāt. 55; Das. 30; Dh. 316. P.p.p. *vilitto* (Dh. 233; Mah. 244). Caus. *vilimpeti, vilimpāpeti*, to smear (Mah. 261; Jāt. 50; Das. 41).

**VILĪNO** (p.p.p.), Clinging, adhering [विलीन]. *Vilīnameho, vilīnatelaṃ*, the fat that adheres to the muscles (Ab. 282, 873).

**VILĪVAKĀRO**, A basket-maker (Ab. 509).

**VILOCANĀM**, The eye [विलोचन].

**VILOKANĀM**, Looking, a look [विलोकन]. Dh. 117; Jāt. 49.

**VILOKETI**, To look at, look over, examine [विलोक्]. Mah. 131; Das. 24; Dh. 117. P.p.p. neut. *vilokitāṃ*, a look.

**VILOḌETI** (caus.), To stir, move about [विलोडयति]. Jāt. 26.

**VILOMETI**, To disarrange, invert (denom. fr. next). Kh. 21.

**VILOMO** (adj.), Against the grain, reversed, different, wrong [विलोम]. Alw. I. 54, 63. *Vilomāni* at Dh. v. 50 is explained by the comment to mean "harsh words," but perhaps "faults, sins," is rather what is intended.

**VILOPAKO** (adj.), Pillaging, larcenous [fr. caus. विलुप]. Jāt. 5.

**VILOPO**, Plunder, pillage [विलोप]. Jāt. 7; Att. 211; Dh. 300.

**VILUMPATI**, To plunder [विलुप]. Dh. 201; Das. 21. P.p.p. *vilutto* (Mah. 205).

**VILŪNO** (p.p.p.), Cut off [विलून].

**VIMADDUTTHO**, Scent arising from the trituration of perfumes [विमदोत्थ]. Ab. 145.

**VIMALO** (adj.), Pure, clear, spotless [विमल]. Ab. 670; Jāt. 18; Dh. 73.

**VIMĀMSĀ** (f.), Investigation, examination, trial [मीमांसा with consonant dissimilation]. Ab. 154; B. Lot. 311.

VIMĀMSANĀM, Trying, testing [वीमांसन]. Mah. 136; F. Jāt. 57.

VIMĀMSATI, To think over, consider, reflect upon; to examine, investigate, try, test [वीमांस see *vīmaṃsa*]. Ten J. 109; Mah. 23; F. Jāt. 12, 37, 54; Mah. 23, 79, 252. *Samatthabhāvaṃ therassa vīmaṃsanto*, trying the power of the therā, testing his capabilities (Mah. 41). *Vijītanagara-gāthattam vīmaṃsanto*, revolving in his mind the way to take the city of V. (Mah. 151).

VIMĀNĀM, and -NO, A pagoda or palace of seven stories; the abode of a deva, a celestial mansion; a residence, abode [विमान]. Ab. 25, 917; Dh. 363). *Nāgav.*, Nāgā abode or palace (Mah. 22, comp. Dh. 190 *asurav.*). The vimānas of the devas are splendid pagoda-shaped palaces, movable from place to place by an effort of the will. A deva may even descend to the earth in this mansion, using it as a car or chariot (Dh. 99). The size and splendour of a vimāna depends on the heaven to which the deva belongs, and on the degree of his merit. Maṭṭakundalin had a golden palace 120 leagues in breadth (Dh. 95).

VIMANO (*adj.*), Perplexed, distressed [विमनस्]. Ab. 723.

VIMATI (*f.*), Perplexity, doubt [विमति]. Ab. 170; Mah. 44.

VIMATṬHO (*p.p.*), Soft [विमृष्ट]. *Ubbatobhāga-vimaṭṭhaṃ vatthaṃ*, cloth with a nap on both sides (Par. S.).

VIMHĀPETI (*caus.*), To astonish [विस्मापयति]. Mah. 107.

VIMHAYO, Astonishment [विस्मय]. Mah. 27; Ab. 1149.

VIMHITO (*p.p.*), Astonished, amazed [विस्मित]. Mah. 44, 82.

VIMOCANĀM, Release [विमोचन]. Mah. 220.

VIMOHAKO (*adj.*), Bewitching, deluding [fr. विमोहयति].

VIMOKHO, Release, escape, deliverance, salvation; release from human passion, Arhatship; release from existence, Nirvāṇa or annihilation [विमोच]. At Dh. 282 Vimokha is said to be threefold, *suññatavimokho*, *animittav.*, *appaṇihitav.*, or void, unconditioned, and passionless (see Nibbānaṃ, p. 270, b). At B. Lot. 831 Arhatship and Annihilation are distinguished as *sāikkhatdrammaṇavimokho* and *asāikkhatdrammaṇavimokho*. The eight Vimokhas belong to the ecstatic meditation. The

first three are as follows, *rūpi rūpāni passati ayaṃ paṭhamo vimokho*, *ajjhataṃ arūpasāññi bahiddhā rūpāni passati ayaṃ dutiyo v.*, *subhan t' eva adhimutto hoti ayaṃ tatiyo v.* The next four are the four Arūpa meditations (*ākāśānāñcāyatanam*, etc.), and the eighth is *saññāvedayitanirodho* (see *Nirodho*). Rarely, as at Kh. 14, we have the spelling *vimokkha*. B. Lot. 824.

VIMUKHO (*adj.*), Averted, neglectful [विमुख]. Mah. 136.

VIMUṆCATI, To release; to give up, to spend [विमुञ्च]. Ger. *vimuñciya* (Mah. 161). Pass. *vimuccati*, to be released (Dh. 118). Aor. pass. *vimucci*. P.p.p. *vinutto*.

VIMUTTĀYATANAM, Point of emancipation [विमुक्ति + आयतन]. There are five of these enumerated in Saṅgīti and Dasuttara SS. They are the complete understanding of the Dhamma and consequent serenity of mind (*cittaṃ samādhīyati*); 1st, by hearing the Dhamma preached by Buddha or some pious spiritual teacher, 2nd, by preaching the Dhamma to others, 3rd, by reciting the scriptures (*sajjhāyaṃ karoti*), 4th, by pondering them in the mind; 5th, by grasping and retaining a *samādhinimittam* (see *Nimittam*).

VIMUTTI (*f.*), Release, emancipation, Arhatship, Nirvāṇa or Annihilation [विमुक्ति]. Ab. 9; B. Lot. 824. The five vimuttis are *tadaṅgev.*, *vikkhambhanav.*, *samucchedaṇv.*, *paṭippassaddhiv.*, *nissaraṇav.* (Ten J. 48, see *Samucchedo*).

VIMUTTO (*p.p.* *vimuñcati*), Released, emancipated [विमुक्त]. *Vimuttamānaso* (*adj.*), having the mind emancipated (Dh. 62). *Tappakakkhaye vimutto*, emancipated by the destruction of human passion, an Arhat (Dh. 63, comment says *arahatte asekhāya vimuttiyā*).

VIMUYHATI, To be confused, bewildered [विमुह]. Kh. 13.

VINĀ (*adv.*), Without, except [विना]. Ab. 1137. With acc. *Vinā pupphaṃ*, without flowers (Ab. 540); *Taṃ v.*, without him (Mah. 11, comp. 41); *Satiṃ v.*, without recollection, thoughtlessly; *Geharakkhanake v.*, except people to watch the house, i.e. leaving them behind (Mah. 239). With instr. *Vinā dosena*, without any fault of hers (Mah. 259, comp. 235). With abl. *Vinā dhammā*, without the Law (Ras. 17); *Nātisaṅghā v. hoti*, he is deprived of his relatives (Das. 38). *Vinābhāva*, difference (Das. 9, 36).

**VINĀ** (*f.*), The Indian lute [वीणा]. Ab. 138. *Vīṇaḥattho* (adj.), holding a lute (Mah. 180). *Vīṇāḍḍī* (*m.*), a flute-player (Ab. 510). *Vīṇā-guṇo*, a string of a lute (Ab. 882).

**VINĀMETI** (*caus.*), To bend about, twist [विनामयति].

**VINANDHATI**, To encircle, cover [विनहति]. Ger. *vinandhitvā* (Mah. 119). P.p. *vinaddho*, bound, covered, interlaced (F. Jāt. 6; Ab. 141; Dh. 316).

**VINĀSETI**, see *Vinassati*.

**VINĀSĪ** (*adj.*), Destructive [विनाशिन्]. Fem. *vināsini* (Mah. 186).

**VINĀSO**, Loss; destruction, ruin [विनाश]. Ab. 770. *Mahārajjavindsena*, through the loss of his kingdom (Mah. 260). *Akkhivindsam patto*, has lost his sight, lit. has come to loss of eyes (Dh. 211). *Vindsam patto*, ruined, perished (Dh. 418; Ras. 29). *Mahāvindsam pāpuxi*, came to great grief, was utterly ruined (Ten J. 53). *Sīlavindso*, loss of morality, breach of the vow of chastity (Dh. 156).

**VINASSATI**, To be lost; to perish, be destroyed [विनश्यति]. Kh. 13; Gog. Ev. 8, 15. P.p. *vinassāṭṭho*. Caus. *vināseti*, to destroy, ruin, spoil, lose (Alw. I. 63). P.p. *vināsito* (Mah. 238).

**VINATĀ** (*f.*), The mother of the Garuḷas [विनाता]. Ab. 628.

**VINATAKO**, Name of one of the Kulācalas [विनातक]. Ab. 27.

**VINĀYAKO**, A spiritual leader or teacher, a Buddha [विनायक]. Ab. 2.

**VINAYANAM**, Instruction, conversion [विनायन]. B. Lot. 335.

**VINAYO**, Putting away, avoidance; subduing, conversion; training, discipline; name of a portion of the Buddhist scriptures [विनाय]. *Macchervinayo*, putting away selfishness (Dh. 186, 190, comp. Ras. 84). *Sattavinayaṃ kātuṃ*, to effect the conversion of the people (Mah. 88). *Gihivīnayo*, discipline or duties of a layman (Sigālovāda Sutta is sometimes so called). At Ras. 85 we are told that there are two sorts of *vinaya* or discipline, *samvarav.* and *pahānav.*, discipline of restraint, and discipline of getting rid of (evil states). *Vinayo* is the ecclesiastical code, or common law, by which the Buddhist monks are governed, and is contained in the Vinaya Piṭaka (see *Tīpiṭakam*). The Vinaya Piṭaka

consists of five books, entitled respectively, *Pārājikam*, *Pācittiyaṃ*, *Mahāvaggo*, *Cūlavaggo*, and *Parivāro*. Buddhaghosa's commentary on the Vinaya is called *Samantapāsādikā*. E. Mon. 167; B. Int. 35, 232; Mah. lxxv. *Vinayadharo*, one who is versed in the Vinaya Piṭaka (Alw. I. 94; Pāt. 17). *Vinayaññū*, = विनाय + ण, knowing the V. (Mah. 13, *vinayaññūnaṃ maggena* is the reading of my MS.). There is a division of the Vinaya called *khandhakam*, and from Buddhaghosa's account of the 1st council it would appear that it is a collective name for the Mahāvagga and Cūlavagga (comp. E. Mon. 115). It is divided into minor khandhakas, one of which is mentioned at Mah. 103, the *vasupantīyikam khandhakam*, or section dealing with the mode of commencing the Vassa residence. At Pāt. 28 the *uposathakhandhakam* is mentioned. At Pāt. 69 we are told that "the parivāsādāna, etc. are described in detail in the Samuccayakkhandhaka. Subh. writes to me that the *dvāsīti khandhakavattāni* are 82 precepts contained in the Kammakkhaka and Parivāsika khandhakas. In the terms *sattvinayo*, *amūḥavinayo*, I am inclined to think that *vinaya* means "removal (of blame), acquittal." If so *amūḥav.* means acquittal on the ground of restored sanity." Vij. has sent me the Pali text of the incident that led to the enactment of this *adhikaraṇasamatha*. A monk named Gagga in a fit of madness did many foolish and unworthy things, and, when called to task on his recovery by his brother monks, he said he had no recollection of what had occurred, as it was done under aberration of mind. Some of the monks continuing to chide, the more sober-minded (*appicchā*) were indignant, and brought the matter before Buddha, who gave the foll. judgment, *tena hi bhikkhave saṅgho Gaggassa bhikkhuno amūḥassa amūḥavinayaṃ detu, evaṃ ca pana bhikkhave dātabbo, tena bhikkhave Gaggena bhikkhuna saṅgham upasaṅkamitvā . . saṅgho evaṃ assa vacanīyo, ahaṃ bhante ummattako ahoṣiṃ . . so 'haṃ bhante amūḥo saṅgham amūḥavinayaṃ yācāmi*, if this be the case, priests, let the clergy grant to the monk Gagga, who is in his right mind, an acquittal on the ground of his present sanity: and thus let it be granted: let the clergy be approached by Gagga and thus addressed by him, "Lords, I

have been insane, but now am in my right mind, and on that ground crave for an acquittal" (see Pát. 63, from which we learn that the amúhavinaya is given by a *ñatticatutthakammavácá*).

**VINDANO** (*adj.*), Finding, getting (fr. *vindati*). F. Ját. 51.

**VINDATI**, see *Vidati*.

**VINETI**, To remove, put away; to subdue, conquer, restrain; to instruct, educate, train [विनी]. F. Ját. 49. Imperat. *vinayatu* (Mah. 253). Opt. *vineyya* (Kh. 16; Das. 37). Ger. *vinayitvā*. P.pr. *vinento* (Ras. 88). Of converting the heathen (Mah. 2). P.p.p. *vinīto* (Alw. I. xiii). Of a trained horse (Ab. 369). *Ariyadhamme avinīto*, untrained in the doctrine of the saints (Alw. N. 72). *Suvinīto*, well-bred.

**VINIBANDHO**, Bondage [fr. वि-नि-बन्ध].

**VINICCHAYO**, Investigation, trial; ascertainment, decision [विनिश्चय]. *Dhammav.* at Dh. v. 144 is explained by the comment as *kāraṇākkāraṇajñānaṃ*, knowing right and wrong causes or things. *Ichchantehi vinicchayaṃ*, "by those who sought redress," lit. trial (Mah. 128, comp. Das. 2). *Vinichayaṭṭhānaṃ*, a court of justice (Ten J. 2). *Vinichayaamahāmacco*, or *-mahāmatto*, the lord chief justice (Mah. 237; Alw. I. 99). *Vinichayaṃ anuḍaṣṭi* or *deṭṭi*, to give judgment (said of the judge, Ten J. 2; Das. 25). *Attāv.*, deciding a case (Ten J. 1). *Vinichayaakathāya vattamānāya*, when an inquiry is going on, "when a case is under consideration" (Pát. 18). *Vinichayaadhammo*, righteous judgment (Dh. 378).

**VINICCHINATI**, To investigate, try; to judge, decide, determine [विनिश्चि]. Opt. *vinicchineyya* (Dh. 377; Ten J. 1). Aor. *vinicchini* (Ten J. 2). Ger. *vinicchinitvā* (Dh. 378; Ten J. 1; Alw. I. 99). P.pr. *vinicchinanto* (Ten J. 1). *Attāṃ v.*, to judge, decide a case (Das. 11; Ten J. 1). *Taṃ pañhaṃ avinicchinitvā uṭṭhahimāsu*, broke up without settling the question (Pát. xvi).

**VINIDHĀYA** (*ger.*), Having deposited [विनिधाय]. Att. 141.

**VINIGGAMO**, Departure [विनिर्गम]. Mah. 131.

**VINIGGATO** (*p.p.p.*), Departing; free from [विनिर्गत]. Att. 202.

**VINĪLAKO** (*adj.*), Purple, black and blue [विनील + क]. Ten J. 54. *Vinīlakam* is one of the *Asubha Kammaṭṭhānas*, obtained by the contemplation of a corpse black with decay.

**VINIMMUTTO**, and **VINIMUTTO** (*p.p.p.*), Released; discharged (as an arrow) [विनिर्मुक्त, and वि-नि-मुक्त]. Dh. 322; Pát. xviii.

**VINIPĀTIKO** (*adj.*), This term is applied to beings belonging to the four *Apāyas* [विनिपात + क]. By *ekacce vinipātikā*, "some of the V.s" (see *Sattā-vāso*), are meant beings who by good actions have obtained release from the worst condition of their *apāya* existence (*ekacce vinipātikā ti catu-apāya-vinimuttakā*, Mahānidāna S. Aṭṭh.). Instances are given, as that of the *yakkhīni Uttaramāṭṭā*, who having listened to a discourse of Buddha became a *Sotāpannā*.

**VINIPĀTETI** (*caus.*), To do away with, destroy [विनिपातयति]. Ten J. 34.

**VINIPATITO** (*p.p.p.*), Fallen down [विनिपतित].

**VINIPĀTO**, State of punishment or suffering [विनिपात]. This term is a synonym for the four *Apāyas* (B. Lot. 866).

**VINĪTO**, see *Vinēti*.

**VINĪVARAṆO** (*adj.*), Unbiased [वि + nivarana].

**VINIVATṬATI**, To roll back [विनिवृत्त]. Ját. 69. Caus. *vinivatteti*, and *-tteti*, to turn over and over, to mingle (Dh. 245, 280; Ját. 25).

**VINIVETHANAM**, Unwrapping, explaining, refuting [वि-नि-वेष्ट + ण].

**VINIVIJJHATI**, To pierce through and through [वि-नि-वृज्ज]. Dh. 220.

**VIÑJHO**, The Vindhya mountain-range [विन्ध्य]. Ab. 606. *Viñjhāvaṭṭi*, the great Vindhya forest (Mah. 171).

**VIÑÑĀNAM**, Intelligence, knowledge; consciousness; thought, mind [विज्ञान]. Ab. 152. *Patte buddhiṃ ca viññānaṃ*, having attained wisdom and intelligence (Ras. 28, comp. 26, and see *Viññānā*; should *buddhiṃ* be *vuddhiṃ*?). *Matā dārukkan-dhasadisa apagataviññānā*, dead, deprived of consciousness, like logs of wood (Dh. 179, comp. 8). *Cakkhuv.*, eye-consciousness, sight (B. Lot. 511). *Manov.*, mind-consciousness, thought (Ditto). *Ayaṃ kho me kāyo . . idaṃ ca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṃ*, this is my body, and this again is my Mind, residing in my body, imprisoned within it (Sām. 8.).

*Viññāna* is one of the *Khandhas* (Dh. 420; B. Int. 502), and in this sense is generally rendered "consciousness," a term, however, which is inadequate to express all that is meant by *viññāna*. It may I think sometimes with advantage be re-

dered by Thought or Mind, the more so as both *cittas* and *mano* are more or less accurate synonyms for it. It will be seen further that it consists mainly of thoughts or mental impressions of various sorts. *Viññāpa* as the thinking part of the individual is the most important of the five *khandhas*, and if any one *khandha* can be said to constitute the individual it is this. In Buddha's words, *viññāpassa nirodhena etth' etasā uparujjhati*, by the destruction of Mind the whole being perishes. Of the four mental *khandhas* the superiority of V. is strongly asserted in the first verse of Dhammapada: *Manopubbāṅgamā dhammā manoseṭṭhā manomayā*, the mental faculties (*vedanā*, *saññā* and *saṅkhārā*) are dominated by Mind, they are governed by Mind, they are made up of Mind (that this is the true meaning of the passage I am now convinced, see Alw. N. 70-75).

As one of the *Khandhas* and a metaphysical term, *Viññāpa* has no less than eighty-nine subdivisions, which I will now briefly elucidate from Visuddhi Magga and Abhidhammatthasaṅgaha. First we have the broad division into *kusalaviññāpa*, *akusalav.*, and *avyākata*., meritorious thought, demeritorious thought and indifferent thought. *Kusalaviññāpa* consists of 8 *kāmāvacarakusalacittas*, 5 *rūpāvacarakusalacittas*, 4 *arūpāvacarakusalacittas*, and 4 *lokuttarakusalacittas*. *Akusala*viññāpa consists of 8 *lobhasāgatacittas*, 2 *paṭighasāmpayuttacittas*, and 2 *momūhacittas*. *Avyākata*viññāpa has two broad subdivisions into *vipāka* and *kiriya*. To the former belong 7 *akusalavipākacittas*, 8 *kusalavipākahetukacittas*, 8 *saṁhetukakāmāvacaravipākacittas*, 5 *rūpāvacaravipākacittas*, 4 *arūpāvacaravipākacittas* and 4 *lokuttaravipākacittas*: to the latter belong, 3 *ahetukakriyācittas*, 8 *saṁhetukakāmāvacarakriyācittas*, 5 *rūpāvacarakriyācittas*, 4 *arūpāvacarakriyācittas* (these numbers added together will be found to amount to 89, which is the number given by Hardy at Man. B. 419). It is impossible in a work of this extent to enumerate the whole of the 89 *cittas*, but I will give a few as specimens, and add a quotation from Vis. M. which will give a fair idea of the nature of the Buddhist metaphysics.<sup>1</sup>

<sup>1</sup> I hope to take an early opportunity of printing the text of Abhidhammatthasaṅgaha (a modern Burmese work), which is an able and lucid compendium of the Abhidhamma.

The foll. is the text of the seven *akusalavipākacittas*, or thoughts having an evil result: *Upekkhāsahagatā cakkhaviññāpaṃ, upekkhāsahagatā sotaviññāpaṃ, upekkhāsahagatā ghānaviññāpaṃ, upekkhāsahagatā jivhāviññāpaṃ, dukkhasahagatā kāyaviññāpaṃ, upekkhāsahagatā sampajjācchanacittā, upekkhāsahagatā santāpācittā*, eye-consciousness attended with indifference (viz. attended by neither pain nor pleasure), ear-consciousness attended with indifference, nose-consciousness attended with indifference, tongue-consciousness attended with indifference, touch-consciousness based on suffering, acquiescing thought attended with indifference, deciding thought attended with indifference. The five *Rūpāvacarakusalacittas* are the good thoughts or states of mind leading to the five *Jhānas*, *vitakkavīcārāpītisukkekaggatāsaṁhitā paṭhamajjhānakusalacittā, vicārāpītisukkekaggatāsaṁhitā dutiyajjhānakusalacittā, pītisukkekaggatāsaṁhitā tatiyajjhānakusalacittā, sukkhekaggatāsaṁhitā catutthajjhānakusalacittā, upekkhekaggatāsaṁhitā pañcamajjhānakusalacittā*. The five *Rūpāvacaravipākacittas* are five states of mind in which the five *Jhānas* result, *vitakkavīcārāpītisukkekaggatāsaṁhitā paṭhamajjhānavipākacittā*, and so on as in the last category. The four *Arūpāvacarakriyācittas* are four thoughts combined with action (?) causing birth in the four *Arūpa*brahmalokas, *ākāśānāñcāyatanakriyācittā, viññāṇāñcāyatanakriyācittā*, etc. The four *Lokuttarakusalacittas* are four states of mind leading to the four Paths, *sotāpattimaggacittā, sakaddhārimaggacittā, anāgāmmaggacittā, arahattamaggacittā*. The four *Lokuttaravipākacittas* are four states of mind leading to the four Fruitions, *sotāpattiṭṭhalacittā*, and so on.<sup>1</sup>

I will conclude by quoting Buddhaghosa's brief account in Vis. M. of the eight *Kāmāvacarakusalacittas*, as it affords a good specimen of the practical bearing of Buddhist metaphysics, and of the life that animates compositions which at first sight might be mistaken for lists of barren technicalities. *Tattha kāmāvacarāṃ somanassupekkhāññāpasāṅkhārābheda*to *aṭṭhavidhāṃ seyyathidāṃ, somanassasahagatāññāpasāmpayuttāṃ asāṅkhārāṃ asāṅkhārāṃ ca tathā nāvaṃpayuttāṃ, upekkhāsahagatāṃ*

<sup>1</sup> The enumerations in the above paragraph are taken from Abhidhammatthasaṅgaha.



*ñāpasampayuttam asaṅkhāraṃ asaṅkhāraṃ ca tatthā ñāpavippayuttam.*<sup>1</sup> *Yadd hi deyyadhammapaṭiggāhakkādisampattim aññam vā somanassahetum āgama haṭṭhapahatṭho atthi dinnanāddina-yappavattam sammādiṭṭhiṃ purakkhatvā asaṅsi-danto anussāhito parehi dānādāni puññāni karoti tadd 'sa cittaṃ somanassasahagataññāpasampayuttam asaṅkhāraṃ hoti. Yadd pana vuttanayena haṭṭhatuṭṭho sammādiṭṭhiṃ purakkhatvā pi amuta-cāgatādivasena saṁsādamāno vā parehi vā ussāhito karoti tadd 'sa tad eva cittaṃ asaṅkhāraṃ hoti: imasmim hi atthe saṅkhāro ti etaṃ attano vā paresaṃ vā vasena pavattassa pubbaṇṇasādhivacanam. Yadd pan' assa ñātijanassa paṭipattidassanena jātaparicayā bālakā bhikkhū disvā somanassajātā sahasā kiñcid eva haṭṭhagatam dādanti vā vandanti vā tadd tatiyaṃ cittaṃ uppajjati. Yadd pana detha vandathāti hūtihi ussāhitā evaṃ paṭipajjanti tadd catuttham cittaṃ uppajjati. Yadd pana deyyadhammapaṭiggāhakkādisam-pattim aññesaṃ vā somanassahetūnaṃ abhāvā āgama catuṣu pi vikappesu somanassarahitā honti tadd seṣāni cattāri upekkhāsahagatāni uppajjanti, evaṃ somanassupekkhāññāpasāṅkhārābheda-to aṭṭha-vidham kāmāvacarakusalāṃ vedītabbhaṃ. I translate this passage thus: "Now the Kāmāvacara Viññāpa is eightfold from its division under the heads of joy, indifference, knowledge and spontaneity," as follows: Viññāpa accompanied with joy and connected with knowledge, and either spontaneous or unspontaneous, and in the same way unconnected with knowledge; and viññāpa accompanied with indifference and connected with knowledge, and either spontaneous or unspontaneous, and in the same way unconnected with knowledge. For when a man gives alms and does other meritorious actions not listlessly, not incited by others, but gladly and cheerfully, for the sake of benefitting the recipient of the gift, etc., or for some other pleasurable motive, while he is influenced by right views expressed in such phrases as 'there is almsgiving' (compare the*

opposite view *n'atthi dinnam*, p. 511 b, line 1), then he has spontaneous thoughts attended with joy and connected with knowledge. On the other hand, when a man, with a glad and cheerful heart as aforesaid, while acting according to the dictates of steady liberality, or other virtue, nay while still influenced by right views, yet acts mechanically or by the suggestion of others, then these same thoughts of his are called unspontaneous. For in this connexion the word *Saṅkhāra* designates an inducement proceeding either from oneself or from others. Again, when youthful monks, emulous from witnessing the good conduct of relatives, filled with pleasure, impulsively (*sahasā*) give away whatever they happen to have in their hands, or perform an act of religious worship, then the third mental state is acquired. And when they act in the same way because they are incited by their relatives saying 'Give,' or 'Worship,' then the fourth state is acquired. But when owing to the recipients of gifts, etc., being unbenefitted, or from the absence of other pleasurable motives, they are deprived of satisfaction in each of the four alternatives, then the remaining four (states of mind), which are accompanied with indifference, are called into existence. And thus the kāmāvacarakusala Viññāpa may be considered as eightfold from its division under the heads of joy, indifference, knowledge, and spontaneity."

The word *paṭisandhiviññāpaṃ* occurs in a remarkable passage at Dh. 255. When the Arhat Godhika died and consequently ceased to exist, Māra the Buddhist Satan, who had as he thought prevented his attaining Arhatship, is represented as exclaiming, *kattha su kho imassa paṭisandhiviññāpaṃ paṭiṭṭhitam*, which may be freely rendered "where has this man's soul fixed itself?" i.e. in what form has he been reborn? Buddha addressing his disciples says, "Priests, Māra the Evil One seeks for the soul of the noble-born Godhika, and asks where his soul has fixed itself: but I tell you, priests, that Godhika has entered Nirvāpa without his soul fixing itself anywhere." And he says to Māra, "What, O wicked one, have you to do with the place of rebirth of Godhika? a hundred or a thousand such as you can never find his place of rebirth (as it does not exist)." *Paṭisandhiviññāpa* means then the viññāpa (fifth khandha) which passes into a new state of exist-

<sup>1</sup> The foll. is the full text, *Somanassasahagatam ñāpasampayuttam asaṅkhārikam ekam asaṅkhārikam ekam, somanassasahagatam ñāpavippayuttam asaṅkhārikam ekam asaṅkhārikam ekam, upekkhāsahagatam ñāpasampayuttam asaṅkhārikam ekam asaṅkhārikam ekam, upekkhāsahagatam ñāpavippayuttam asaṅkhārikam ekam asaṅkhārikam ekam ti imāni aṭṭha kāmāvacarakusalacittāni nāma* (Abh. Saṅgaha).

<sup>2</sup> See art. *Saṅkhāro*, p. 455 (b), line 14.

ence when a man dies, lit. "rebirth-consciousness or rebirth-mind." I have said for convenience sake "passes into a new state," but it must be remembered that in reality it is not the same *viññāpa*, but a new one (corresponding to it and as it were carrying it on) which starts into existence instantaneously on the destruction of the old *viññāpa* (see *Khandho*, p. 198, b, lines 29 and foll.).

**VINÑĀNAÑCĀYATANAM**, Realm of infinity of intelligence, name of the second *Arúpabrahmaloka*; it is so called because the beings who inhabit it are filled with the idea that *viññāpa* is infinite (*anantaṃ viññāpan ti*). Properly speaking the word is the equivalent of विज्ञान + आनन्व + आद्यतन, but it will be easily seen that in reality a syllable is omitted: *viññāpnañcāyatanam* would be the full form, but that word being unmanageably and inelegantly long, the second of the two successive *ān*'s is omitted, to the great improvement of the sound. *Mau. B. 26*; *B. Lot. 812*.

**VINÑĀNATTHITI** (*f.*), Station or abode of Intelligence [विज्ञान + स्थिति]. The text of the four V.s is as follows: *Rūpūpyam vā dvuso viññāpan tiṭṭhamānam tiṭṭhati rūpārammaṇam rūpappatiṭṭham nandūpaveśanam vuddhiṃ virūhiṃ vepullam āpajjati, vedanūpyam vā dvuso viññāpan . . etc. . . saññūpyam vā . . sañkhārūpyam vā . .*, "when Intelligence takes its stand it does so with Form for its mode of action, with Form for its object, with Form for its basis, and so acquires increase, growth, extension, . . etc." In other words *Viññāpa* dominates and feeds upon the other four *Khandhas* (*Saṅg. S.*). The seven V.s are enumerated in *Mahānidāna S.* (the *Atth.* says *viññāpan tiṭṭhati etthāti viññāpattihiti viññāpapatitṭhānattṭhānass' etaṃ adbhivacanam*). They are seven modes of intelligence possessed by different beings, and are identical with the *Sattāvāsas* omitting the fifth (the *asaññasatta* angels), and the last.

**VINÑĀPANO** (*adj.*), Informing, instructing [विज्ञापन]. *Fem. -nī* (*Dh. 72*).

**VINÑĀPETĀ** (*m.*), One who informs (fr. next).

**VINÑĀPETI**, see *Vijānāti*.

**VINÑATTI** (*f.*), Information, intimation; intimation of a want, asking [विज्ञप्ति]. *Ab. 1058*. *Vinñattipaṭilābho*, obtaining by begging (*Pāt. 104*). A monk's begging for alms is called *vinñatti*, but it should consist merely in presenting himself with

his almsbowl before the house, and standing silent and motionless; *vacc.*, or speaking a request for alms, is strictly forbidden, and so is any gesture (*kāyav.*) by which the attention of the householders may be drawn to him (*E. Mon. 72*, see *Rūpan*).

**VINÑĀYA**, and **VINÑEYYO**, see *Vijānāti*.

**VINÑU** (*adj.*), Intelligent, wise, learned, discreet [विष्णु]. *Ab. 229*; *Kh. 11*; *B. Lot. 566*; *Dh. 12, 41*; *Pāt. 12*.

**VINÑŪTĀ** (*f.*), Intelligence [last + ता]. *Vinñūtaṃ pattakālate paṭṭhāya*, from the time she had attained intelligence, i.e. I think, from the time she had reached years of discretion (*Dh. 327*).

**VINODAKO** (*adj.*), Dispelling (from *vinodeti*).

**VINODANAM**, Dispelling, removal [विनोदन]. *Mah. 198*.

**VINODETI** (*caus.*), To dispel, put away, get rid of [विनोदयति]. *Dh. 61, 125, 293*; *Mah. 40, 111*.

**VIPACCANĪKO** (*adj.*), Hostile [विप्रत्यक्षीक]. *B. Lot. 324*.

**VIPACCATI** (*pass.*), To be cooked, scorched, etc. [विपच्यते]. *Att. 209*.

**VIPĀCETI** (*caus.*), To work oneself up into indignation, to be indignant, angry, annoyed [विपाचयति]. *Pāt. x, xxviii*; *Alw. I. 72* (where it is rendered "speak disparagingly," but I think wrongly).

**VIPAJJATI**, To fail (opposed to *sampajjati*); to perish [विपद्]. *Kammaṭṭhānam v.*, the endeavour to attain *Jhāna* fails (*Jāt. 7*). *To there caṅkamante yebbhuyyena vipajjimsu*, these (insects) as the thera walked up and down perished in great numbers (*Dh. 88*). *P.p.p. vipasso. Silavipasso*, one who has failed to keep the moral Law. With affix ता, *diṭṭhivipassanātāya*, through a failure of doctrine or true belief (*Dh. 410*).

**VIPĀKĪ** (*adj.*), Having a result [विपाकिन्]. *Sama-vipāki*, having the same consequences (*Dh. 90*, the term. belongs to the whole compound).

**VIPAKKHAHO** (*adj.*), Opposite [next + ह]. *Ab. 669*.

**VIPAKKHO** (*adj.*), Opposite; hostile [विपक्ष]. *Masc. vipakkho*, an enemy (*Ab. 345*). *Vipakkhasēvi*, one who serves the enemy, a traitor (*F. Jāt. 1*).

**VIPĀKO**, Result, product, consequence; good result, fruit, profit, reward; evil result, retribution [विपाक]. *Āyam me pañcama supino imasso ko*

*vipāko*, this is my fifth dream, what will come of it? (Das. 25). *Vipāko hoti acintiyō*, infinite advantage is derived (Mah. 108). The good or evil result of good or bad works is called *vipāko* (see *Kaṇṇamā*; Dh. 12, 13). *Akusala*., reward of demerit, retribution (Att. 204). *Sukhavipāko* (adj.), having a happy result. *Kammavipāko*, result of actions, moral retribution. *Sandiṭṭhiko* v., immediate reward or punishment, retribution in this world as opposed to retribution in a later existence (Mah. 260). *Diṭṭhadhamme vā samparāye vā vipākaṃ na deti*, brings no retribution either in the present life or in a future state of existence (Dh. 293).

**VIPALLĀSO**, and **VIPARIYĀSO**, Reversal, change [विपर्यय]. Ab. 776, 1188. *Liṅgav.*, change of gender (Dh. 286).

**VIPANNO**, see *Vipajjati*.

**VIPARĀMOSO**, Highway robbery [fr. वि-परा-मुष्].

**VIPARĀVATTO** (p.p.p.), Reversed, changed [वि-परा-वृत्त].

**VIPARIṆĀMETI** (caus.), To transform oneself [caus. वि-परि-नम्]. *Na vipariṇāmetiṭṭi pakatiṃ na jahanti* (Sām. A.).

**VIPARIṆĀMO**, Change, reverse [fr. वि-परि-नम्]. *Jvitaṃ vipariṇāmadhammaṃ*, life is subject to changes and chances. *Vipariṇāmadukkhāṃ*, the evil or suffering caused by change or reverses (Alw. I. 108).

**VIPARIṆATO** (p.p.p.), Changed [वि-परि-नत्]. Altered for the worse, depraved (Pāt. 4, 69).

**VIPARĪTO** (p.p.p.), Reversed, opposite, contrary, different, changed; wrong, false [विपरीत]. B. Lot. 787; Dh. 358. With affix ता, *viparītatā*, change, transformation (Kh. 21).

**VIPARIYĀSO**, see *Vipallāso*.

**VIPARIYAYO**, Reversal, change [विपर्यय]. Ab. 776.

**VIPASSAKO** (adj.), Contemplating; endowed with *vipassanā* (fr. *vipassati*). Dh. 334, 336.

**VIPASSANĀ** (f.), Seeing clearly, spiritual insight (fr. next, in Sansk. it would be *vidarṣana*). Ab. 153, 831. V. is produced by the successful exercise of ecstatic meditation, and is an attribute of Arhatship (E. Mon. 253, 288; Man. B. 232, 414, 422, 494, 499; Dh. 109; Mah. 32). See *Samatho*.

**VIPASSATI**, To see clearly, to obtain spiritual insight [विदृष्ट]. Dh. 32, 67, 337.

**VIPASSĪ** (adj.), Seeing clearly, wise [वि + पश्य + इन्, it answers to विदृशिन्]. Ab. 229. Name of a Buddha (Mah. 2; Man. B. 95).

**VIPĀTETI** (caus.), To crush [विपातयति]. Dh. 13.

**VIPĀTIKĀ** (f.), An abscess on the foot [विपादिका]. Ab. 325.

**VIPATTI** (f.), Misfortune; failure [विपत्ति]. Ab. 385. *Sīlav.*, failure or breach of morality (Dh. 86; Pāt. 63). *Akkharavipattiyaṃ hi atthassa dunnayatā hoti*, for there is miscarriage of meaning involved in a failure of the letters, viz. if the spelling is wrong the sense is lost (Sen. K. 200).

**VIPEKKHATI**, To stare about [विप्रेक्ष].

**VIPINAM**, A grove, wood [विपिन]. Ab. 536.

**VIPITTHIKAROTI**, To throw behind one [वि + पृष्ठ + क्त with a changed to i and shortened].

**VIPOTHETI** (caus.), To bruise [वि-पोषयति].

**VIPPAJAHATI**, To abandon, give up [वि-प्र-हृत्]. Opt. *vippajaheyya* (Dh. 40). Ger. *vippahāya* (Dh. 16). P.p.p. *vippahīno*, deprived of (at the end of a compound).

**VIPPAKĀRO**, Change of state; impropriety [वि-प्र-कार]. Jāt. 61; Dh. 94, 95, 118, 207, 341; Mah. 246.

**VIPPAKATO** (p.p.p.), Imperfectly executed, left unfinished [विप्रकृत]. Mah. 239.

**VIPPAKATTHAKO** (adj.), Distant [विप्रकट्टक]. Ab. 706.

**VIPPAKIRATI**, To scatter [विप्रकृ]. Dh. 99. P.p.p. *vippakīṇo* (Jāt. 7).

**VIPPAKKHITTO** (p.p.p.), Scattered about [वि-प्र-क्षिप्त].

**VIPPALADDHO** (p.p.p.), Disappointed, deceived [विप्रलब्ध]. Att. 41.

**VIPPALAMBHETI** (caus.), To mock, delude [वि-प्र-लम्बयति].

**VIPPALAPATI**, To chatter, talk nonsense; to lament [विप्रलप]. Jāt. 61; Das. 7, 32.

**VIPPALĀPO**, Wrangling [विप्रलाप]. Ab. 124.

**VIPPAMUṆCATI**, To cast off, free oneself from [विप्रमुञ्च]. Dh. 67. P.p.p. *vippamutto*, released (Dh. 17, 38; Kh. 9).

**VIPPANATTHO** (p.p.p.), Ruined, sunk, lost [वि-प्र-मथ].

**VIPPASĪDATI**, To become calm or serene [विप्र-सद्]. Dh. 15, 273. P.p.p. *vippasanno*, clear, limpid, serene (Dh. 15, 73, 102; Mah. 170).

**VIPPATISĀRĪ** (adj.), Remorseful [next + इन्]. Ten J. 13.

VIPPAṬISĀRO, Remorse, regret, repentance [विप्रतिसार]. Ab. 169; Dh. 222.

VIPPAVASATI, To go abroad, leave home, be away from home, be absent [विप्रवस]. *Ekam rattim v.*, to spend a night away from home. Inf. *vippavattum*. *Aññatra saṅghasammutiya bhikkhussa vippavattum na vaṭṭati*, without the permission of a chapter a monk may not leave home (Sen. K. 329). P.p.p. *vippavattitho*, living abroad or away from home, absent. *Avippavuttasati* (adj.), whose thoughts are not all abroad, not absent-minded (Dh. 181). With instr. *civarena v.*, to be without a robe, be parted from it (Pât. 11).

VIPPAVĀSO, Absence [विप्रवास]. *Satiya v.*, absence of mind, inattention, thoughtlessness (Dh. 179, 389). *Ticivarena avippavaso*, not parting with the three robes (Ras. 70; Pât. 11).

VIPPAVIDDHO (p.p.p.), Pierced through and through [विप्रविद्ध]. Jât. 61.

VIPPAVUTTHO, see *Vippavasati*.

VIPPAYOGO, Separation [विप्रयोग].

VIPPHANDATI, To struggle, writhe [विष्यन्]. Dh. 403. P.p.p. *diṭṭhivipphanditam*, sceptical agitation (Vij.).

VIPPHANDATTAM, State of writhing [विष्यन् + ल]. *Avipphandattam upanetabbo*, he must be reduced to a state of quiescence (Att. 194).

VIPPHARAṆAM, Thrilling, pervading (of joy) [fr. विस्फुर, विस्फुर]. Att. 213.

VIPPHĀRIKO (adj.), Pervading, spreading, diffusing (fr. next). Dh. 254. Comparat. *vipphārikataro* (Mahānidāna S. Aṭṭh.).

VIPPHĀRO, = स्फार.

VIPPHULINGAM, A spark of fire [विस्फुलिङ्ग]. Ab. 35.

VIPPHURANAM, Another form of *vippharaṇam*. D'Alwis renders *mahatā gimhavipphuraṇena*, "by the dissemination of great heat" (Att. 82, 210).

VIPPHURATI, To vibrate, wave, flash [विस्फुर]. *Vipphurantavālvjano* (adj.), having waving fans (Jât. 51).

VIPPO, A brahmin [विप्र]. Ab. 408.

VIPUBBAKAM, One of the *Asubbakammaṭṭhānas*, obtained by the contemplation of a festering corpse [वि + पूष + क].

VIPULO (adj.), Large, great, broad, extensive [वि-पुल]. Ab. 700; Dh. 6, 51; Alw. I. xiii.

VIRACITO (p.p.p.), Made, composed [विरचित]. Kh. 24 (of a book).

VIRĀDHEṬI, see *Virajjhati*.

VIRĀGO, Absence of desire or human passion, Arhatship, Nirvāṇa [विराम]. Ab. 8; Kh. 7; Dh. 48, 61, 411; Gog. Ev. 6.

VIRAHITO (p.p.p.), Bereft of, exempt from [विरहित]. Kh. 31; B. Lot. 297. With instr. *Dhutavatenā v.*, destitute of all practice of the dhutaṅga precepts (Dh. 379).

VIRĀJATI, To shine, be conspicuous or eminent [विराज]. Mah. 245. P.p.p. *virājito*, irradiated (Ten J. 46, it can hardly I think be the p.p.p. from *virājeti*).

VIRĀJETI, see next.

VIRAJJATI, To be displeased, disgusted, to loathe [विरज्यति]. Aor. *virajji* (Dh. 315). Inf. *virajjitum*. P.p.p. *viratto*, detached, turning from; free from attachment. *Kilesesu virattacitto*, with a mind estranged from worldly pleasure (Jât. 61; Dh. 315; Kh. 9). *Viratto pajāvaggo*, "the disaffected populace" (Att. 213). Caus. *virājeti*, to put away, divest oneself of. *Kāmarāgam v.* (Alw. N. 121). *Bhave chandaṃ v.*, to put away desire for existence (Dh. 316, also read -rāj- at Dh. 205). *Tatīyajjhānena pītiṃ virājeti*, divests himself of *pīti* by attaining the 3rd Jhāna.

VIRAJJHATI, To fail, go wrong, miss, lose [विराज्यति]. Fut. *virajjhissati* (Jât. 17). Ger. *virajjhito* (Ten J. 40; F. Jât. 10). Caus. *virādheti*, to miss, fail (Att. 193, 195). P.p.p. *virādhito*. *Avirādhitaṃ*, without missing (used adverbially).

VIRAJO (adj.), Free from corruption or human passion [विरजस्]. Dh. 69. Epithet of an Arhat (Dh. 69, 72; Kh. 6; Ras. 28).

VIRALANJANO (adj.), Thinly peopled [विरज + जन]. Att. 204.

VIRALO (adj.), Delicate, fine [विरज]. Ab. 707; Att. 213.

VIRAMAṆAM, Abstaining (fr. next). Mah. 82.

VIRAMATI, To abstain, refrain, desist [विरम]. F. Jât. 19. Imperat. 2nd pers. *viramassu* (Dh. 97). With abl. *Pāpadhammato v.*, to refrain from sin. With dat. *Viramath' dyaamanto mama vacandya*, do not speak to me, or, stop speaking to me (Pât. 5). P.p.p. *virato*, abstaining. With abl. *Pāpātipātā v.*, abstaining from life-slaughter (Ten J. 116, 118).

VIRATI (f.), Abstinence [विरति]. Ab. 160; Mah.

126; Man. B. 492. *Akattabbav.*, abstinence from what is wrong. With abl. (Kh. 5).  
**VIRATO**, see *Viramati*.  
**VIRATTO**, see *Virajjati*.  
**VIRAVATI**, To cry aloud, shout, cry out; to rattle, jingle [विह्व]. Ját. 51. *Mahārdvaṃ viravimsu*, they uttered a great shout (Mah. 75, comp. Dh. 315 *mahāviraṃ viravamāna*, and Ját. 25). *Putta puttādi viravanti*, crying out, My son, my son (Dh. 329). *Gadhabhaddaṃ viravanto*, braying like an ass (Mah. 250). Of a swan's cry (Dh. 416, comp. F. Ját. 49). Fut. *viravissati* (Dh. 155). Caus. *viraveti*, to sound. *Ghaṇṭaṃ v.*, to ring a bell (Mah. 128).  
**VIRAVO**, and **VIRĀVO**, Crying, shouting, clamour [विरव, विराव]. Ab. 128 (d); Ját. 25 (a), 74 (d); Dh. 315 (a).  
**VIRECANAM**, Purging; a purgative [विरचन].  
**VIREKO**, Purging, diarrhoea [विरक].  
**VIRIYAM**, Strength, vigour, energy, fortitude, effort, exertion; dignity, influence [वीर्य]. Ab. 156, 1094 (where, strangely enough, we have *virīyo*); Man. B. 409; Dh. 26. *V. dabbhati*, or *karoti*, to make an effort (Mah. 13). *Viriya-karaṇaṃ, viriyārambho*, making an effort, energy (Das. 38; Dh. 111). *Āraddhaviṛiyo* (adj.), energetic, strenuous (Dh. 2). *Hinaviṛiyo* (adj.), lazy, listless (Dh. 21). *Viriya-pāramitā*, the perfection of Fortitude. The *cattāri viriyaṅgaṇi*, or four branches of fortitude, are when through excessive exertion the flesh and blood dries up, and only skin, bone and sinew remain (*tacassa ca nahārūno avasissanāṃ aṭṭhissa māṃsalohitarūssanāṃ*, Ab. 157).  
**VIRIYAVĀ** (adj.), Energetic [वीर्यवत्]. Dh. 433.  
**VĪRO** (adj.), Strong, mighty, heroic [वीर]. Ab. 102, 380. Sometimes an epithet of a Buddhist saint (Dh. 74, comp. Ját. 9, *Buddhapacceka-buddhādi virapurisa*). At the end of a compound: *Buddhavīro*, mighty Buddha; *sūravīro*, a mighty hero.  
**VIROCANO** (adj.), Shining [विरोचन]. Das. 45.  
**VIROCATI**, To shine, be brilliant or splendid; to be eminent, conspicuous [विह्व]. Ját. 18; Att. 200. P.pr. *virocamaṇo* (Ras. 17, 28).  
**VIRODHANAM**, Opposition, contradiction [विरोधन].  
**VIRODHI** (adj.), Opposing, obstructing, adverse [विरोधिन्]. Ab. 125. Masc. *virodhi*, an enemy, opponent (Ab. 345).

**VIRODHITO** (p.p.), Rendered hostile [विरोधित].  
**VIRODHO**, Opposition; contradiction, inconsistency; enmity [विरोध]. Ab. 164; Dh. 283. *Virodhaṃ dassayi*, pointed out the fallacy of his arguments (Mah. 251). *Aññathā aṭṭhakathāvacaṇaṃ aññamaññavirodhaṃ āpajjati*, in any other interpretation the statements of the commentaries fall into discrepancy.  
**VIRODHOTTI** (f.), Contradiction, quarrel [विरोधोक्ति]. Ab. 124.  
**VIRŪ** (f.), A spreading creeper [वीरु]. Ab. 550 (Clough has *vī*).  
**VIRUDDHO**, see *Virujjhati*.  
**VIRŪDHANAKO** (adj.), Growing [from विह्व]. Pát. 72.  
**VIRUJJATI** (pass.), To fall to pieces, to decay [pass. विह्व]. Dh. 315.  
**VIRUJJHANAM**, Being obstructed (fr. next).  
**VIRUJJHATI** (pass.), To be obstructed, annoyed, disturbed, troubled [विह्वयते]. Dh. 18, 283. P.p. *viruddhe*, annoyed; hostile; opposite, different (Dh. 72; Pát. 66). *Viruddhattho* (adj.), opposite, reversed (artha, Att. 203). *Buddhāvacaṇena saddhiṃ viruddhe akamaṃsu*, made (the vedas) at variance with the word of B. (Alw. I. cxxiv).  
**VIRŪLHI** (f.), Growth, increase [fr. विह्व]. Mah. 87; Pát. xx; Kh. 10.  
**VIRŪLHO** (p.p.), Grown, blossoming [विह्व]. F. Ját. 49; Ras. 89. *Virūlho* or *Virūlhako* is the name of the Regent of the South, and chief of the Kumbhapaṇḍas (Ab. 31; Man. B. 24).  
**VIRŪPAKKHO**, Name of the Regent of the West, and chief of the Nāgas [विह्वपाच]. Ab. 31; Man. B. 24.  
**VIRŪPO** (adj.), Deformed, monstrous, ugly [विह्व]. *Virūparūpi*, assuming horrible shapes (Mah. 79). *Virūpavesadhāri* (adj.), wearing disordered dress (Ját. 47). With affix ल, *virūpattāṃ*, deformity (Ab. 1169).  
**VĪSA**, see *Visaṃ*.  
**VISABHĀGO** (adj.), Not common to all, different, dissimilar [वि + sabhāga]. Ten J. 51, 105; Pát. 27.  
**VISADATTAM**, Purity [विशद + ल]. Ab. 793.  
**VISADHARO**, A snake [विशधर]. Ab. 654.  
**VISADO** (adj.), Pure, white; clear, manifest [विशद]. Ab. 1073.

VISĀDO, Dejection [विषाद]. Ab. 1193.

VISAHATI, To be able, to dare, to venture [विषह्].  
F. Jāt. 12; Dh. 105, 161. Aor. *visahi*, fut. *visahissati* (Dh. 187).

VISAJJA, VISAJJETI, see *Vissajjati*.

VISAKANTHAKAM, A sort of sugar. Ab. 462.

VISĀKHĀ (f.), Name of a Nakkhatta; name of a celebrated female saint, a contemporary and disciple of Buddha [विशाखा]. Ab. 59; 437; Dh. 78; Jāt. 18; Mah. 1, 169, 196.

VISALLO (adj.), Free from pain or grief [विशल]. Ras. 80.

VISĀLO (adj.), Wide, extensive, great [विशाल]. Ab. 700; Mah. 115. Fem. *visāḷā*, the bitter apple, Cucumis Colocynthis (Ab. 597). *Visḍlakkho* (adj.), large-eyed. With affix त्, *visḍlatā*, breadth, greatness (Ab. 295).

VISAM, Poison, venom [विष]. Ab. 655; Dh. 22. *Visavejjo*, a physician who cures snake-bite (Ras. 34). *Visapito saro*, a poisoned arrow (Ab. 390). *Visosadham*, a remedy against snake-bite, an antidote (Ras. 34). *Visena hanti*, to poison a person (Mah. 209, and *visam deti*, to administer poison).

VISAM (fem. num.), Twenty [विंशत्]. *Visam khetṭāni*, 20 fields (Mah. 245). *Visamhatthasatam uccam*, 120 cubits high (Mah. 161). *Visamvasasatiko*, 120 years old (Brahmāy S.). *Visamyojanasatam gantvā*, having gone 120 yojanas (Dh. 384). *Aṭṭhavisam*, 28 (Alw. I. 104). *Visayaṭṭhi* (f.), a measure of 20 rods (Ab. 996). *Aṭṭhavisamahāyuddham*, 28 great battles (Mah. 194). *Sattādhikavisanakkhattā*, 27 lunar mansions (Ab. 60). Gen. *visāya* (Alw. N. 36). *Pañcavisā*, 25 (Mah. 8). Comp. *Visati*.

VISAMO (adj.), Uneven, unequal; unjust, lawless, wicked [विषम]. *Visamācāro* (adj.), lawless, vicious (Mah. 46). *Visamacariyā*, misconduct, vice (comp. Mah. 53). Neut. *visamaṁ*, an inaccessible place (Ten J. 56, *giri-visamaṁ*).

VISAMVĀDAKO (adj.), Deceiving, lying (fr. *visamvādo*).

VISAMVĀDETI (caus.), To break one's word to a person, deceive, disappoint [विस्वाद्यति].

VISAMVĀDO, Deceiving, disappointing, etc. [विस्वाद].

VISAMYOGO, and VISANŌGO, Separation, disjunction [विसंयोग]. The four v.s. are *kāmayogavissamyogo*, *bhāvayogav.*, *ditṭhiyogav.*, *avijjāyogav.*, or abandonment of the four yogas.

VISAMYUTTO, and VISANŌNUTTO (p.p.), Separated, detached [विसंयुक्त]. Dh. 74 (*sabbayogavissamyutto*). Detached from the world, free from the ties of human passion (Dh. 69, 71, 72, 73).

VISĀNAM, A horn, an elephant's tusk [विषाण]. Ab. 497, 867.

VISANĀKHĀRO, Destruction, annihilation [वि-सं-कार]. Dh. 28, 270, 320.

VISANĀKHITO (p.p.), Destroyed, annihilated [वि-सं-कृत]. Dh. 28, 320.

VISANŌNIBHUTO (adj.), Unconscious, swooned away [वि-सञ्ज्ञा-भूत with *d* changed to *f*]. Jāt. 67.

VISANŌNITĀ (f.), Unconsciousness, syncope [वि-सञ्ज्ञान + ता]. Ab. 173. *VisanŌnitam patto*, having swooned away (Das. 4).

VISANŌ (adj.), Unconscious [वि + सञ्ज्ञा]. (Das. 4).

VISANŌNGO, VISANŌNUTTO, see *Vissam-*.

VISAPHALATĀ (f.), Unprofitableness [वि-सफल + ता]. Dh. 409.

VISAPPANAM, Spreading [विसर्पण]. Ab. 769.

VISĀRADO (adj.), Bold, confident, ready, self-possessed; wise, skilled [विशारद]. Ab. 228, 958; Mah. 32, 241, 251. *Vinaye v.*, learned in the Vinaya (Pāt. xiii).

VISĀRI (adj.), Spreading [विसारिण]. *Avisāri* (adj.), not spreading or losing itself (of the sound of a voice, Ab. 129, B. Lot. 566).

VISARO, A multitude [विसर]. Ab. 629.

VISATI (fem. num.), Twenty [विंशति]. *Visso visatiyo*, three twenties, 60. *Dodvisatiṁ* (acc.) *vasāni*, for 22 years (Mah. 21). *Yuddhesu aṭṭhavisatiyā* (loc.), in 28 battles (Mah. 156, comp. 182). *Catuvīsatiyā* (gen.), *Buddhānam santike*, in the presence of the 24 Buddhas (B. Lot. 345). It will be seen from the last three examples that this numeral is generally used in the singular in apposition with a plural noun in the same case. Comp. *Visam*.

VISATIMO (adj.), Twentieth [विंशतिम]. Mah. 126. *Aṭṭhavisatimo*, 28th (Mah. 242).

VISATO, and VISATO (p.p.), Spread, diffused [विसृत]. Ab. 746; Sen. K. 498; Ras. 87, 88; B. Lot. 378.

VISATṬHI (f.), Emission [विसृष्टि]. Pat. 4.

VISATṬIKĀ (f.), Desire, lust [विषक्त + इका]. Ab. 162; Dh. 60.



**VISAYI** (s.), An organ of sense [विषयि]. Ab. 149.

**VISAYO**, District, region, country; realm, domain, range, sphere, scope; an object of sense [विषय]. Ab. 94, 186, 806. *Yonav.*, the Yona country (Mah. 74). *Mama visayagatā manussā*, the inhabitants of my kingdom (Att. 205). *Asabbavisaṇṇaṭṭhānam*, a place which is not accessible to all, a private room (Ab. 215). *Pañcaviṣayarasā*, the five indulgences of the senses (Att. 193, comp. 192). *Visayasukhaṃ*, sensual pleasure (Att. 212). The six objects of sense are *rūpaṃ, saddo, gandho, raso, phasso, dhammo* (Ab. 94, comp. *Ārammaṇaṃ*; the five are the first five of these, comp. Man. B. 402). *Te jānitum tava ca avisayo . . Buddhānam eva visayo*, to know them is beyond your range, it is the peculiar province of the Buddhas (Dh. 183, comp. *Khettaṃ*). Like the Kantian philosophy, Buddhism has four great Problems or unthinkable ideas, one of which is *loko-visayo*, the Origin of Matter (Man. B. 9).

**VISESAKO**, A sectarian mark on the forehead [विशेषक]. Ab. 300.

**VISESANAM**, Distinguishing [विशेषण]. Ab. 1177.

**VISESAÑÑO** (*adj.*), Knowing distinctions, discerning, critical [विशेषज्ञ].

**VISESETI** (*caus.*), To distinguish, define, specify [विशेषयति]. Dh. 308. P.p.p. *visesito* (Mah. 70). See latter part of next art.

**VISESO**, Distinction, discrimination, speciality, specification; sort, kind; peculiar merit or advantage, excellence, superiority [विशेष]. Inst. *visesena*, especially, in particular, even more; *avisesena*, generally (Dh. 99; Ras. 88; Pāt. xl). *Ayaṃ imesaṃ visesena pāpo*, this man is more a sinner than they (Sen. K. 398). *Sakabuddhivisesena*, according to their respective attainments. Abl. *visesato*, specially, distinctively, emphatically (Mah. 252). *Visesato jānāti*, to know a thing with its distinctions, to know it thoroughly (Dh. 5). *Visesasāraṇaṃ dānaṃ*, charity which has a special or peculiar worth (Mah. 165). *Mattikādivisesaṃ disvā*, having observed the peculiarities of the soil, whether clay or otherwise (see *Vatthuvijjā*). *Paññādivisesasahito*, endowed with the various sorts of wisdom (Mah. 161). *Mahantaṃ visesaṃ pāpuṇi*, obtained great advantage (Dh. 402). *Aparimāṇe Buddhavisesaṃ jhātva*, resting in the infinite superiority (or special qualities) of a Buddha (Dh.

134). *Sabbe lokiyalokuttarā visesā*, all temporal and spiritual blessings (Dh. 195). According to Vij. *visesabhāgiyo samāddhi* means "distinctive Samāddhi, leading to the attainment of various supernatural powers" (B. Lot. 792). When in the ecstatic meditation a special thought has been successfully grasped, and jhāna induced, this is called *visesāddhigamo*, specific attainment (Dh. 127). Similarly, *visesaṃ nibbattitum*, to produce the specific idea, to enter on Jhāna (Dh. 328). *Adhigatavisesā hāyanti*, they fall away from the degree of Jhāna already attained. In this connexion we have the verb *viseseti* meaning to obtain a specific object of meditation (*dhammapa*), one specialized and localized, so to speak. At Dh. 195 we are told of a monk who practising *kammaṭṭhāna* failed to reach arhatship. Exclaiming *visesato kammaṭṭhānaṃ kathāpeṇāmi*, "I will get myself taught a special *kammaṭṭhāna*," he set off to visit Buddha, but on his way came across a forest conflagration, which supplied him with the special idea he required. At Dh. 210 a similar story is told, the distinctive *kammaṭṭhāna* in this case being the sight of a mirage (comp. Dh. 328).

**VISESSO** (*p.f.p.*), Principal, chief [विशेषज्ञ]. Ab. 691.

**VISIBBATI**, To unsew, unpick [वि-सिद्]. Pāt. 106.

**VISIDATI**, To be afflicted [विषद]. Dh. 31.

**VISIKHĀ** (*f.*), A street, road; an arrow [विशिखा]. Ab. 202; Att. 194.

**VISILO** (*adj.*), Immoral [विशील].

**VISITTHO** (*p.p.p.*), Superior, excellent [विशिष्ट]. Ab. 696.

**VISIVANAM**, Warming oneself (fr. next). Pāt. 15 (Dickson has *visivanāpekho*, which is the true reading).

**VISIVETI**, To warm oneself (Dh. 175). I think this word represents *वि-श्नापयति*, to un-congeal, to thaw, to warm. For the *v* comp. *posāvana*, *abbillāvita*.

**VISODHANAM**, Cleansing; emending [विशोधन].

**VISODHETI**, see *Vismijhati*.

**VISOKO** (*adj.*), Free from sorrow [विशोक]. Dh. 17.

**VISOSETI**, see *Vissusati*.

**VISSAGGO**, In the phrase *bhattavissaggaṃ karoti*, which seems to mean to make a meal (despatch the rice?). Mah. 16.

VISSAJJANĀ (f.), An answer, reply (fr. *vissajjeti*).

Alw. I. 106, 107; Mah. 19.

VISSAJJANAM, A gift [विस्ज्जनम्]. Ab. 420.

VISSAJJATI, To send forth, emit, throw, shoot, etc.; to let go, dismiss; to answer; to leave, forsake; to spend [विस्ज्ज, for the double *s* comp. *okkassa* = *avakṛṣṭiya*, *sassirika*, *soppana*, *ossajjati*, etc.]. A form with a single *s* may perhaps occur as an archaism, but I have only met with it once, in Par. 8., *vissajja* (ger.) *pallalāni*, leaving the marshes, where however the metre necessitates a short syllable. The caus. *vissajjeti* with a single *s* occurs several times in Turnour's Mahāvansa, but each time metri causā. *Ettakam vissajjitvāna*, having set aside or omitted thus much (Alw. I. 63, this is the only place where I have met with the single *j*, which is probably metri causā). *Tessam pañham vissajjanti*, they answer their questions (Dh. 121). *Sattim vissajji*, hurled his spear (Dh. 115). *Tam vissajjitvā*, having given it away (Dh. 248). P.p.p. *vissajjho*, loosed, released, etc. (F. Jāt. 18 let go; Mah. 64 dismissed; F. Jāt. 51; Dh. 232, 341). *Vissajjho* as applied to the human voice probably means distinct, well enunciated (B. Lot. 566; Ab. 129). Caus. *vissajjeti*, with same meanings as *vissajjati*. *Suñkam vissajjentu*, let them (the tax-gatherers) remit their taxes (Alw. I. 74, comp. 73). *Itthārammaṇe mānasam vissajjetvā*, allowing his mind to dwell upon a pleasant object of contemplation (lit. casting or letting loose his mind, Dh. 111). *Sāliyavakkhettesu vissajjeti*, turns the ass into the rice and barley fields (F. Jāt. 15). *Catupapāṇḍa-koṭṭidhanam vissajjetvā*, having expended 54 koṭṭis of treasure (Dh. 78). *Duṇḍakam vissajjetvā*, letting go the stick (from his mouth, F. Jāt. 17, comp. Dh. 86). *Dadhighatam vissajjesi*, poured out the bowl of curds (F. Jāt. 5). *Te . . vissajjetvāna bhikkhavo*, having sent forth those priests (Mah. 2). *Lekham v.*, to send a letter (Mah. 53, 203). To send a person away, dismiss, take leave of him (Mah. 23). *Vissajjessāmi nam*, I'll release him, let him go (Ten J. 115; Dh. 192). *Acoro ce vissajjenti*, if he is innocent, they release him (Alw. I. 99). *Pañham v.*, to answer a question (Ten J. 12; Mah. 13; Pāt. 1, see correct reading *viss-* in the footnote). *Pakkhe vissajjetvā otari*, dropping its wings, swooped down (Dh. 154). To give away (Dh. 113, 408; Pāt. 10). *Satim v.*, to lose one's

memory (Dh. 397). To drop or shed (of a plant shedding its leaves, Dh. 423). *Ure saram vissajjesi*, discharged an arrow at her breast (Dh. 173). *Samuddasmim vi(s)sajjayi*, committed her to the deep, "launched her forth into the ocean" (Mah. 131). P.p.p. *vissajjito*. *Imāni cattāri padāni imehi catūhi padehi vissajjitāni*, those four lines are answered by these four (Alw. I. 106, comp. Mah. 13). *Kaṇḍo tena v.*, the arrow shot by him (Mah. 143). *Vissajjayi*, with one *s* metri causā, occurs at Mah. 23, 53, 131, and *vissajjito* at 143. Also caus. *vissajjāpeti*, to cause to be let loose, released, etc. (Dh. 144, 158, 395; Mah. 151). *Vissajjāpesi āgare*, sent them adrift upon the ocean (Mah. 46).

VISSAKAMMO, Name of the celestial architect, a deva of the catummahārājika heaven, who acts as architect and artist to the devas [विश्वकर्म्मन्]. Dh. 117, 190; Mah. 111, 165.

VISSAM, A smell like raw meat [विस्स]. Ab. 146.

VISSAMANAM, Resting (fr. next). Dh. 188.

VISSAMATI, To cease from toil, rest, repose [विश्रम्]. Dh. 163, 202, 355, 401; Ten J. 36.

VISSAMBHO, Trust, confidence, intimacy [विश्वस]. Ab. 353.

VISSĀNANAM, Gift, donation [विश्रायण]. Ab. 420.

VISSANDATI, To flow, well up, overflow [विस्सद्]. Jāt. 51. Caus. *vissandeti*. *Vissandayanto mukhato*, causing it to flow over the brim (Mah. 24).

VISSARATI, To forget [विस्स]. With acc. (Mah. 160).

VISSARO, Outcry (?) [विस्सर].

VISSASATI, To confide in, trust to [विश्वस].

With loc. *tāsu vissase*, should put confidence in them (Att. 194). At Dh. 145 we have aor. *vissāsi*, which is probably an error for *vissasi*. P.p.p. *vissattho*, confident, bold, unsuspecting; intimate, friendly. *Vissatthā hotha mā bhātha*, be reassured, fear not (Jāt. 26). With affix ता: *Tassa vissatthatam ñatvā*, perceiving that he was without suspicion (Mah. 134). Mah. 222, 236.

VISSĀSIKO (adj.), Intimate, confidential, trusty [विश्रासिक]. F. Jāt. 17; Dh. 214, 418.

VISSĀSIYO (adj.), Confidential, trustworthy [विश्रास्य]. Dh. 214.

VISSĀSO, Intimacy, confidence, trust [विश्रास]. Ab. 353. Sincerity, faith (Man. B. 283). *Vissāsaparamā ñāti*, the best kinsman is a man you

can trust (Dh. 37, *ñāṭṭi* pl. should probably be read). *Bhikkhu viśāsaṃ m' āpādi*, priest, do not be confident, lit. enter not into confidence (*viśāsaṃ m' āpādi*, Dh. 48). *Jātavissāso* (adj.), restored to confidence, "in a tractable frame of mind" (Mah. 247). *Tena saddhiṃ viśāsaṃ akāse*, made friends with him, got intimate with him (F. Jāt. 17).

VISSATTHO, see *Vissasati*.

VISSATTHO, see *Vissajjati*.

VISSAVATI, To ooze [विस्सु].

VISSO (adj.), Whole, entire [विस्स]. Dh. 47.

VISSUSSATI, To be dried up [विस्सु]. I have only met with this word at Gog. Ev. 15, where possibly the *ss* may be due to attraction to *ussus-santi* immediately preceding. Caus. *visoseti*, to dry up (Ras. 77, read -*soo*-).

VISSUTO (p.p.p.), Renowned [विस्सुत]. Ab. 724; Mah. 21, 121; Alw. I. xiii.

VISŪCIKĀ (f.), Cholera [विस्सुचिका]. Ab. 328.

VISSUDDHAYATI, To become bright or clear [denominative fr. विस्सुद्ध]. Alw. I. 17.

VISSUDDHI (f.), Purity, holiness, rectitude, correctness; Nirvāṇa [विस्सुद्धि]. Ab. 9; Dh. 49. *Vi-suddhimaggo*, the Way of Holiness, name of a famous work of Buddhaghosa, which forms a sort of cyclopædia of Buddhist theology (Mah. 252, see a specimen under *Viññāṇaṃ*). *Vi-suddhibrahmaṇṇo*, one who is a brahmin (not by birth but) by a holy life, an Arhat (Ten J. 48). *Vi-suddhidevo*, one who is an angel by a holy life, an Arhat (Das. 45). *Dassanassa v.*, purity of vision, correctness of belief (Dh. 48). *Kammav.*, purity of action, good karma (Dh. 3). Hardy alludes to five *visuddhis*, of which he mentions three, *śīlav.*, *diṭṭhiv.*, *cittav.*, purity of life, of belief, of mind (Man. B. 414). At E. Mon. 193 he mentions in addition, *kaṇṭhāvitaraṇav.*, *maggāmaggaññāpadassanav.*, *paṭipaddhāpadassanav.*, and *ñāṇāpadassanav.* (these are the titles of the last four chapters of *Visuddhi Magga*). According to Hardy *visuddhi-sīlaṃ* means keeping the precepts perfectly, and *avisuddhi-sīlaṃ* keeping them imperfectly (Man. B. 193).

VISSUJJHATI, To be cleansed, to be pure [विस्सुज्ज]. Dh. 30. P.p.p. *visuddho*, clear, bright, pure, holy, sanctified; correct, orthodox (Alw. I. 64; B. Lot. 866). Caus. *visodheti*, to cleanse, clear, purify. *Leṇkāddīpaṃ visodhetum*, to purge the

island of Ceylon, convert it to Buddhism (Mah. 2). *Dibbacakkhu v.*, to make clear the divine eye, viz. to obtain supernatural insight (Dh. 87, 319). *Nāṇo aññaṃ visodhaye*, one man cannot sanctify (or justify) another, viz. cannot bear his sins, work out his Karma (Dh. 30). *Nibbānagamanāṃ maggaṃ khippam eva visodhaye*, he will clear the road that leads to N., i.e. make it easy, and so enter upon it (Dh. 51, comp. 50).

VISŪKAM, A show, spectacle, worldly amusement [Burnouf refers it to सूच]. B. Lot. 444, 465; Kh. 18. In Sutta Nipāta I find *diṭṭhivisūkadāni*, the puppet-shows of heresy.

VISUM (adv.), Separately, individually [विस्सु with added *m*, as in *kuvaṃ*, *kuddacaṇaṃ*, *sudam*, *cira-saṇaṃ*]. *V. vasiṇṇaṃ*, we will live apart (Dh. 153). *Anukampāya mayi pi te visum hotu*, let thy mercy be extended to me also individually (Mah. 6, lit. let it be for mercy to thee individually in my case also). *Āṇapayitvā nānapā-saṇḍike visum*, having caused the various non-Buddhist religionists to be brought to him one by one (Mah. 23). *Visum bhikkhusaṇḍasena catuhi* (error for *caturō*?) *parivārite there pesesi*, sent four theras each attended by a thousand monks (Mah. 40, comp. 74). *Visum karoti*, to separate, sever (Att. 215, *saṇḍaṃ sandhito v. karitvā*). *Pājā 'kaṃsu visum visum*, each made their separate offerings (Mah. 109). *Visum visum pure rajjaṃ kamato anusāsayaṃ*, "separately, in distinct successions, reigned each in their respective capital" (Mah. 9).

VITABHĪ (f.), The fork of a tree (comp. *vitāpo*). Ab. 547; Pāt. xxxi.

VITACCHIKĀ (f.), Scabies [विचर्चिका]. Ab. 327. This is an interesting case of consonant dissimilation.

VITACCHITO (p.p.p.), Planed, smoothed [from वितच्]. *Svitacchito*, well carded (of a woollen robe, Pāt. 11).

VITADDARO (adj.), Fearless [वीत + द्र, the *d* is possibly doubled metri causa]. Dh. 69.

VITAKKANAM, Reasoning [वितर्क]. Ab. 1191.

VITAKKETI, To reason, argue, consider, reflect [वितर्के]. Ras. 89.

VITAKKO, Reflection, thought, argument, reasoning [वितर्के]. Ab. 155; Att. 212; Man. B. 408, 422; E. Mon. 255, 270. See *Jhānaṃ*, *Kusalavittakko*. *Micchāvitakkā*, wrong, unlawful thoughts

(Dh. 413). For the three sorts of evil thought see *Akusala vitakko*: they are sometimes called simply *tayo vitakkā*, e.g. Dh. 63, 289; and sometimes *tayo micchāvitakkā*, e.g. Dh. 383, 413.

**VITAMALO** (*adj.*), Pure, clear, spotless [वीतमल]. Jāt. 29.

**VITANDĀ** (*f.*), Frivolous or captious discussion [वितण्डा]. Ab. 112. See *Lokāyatam*.

**VITĀŅKO**, and **-KAM**, A dove-cot, aviary [विटङ्क]. Ab. 221.

**VITĀŅNATI** (*pass.*), To be spread, diffused [pass. वितन्]. Att. 211.

**VITĀNO**, and **NAM**, Spreading, expansion; multitude; a canopy, awning [वितान]. Ab. 299, 631, 974; Dh. 291; Mah. 83, 179 (line 4 from bottom).

**VITĀPI** (*m.*), A tree [विटपिन्]. Ab. 539.

**VITĀPO**, The fork of a tree; a clump, thicket [विटप]. Ab. 547, 1122; Dh. 155.

**VITĀRĀGO** (*adj.*), Free from human passion, an Arhat [वीतराग]. Ab. 10; Dh. 18, 64.

**VITĀRANĀM**, Donation, gift; abandoning, escaping from [वितरण]. Ab. 420; E. Mon. 193.

**VITARATI**, To continue, go through; to perform. [ति]. Ten J. 19. Aor. pl. *vitariṃsu* (Mah. 249). P.p.p. *vitissa*, escaped from, abandoned, rejected. *Vitissakāṅkha* (*adj.*), free from doubt (Dh. 25, 97). *Vitissaparako* (*adj.*), who does not trouble himself about future life (Dh. 32, by whom the next world is rejected or neglected).

**VITATHO** (*adj.*), False, unreal [वितथ]. Ab. 126; Jāt. 19. *Vitathabhāvo*, falsehood (Dh. 340).

**VITATO** (*p.p.p.*), Extended, diffused, overspread [वितत]. Neut. *vitatam*, drums covered with leather on both sides (Ab. 141). *Vallhi* v., overspread with creepers (Mah. 106).

**VITHI** (*f.*), A row, line; a road; a bazaar, street [वीथि]. Ab. 202, 539, 939; Dh. 85. *Vithigato* (*adj.*), walking in the street (Mah. 153). *Rāja-vīthi*, high road, king's highway (Mah. 125). Of the path or course of a star or planet (Jāt. 25).

**VITHIKO** (*adj.*), Substitute for *vīthi* at the end of a compound, *cāruvithiko*, having a delightful street (Mah. 212, but it may possibly be वीथिका).

**VITIHĀRO**, In *padav.*, a long footstep, stride [वितिहार]. Jāt. 53.

**VITIKKAMATI**, To exceed, transgress [वितिक्रम]. Dh. 406.

**VITIKKAMO**, Going beyond bounds, transgression, sin [वितिक्रम]. Ab. 430.

**VITINĀMANAKO** (*adj.*), Spending one's time, living [*vitindamanam*, from next, + क]. Dh. 289.

**VITINĀMETI** (*caus.*), To spend or pass the time, to live; to wait [*caus.* वि-चति-जन्]. *Jhāna-sukkhena vitināmeti*, lives in the bliss of Jhāna (Alw. I. 80). *Muhuttaṃ vitināmayam*, waiting awhile (Mah. 244). With acc. *Imaṃ teṇḍaṃ katihi iriyāpathehi vitindassaṭṭha*, in how many attitudes will you spend this quarter? (Dh. 81). *Antovassam* v., to spend Lent (Dh. 105). *Kālaṃ* v., to pass the time (Dh. 182). *Kevalaṃ vitindameṣi rattiṃ*, passed the whole night (Mah. 248).

**VITINNO**, see *Vitarati*.

**VITIPATATI**, To fall away, transgress [वि-चति-पत्]. Dh. 229.

**VITISĀRETI** (*caus.*), To remind mutually [वि-चति-सारयति]. See *Sārāṇḍo*.

**VITIVATTO** (*p.p.p.*), Having passed, exceeded; past [p.p.p. वतिवृत्]. *Sabbasaṃyojanāye ca vitivatto*, and having escaped from all bonds. *Gacchato paṇ'assa parivāradā bhikkhū gāṇanāpāthaṃ vitivattā*, and as he advanced the monks that followed him exceeded computation (Br. J. S. A.). *Gāṇanāvittivattā* (pl.), innumerable (Mah. 29). *Idha me māso vitivatto*, here I have spent a month (Dh. 266). *Majjhantike vitivatto* (loc. abs.), when midday is past (Pāt. 89). *Sattasū sādhu-kkṣānadivaseṣu vitivattessu*, when the seven days of jubilee had elapsed (Br. J. S. A.). *Bhagavati parinibbute lokanāthamhi catussatādhike divasasā vitivatto terasame saṃvaccare*, in the 2413th year that has elapsed since the death of Buddha (Subh.).

**VITO**, see *Viyati*.

**VITO** (*p.p.p.*), Devoid of, free from [वीत]. As the first part of compounds. *Vitabhayo*, free from fear (Mah. 78). *Vitatapho*, free from desire (Dh. 63). *Vitamoho* (Dh. 64).

**VITTAṂ**, see end of art. *Vidati*.

**VITTHAMBHANĀM**, Instability [fr. विट्ठम्].

**VITTHĀRETI** (*caus.*), To expand, detail [विस्तरयति]. *Vitthāretvā katheti*, to relate in detail (Dh. 341, comp. 139). P.f.p. *vitthāretabbo*, that ought to be given in full (B. Lot. 388). P.p.p. *vitthārito*. *Vatthum Takkāriyajātake vitthāritam*, the story is given in full in the T. Jātaka (F. Jāt. 48, comp. Dh. 393). *Ativittārito*, diffuse, prolix (Mah. 1).

**VITTHĀRIKO** (*adj.*), Extended, diffused [विस्तर + इक]. Jāt. 28, 29.

**VITTHĀRO**, Width, breadth; extension, amplification, detail [विस्तार]. Ab. 768. *Caturāsti yojanasahassāni vitthārena*, 84,000 yojanas in breadth (Gog. Ev. 14, comp. Kh. 20). *Vitthārena katheti*, to relate in detail (Dh. 329, comp. Alw. I. xxxvii, 78, B. Lot. 305). Abl. *vitthārato*, in breadth (Pāt. 111; Jāt. 49), in detail (Ten J. 107).

**VITTHĀSI**, This is an aor. from विचस् (Kamm. 5). Dickson renders it "do not hesitate."

**VITTHATO** (p.p.), Extended, wide [विस्तृत]. Ab. 269, 746; Pāt. 11. *Paṭhavisamā vitthatā paññā*, wisdom broad as the earth (Dh. 385). *Paññāsayojanavittatho*, fifty yojanas wide (Dh. 86, comp. Alw. I. 79, Mah. 3). *Gupavittatakitti* (adj.), the fame of whose virtues has spread far and wide (Mah. 104). *Sattayojanadighāya vitthatāya tiyojanam sēdāya*, with an army seven yojanas long and three yojanas broad (Mah. 112).

**VITTHINNO** (p.p.), Extensive, large [विस्तीर्ण]. Ab. 701.

**VITTI** (f.), Joy; feeling, sensation [वित्ति]. Ab. 87, 1058, 1095.

**VITUDATI**, To strike, sting [विनुद्]. See *Satti* for a p.pres. *vitūdanto*. At Dh. 146 there appears to be a p.pres. *vitudanā*, but the whole passage is very corrupt. P.p. neut. *vitunnam*, the potherb *Marsilia Quadrifolia* (Ab. 596).

**VIVADANAM**, Causing separation [fr. विवद्]. It is the opposite of *samvadanam*: Br. J. S. A. says, *vivadanaṃ nāma sace viyujjītukāṃ' attha ajj' eva viyujjatha iti vo punasampayogo na bhavissatīti evaṃ viyogakaraṇam*.

**VIVADATI**, To dispute, quarrel [विवद्]. Pāt. 62; B. Lot. 316 (*vivadamāno*). P.f.p. *vivaditabbo*.

**VIVADĀTO**, = अवदात (F. Jāt. 25).

**VIVĀDO**, Dispute, contention; litigation [विवाद]. Ab. 117, 400. There are six *vivādamūlas* (or roots of contention), quarrelsomeness, hypocrisy, envy, etc.

**VIVĀHANAM**, Getting a husband for a girl [fr. विवद्]. *Vivāhanaṃ ti imam dārikam asukassa nāma dārakassa asukanakkhattena detha evam assā vuddhi bhavissatīti vivāhakarapaṇam*, by *vivāhana* is meant match-making, saying "bestow this girl upon such and such a youth, under such and such a conjunction of the stars, thus will she have prosperity" (Br. J. S. A.).

**VIVĀHO**, Marriage [विवाह]. Ab. 318.

**VIVAJJETI**, To forsake, to avoid [विवृज्]. Mah. 203; Dh. 275. P.p. *vivajjito*, forsaken (Dh.

83; Das. 42; Ab. 432). Pass. *vivajjati* = विवर्जते. *Sabbāṭṭiyo vivajjantu*, may all dangers be averted (Jāt. 27).

**VIVANNAKAM**, Dispraise, reviling, contempt [विवर्ण + क्].

**VIVANNO** (adj.), Discoloured, wan [विवर्ण]. Das. 6, 36.

**VIVARAM**, A hole, hollow, fissure, cleft; gap, interstice; an empty space, vacuum; recess, core; a flaw, defect [विवर]. Ab. 649, 1013; Dh. 23, 418; Att. 207. *Mano vivaravyākulaṃ*, a heart agitated to its core (Att. 207). *Kuñcikkā*, key-hole (Ab. 222).

**VIVARANAM**, Explanation, comment [विवरण]. Ab. 965. *Lokutv.* at Alw. I. 77 is rendered "the world's emancipation,"

**VIVARATI**, To open [विवृ]. *Dvārāṇ v.*, to open a door (Jāt. 8). *Karaṇḍakam v.*, to open a box (Alw. I. 75). *Vivarati* and *vivaranto*, at Dh. 106 should clearly be *vic-*. Pass. *vivaratiyati*. P.p. *vivaṭo*, open, uncovered. *Tato pana taṃ gehaṇṇa sāsanaṃ vivaṭadāro ahoṣi*, thenceforth that house opened its doors to religion, viz. welcomed it, was friendly to it (Dh. 245). *Bhikkhūnaṃ vivaṭadāro ahoṣi*, he kept open house to the monks (Dh. 262). *Vivaṭa kuṭi*, a roofless hut. *Vivaṭānaṃ* (adj.), open-mouthed (Att. 194). *Vivaṭeṇa cetasa*, with the mind awake and clear. *Vivaṭehi akkhāhi*, with open eyes (Dh. 307). Caus. *vivarāpeti*, to cause to be opened (Alw. I. 75; Dh. 131, 175).

**VIVASO** (adj.), Unrestrained, independent [विवर]. Ab. 743.

**VIVATO**, see *Vivarati*.

**VIVATTACCHADDO**, and -CCHADO (adj.), One by whom the veil (of human passion) is rolled away [विवृत + छद् + क्त]. This is an epithet of a Buddha. Subh. sends me the foll. gloss, *vivattacchaddo ti ettha rāgadosamohamāna-dipphī-avijjāduccaritachadanehi paṭichanne kilosaṇḍhakāre loke taṃ chadanam nivattetvā samantato sañjātūloko kutvā jhito ti vivattacchaddo, aṭṭha vā vivatto vicchaddo vā ti vivattacchaddo vaṭṭa-rahito chadanarahito cāti vuttam hoti*, "when the world was darkened by sin, was covered with the sin-vells of lust, anger, ignorance, pride, false doctrine and error, having removed that veil he became enlightened on every side; or it may mean rolled back, uncovered, freed from transmigration (*vaṭṭa*), freed from covering." This comment leaves it un-

- decided whether *loke vivattacchaddo* means "one by whom the world's veil is removed," or "one whose veil is removed;" I should incline to the former interpretation. Jât. 51; Dh. 132, 163; B. Lot. 581, 583.
- VIVATṬAM**, Part of the dress of a Buddhist priest; turning round the other way, rolling back [वि-वृत्त]. Ab. 296; Jât. 75.
- VIVATṬAM**, Absence of *vatta* or transmigration, Nirvāṇa [वि-वृत्त]. Ab. 8; Pât. 85.
- VIVATṬATI**, To roll on or round, revolve [विवृत्त]. *Saṇḍravattāsa vivatṭamāno*, revolving in the circles of transmigration (Ras. 22). P.p.p. *vivatto*, *vivatṭo*.
- VIVATṬO**, Beginning again, renovation [विवर्त]. Man. B. 5; B. Lot. 327. See *Kappo*.
- VIVECANAM**, Investigation [विवेचन].
- VIVECETI** (caus.), To separate, seclude [विवेचयति]. Dh. 270.
- VIVEKAJO** (adj.), Caused by seclusion or detachment. [विवेकज]. B. Lot. 803.
- VIVEKO**, Separation, seclusion; discrimination [विवेक]. Ab. 430, 1114; Dh. 14, 16. *Vivekakāmo* (adj.), desirous of solitude or retirement (Ras. 27, see *Anubrūheti*). The three sorts of *viveka* are *kāyav.*, seclusion of the body (viz. solitude), *cittav.*, detachment of the mind (from human passion), and *upadhiv.* or Nirvāṇa (Dh. 270, 284; Att. 213). *Viveke*, in solitude, at Dh. 16 is taken by the comment in the sense of Nirvāṇa.
- VIVICCA** (ger.), Separating oneself from [विविच]. *Viviccāsayanam*, solitude (Dh. 48).
- VIVICCATI** (pass.), To separate oneself, retire [pass. विविच]. P.p.p. *vivitto*, separate, solitary (Ab. 353). *Dasahi saddhehi avivitto*, not separated from the ten cries, viz. possessing them (Jât. 2).
- VIVICCHĀ** (f.), Said to mean *vicikicchā* or doubt, Alw. I. 106, 107.
- VIVIDHO** (adj.), Various; manifold [विविध]. Ab. 717; Mah. 152, 157.
- VIVITTO**, see *Viviccati*.
- VIYA**, see *Iva*.
- VIYAGGO, VIYAÑJANAM, VIYĀKĀSI**, see *Vyaggo, Vyāñjanam, Vyākāroti*.
- VIYATI, and VIYYATI** (pass.), To be woven [pass. वे]. Pât. 11. P.p.p. *viṭto*, woven (Ab. 1076; Pât. 11, 82).
- VIYOGO**, Separation, disunion; absence, deprivation; loss, death [विद्योय]. Ab. 104; Dh. 341, 359; Mah. 260. *Mahābodhiyiyogena sasokavā*, mournful at parting with the Bo-tree (Mah. 116). *Dhammav.*, being deprived of the Dhamma (Ras. 15).
- VIYOJETI** (caus.), To separate [विद्योयति]. Alw. I. xvii. P.p.p. *vijoyito*.
- VIYUHATI**, To remove, take out, disengage [व्यूह]. Alw. I. 80; Dh. 186. Of digging up sand to get at a buried fish (F. Jât. 53).
- VIYUTTO** (p.p.p.), Separated [वियुत्त]. Pât. 73.
- VIYYATI**, see *Viyati*.
- VO**, see *Tvaṃ*.
- VOCA**, see *Vatti*.
- VOCHIJJATI**, To be cut off [ववच्छिद्यते].
- VODĀNAM**, Purification, purity [fr. वि-चव-दे]. *Paramavodānam*, the highest purity or sanctification, Arhatship (Dh. 270). B. Lot. 789, 792; Kh. 17.
- VODĀPANAM**, Purification (fr. next). Dh. 345.
- VODAPETI** (caus.), To purify [caus. वि-चव-दे]. Dh. 278. *Vodiyamāno* at Dh. 240 should evidently be *cod-*.
- VOHARATI**, To give currency to, use; express [ववह]. *Amhākaṃ ruciṃ dāya voharati*, he adopts and expresses our wishes (Pât. 5, comp. xv). Pass. *vohariyati*, to be used, to be current (Bāl. 1). Pass. caus. *vohāriyati*, to be called (Att. 218, *ajjāpi "Vidhavavanan" ti v.*).
- VOHĀRIKO**, A royal officer skilled in the law, a magistrate [वावहारिक]. Alw. I. 99.
- VOHĀRO**, Practice, custom, law; lawsuit; business, trade; common use, currency; current speech, vernacular; current appellation, name [ववहार]. Ab. 105, 117, 849. *Dhammavohārakovidā*, learned in righteous practices (Mah. 226). *Vohārakūto* (adj.), perverting justice. *Vohāresu dhammena vinicchayamānesu*, lawsuits being decided with justice (Ten J. 2). *Akdrayi rajjavohārasamaye* (pl.), administered the laws and customs of the kingdom (Mah. 128). *Lohapāsāddavohāro tena tassa ajāyatha*, from that circumstance the appellation of L. arose for it (Mah. 164). *Dhammiko ti vohāraṃ paṭṭhapesi*, bestowed on him the name of Dhammika (Att. 195). *Vohāraṃ karoti*, to trade, traffic (F. Jât. 14). *Māgadha v.*, the language or vernacular of the Magadha people (Pât. xlii). *Vohāraṃ gacchati*, to be in common use, to be current, to have currency (Pât. 80, of coins).
- VOKĀRO**, Worthlessness; the Khandhas; differ-



ence [either fr. *विवक्*, or perhaps *okāra* with euphonic *v*]. Ab. 1127; Alw. N. 112 (note). Subh. quotes *vokāraṇ ti lāmakabhāvaṃ nīhina-bhāvaṃ*.

VOKIṆṆO (*p.p.*), Separated from (?) [*p.p.*: *वक्*]. Ab. 833; Das. 43.

VOKKAMATI, = *okk-*, with euphonic *v*, after a word ending in a vowel. *Na vokkamati vīthito*, does not depart from its course (Jāt. 23). See *avokkamitvā* under *Tanti*.

VOMISSAKO (*adj.*), Miscellaneous [वि-चव-मित्र-क].

VOROPETI (*caus.*), To deprive of [व्यरोपयति]. With abl. *Samapaṇaṃ Gotamaṃ jīvita voropessāmi*, I will deprive the ascetic G. of life (Dh. 144; Ras. 84; Kamm. 10). P. pres. pass. *voropiyamāno* (Dh. 110).

VOSĀNĀM, End, consummation [probably *osna* with euphonic *v*, but possibly a derivative of *वसो*]. Dh. 75.

VOSĀSATI, To give orders, act authoritatively [वि-चव-शास्]. Pāt. 20.

VOSITO (*p.p.*), Ended, accomplished [either *वसित* with euphonic *v*, or *वसित*]. *Sabbavositu-vosno* (*adj.*), by whom the consummation (viz. Arhatship) is entirely accomplished (Dh. 75).

VOSSAGGO, Relinquishment, relaxation; gift, donation [probably *वससर्ग* with euphonic *v*, but it may be a derivative of *वससूज्*, comp. B. Lot. 312]. Ab. 420. *Satiyaḍ vossaggo*, and *sativossago*, relaxation of attention or memory, inattention, thoughtlessness, indifference (Dh. 179, 389, 395; Ab. 173). In one instance we have *sati-ossaggo* (Dh. 334), which certainly looks as though the *v* in *voss-* was euphonic.

VOSSAJANĀM, and VOSSAJJANĀM, Relinquishment (fr. next). *Ayuvossajanam*, renunciation of the remaining term of life (Mah. 181, see p. 455, a, line 10 fr. bottom).

VOSSAJJATI, To relinquish [*वससूज्* or *वससूज्*]. In this and the last case I am strongly inclined to look on the *v* as euphonic. P.p.p. *vossatṭho* (Ab. 754, *vossaggaṃ* is a misprint).

VOSSAKAMMĀM, Making a man a eunuch (comp. *Vassakammaṃ*). *Vosso ti paṇḍako . . vassassa vossakarapaṇaṃ vossakammaṃ, taṃ pana karonto acchindikabhāvaṃ mattaṃ pāpeti na līgaṃ ant-aradhāpetuṃ sakkoti* (Br. J. S. A.).

VOVADĀMI, see *Tvaṃ*.

VUCCATI, see *Vatti*.

VUDDHATE, According to Kaccāyanappakaraṇa (if the reading be correct), this form represents a pass. *वृद्धते* from *वृध्* (Alw. I. 18; Sen. K. 439). I have never met with it elsewhere, and am somewhat sceptical as to the reading, the more so as *vridhyate* would naturally become *vujjhate* in Pali.

VUDDHI and VADḍHI (*f.*), Increase, growth; prosperity, advantage [वृद्धि]. *Vuddhi* (Ab. 785; Dh. 120, etc., it is by far the commoner form), *Vadḍhi* (Ab. 829; Dh. 271). - *Aññaṃ vā tassa vadḍhiṃ kātuṃ*, or do him any other good, bring him any other advantage (Das. 8). *Pāpassa v.*, the growth or increase of sin (Dh. 293). *Vuddhippatto* (*adj.*), come to full growth, grown up (Das. 7). *Avadḍhi*, decay (Dh. 368, comp. 385). *Vuddhirogo*, elephantiasis of the scrotum (Ab. 326). In gram. *vuddhi* = *vridḍhi* (Alw. I. 36, *vuddhi* at Sen. K. 453 is wrong).

VUDDHIMĀ (*adj.*), Prosperous, etc. [वृद्धिमत].

VUDDHO, VUDDHO, see *Vadḍhati*.

VUḬHATI, see *Vahati*.

VUNĀTI, To restrain, prevent [वृ]. Aor. *avāri* (Mah. 230). Caus. *vāreti*, to choose in marriage (said of a young lady, Dh. 193; in Sansk. we have *वरयति* in this sense); to restrain, hinder, stop, prevent; to stop, stop up; to prohibit, forbid; to ward off, keep off (Ten J. 29, 111; Mah. 255). *Vāretuṃ Damiḷe*, "for the purpose of keeping the Damiḷos in check" (Mah. 138). *Vārimaggaṃ v.*, to stop up a drain or watercourse (Mah. 212). *Haṭṭhākdrena vārayi*, stopped them by a wave of his hand (Mah. 198, they were chaunting). *Manussānaṃ vārentānaṃ vārentānaṃ eva*, though the men were doing all they could to prevent it (Dh. 238). Pass. *vāriyati*. *Vāriyanta pi saṅghena*, though forbidden by the clergy (Mah. 214). Read *vāriyanta* at Mah. 48 (line 2). *Vārentī* (*f.*) at Mah. 52 appears to mean "being forbidden," it is perhaps contracted for *vāriyanti*. *Vāriyamāno* (Dh. 104, 215). P.p.p. *vārito* (Ten J. 33; Pāt. 72).

VUPAKATṬHO (*adj.*), Distant, removed [वि + *upakatṭha*]. With abl. *Gaṇamhā vupakatṭho*, remote from the haunts of men (Dh. 105).

VUPASAMANĀM, Suppressing, cessation, extinction (fr. *vūpasammati*). Dh. 310. *Icechatha me roga-vūpasamanam*, do you wish my disease to be cured? (Dh. 215).

VUPASAMĀPANAM, Suppression, etc. [fr. caus. next]. Pât. 108.

VUPASAMMATI, To be assuaged or quieted, or suppressed, to cease, be extinguished [वि-उप-श्रम]. Dh. 285. Aor. *vūpasami* (Jât. 51, hunger and thirst were allayed). *Rogo vūpasami*, the disease was cured (Dh. 215). P.p.p. *vūpasanto* (Dh. 82), *vūpasamito* (Pât. 91). Caus. *vūpasameti*, to appease, pacify, settle, suppress, etc. (Dh. 102; Pât. 61). *Paccantaṃ vūpasametvā*, having pacified or reduced to submission the border countries (which had risen in rebellion, Dh. 128, 336).

VUPASAMO, Pacification, suppression, cessation [from last]. Dh. 82, 110, 128; Jât. 53. *Tessaṃ vūpasamo sukho*, their extinction is bliss (Att. clxxii; Ras. 24).

VUSITAVĀ (adj.), and VUSITĀVĪ (adj.), Dwelling, residing [उचित + वत्, and विन्]. Sen. K. 483.

VUSITO, see *Vasati*.

VUSO, A ball [वृष]. Ab. 495.

VUSSATI, see *Vasati*.

VUTAPADAM, Points of conduct [either व्रत or वृत्त + पद, comp. *abbuto*; Ylj. thinks it is वृत्त, and *vuti* = वृत्ति confirms this; the sense however seems to point strongly to व्रत]. The *satta vutapaddāni*, or seven points of good conduct, are supporting one's parents, revering one's elders, kind language, abstinence from backbiting, abstinence from selfishness, truthfulness, and restraining anger (Dh. 185, 186, 189).

VUTI (f.), Enclosure, fence [वृत्ति]. Ab. 762.

VUTTAKO (adj.), A substitute for *vutto* at the end of a compound [उत्त + क]. *Pubbavuttako*, aforementioned (Mah. 5).

VUTTAM, see *Vattati*, p. 557 (a).

VUTTANTO, Tidings [वृत्तान्त]. Ab. 113.

VUTTARI, see *Uttarim*.

VUTTASIRO, see *Vutto*.

VUTTE, see *Vatti*, p. 560 (a), line 2.

VUTTHAHATI, VUTTHĀNAM, see *Uṭṭh-*.

VUTTHI (f.), Rain [वृष्टि]. Ab. 48; Dh. 3; Mah. 3.

VUTTHITO, see *Uṭṭhahati*.

VUTTHO, see *Vasati*.

VUTTI (f.), Conduct, behaviour, manner; business, profession, livelihood; in poetry, measure, rhythm, metre; explanation, gloss [वृत्ति]. Ab. 445, 965. *Idaṃ te jīvitavuttiyaṃ dhanam*, this wealth is for you to live upon, lit. for the maintenance of your

life (Dh. 193). *Acchidda jīvitavutti*, blameless mode of life (Dh. 367). *Santavutti* (adj.), of tranquil deportment (Mah. 25; Alw. I. x). *Acchiddavutti* (adj.), of blameless conduct (Dh. 41, comp. 67). *Sallahukavutti*, (adj.), living on light, or perhaps little, food (Kh. 15). The explanations of the *suttas*, or condensed rules of Kaccāyana's (or any other) grammar, are called *vutti* (Alw. I. 104, comp. xxi). *Vutyabhedāya*, for the sake of not spoiling the metre (Bāl. 8, comp. Kh. 21). *Gurulahuniyamo vutti bhava*, *vṛtti* is the ordering of long and short syllables.

VUTTO (p.p.p. *vapati*), Shaven [उत्त]. Ab. 796. Comp. *vatto*. *Vuttasiro* (adj.), having the head shaven (Alw. I. lxix).

VUTTO, see *Vattati*, and *Vatti*.

VUYHATI (pass. *vahati*), To be carried, etc. [उद्यते]. Att. 130. Ras. 90 has *vayh-*, which is perhaps also a correct form.

VYĀBĀDHETI (caus.), To oppress, injure [caus. वि-आ-बाध].

VYĀBĀDHO, Oppression, injury (fr. last).

VYĀBHANGĪ (f.), A kaja or pole for carrying burdens. Ab. 525.

VYĀDHI (m.), Sickness, malady, disease; the plant *Costus Speciosus* (*kuṭṭha*) [आधि]. Ab. 323, 592; Dh. 315; B. Lot. 332; Mah. 38. *Vyādhighatako*, the tree *Cassia Fistula* (Ab. 552).

VYĀDHITO (adj.), Sick, ill [आधित]. Ab. 322.

VYADHO, Piercing [अध]. Ab. 762.

VYĀDHO, A huntsman, deer-hunter [आध]. Ab. 518; Mah. 66.

VYAGGHĪNASO, A hawk [seemingly आघ्नी + नस]. Ab. 637.

VYAGGHO, A tiger [आघ]. F. Jât. 15. Fem. *vyagghī*, a tigress (Cl. Gr. 51), prickly nightshade, *Solanum Jacquini* (Ab. 585).

VYAGGO, and VIYAGGO (adj.), Bewildered [अय].

VYĀHARATI, To utter [आह]. F. Jât. 18. *Byāharati* at Dh. 419.

VYĀKARAṆAM, Explanation, exposition; declaration, answer; utterance, response, oracle, prediction; grammar [आकरण]. Ab. 110; B. Int. 55. *Catuvisatiyaṃ Buddhānaṃ santike laddhavyākaraṇa* (adj.), having received the oracles from the lips of the 24 Buddhas, i.e. having had his future Buddhahood predicted by them (B. Lot. 335, comp. Dh. 113). *Asukadiyaṃ Rāhu candam gahessatīti vyākaraṇavaseṇ' eva*, . . in accord-

ance with such forecasts as, "on such a day there will be an eclipse of the moon" (Br. J. S. A.).

**VYĀKAROTI**, To expound, explain; declare, call, name; to answer; to give a response, predict, prophesy [व्याकृ]. B. Lot. 322. *Gaṇḍhiṭṭhānāni v.*, to explain knotty passages (Mah. 29). *Ime pañhe . . vyākdum*, to answer these questions (Dh. 329). *Satthārd desito dhammo kittako ti apucchatha, vyākdasi Moggaliputto* (Mah. 26). *Tena puṭṭho 'tha vyākari*, questioned by him made the following declaration (Mah. 19). *Buddhassa viya gambhīraghosattā nam viyākarum Buddhaghoso ti*, they styled him Buddhaghosa, from his deep voice like that of Buddha (Mah. 251, *vīyākarum metri causā*, comp. *vīyākdasi* in the same page). *Evam tāpasam vyākariṭvā*, having made this response or prediction to the hermit (a prediction that he would one day become Gautama Buddha, Dh. 135). *Tassa paṭṭhandya samijjhanabhāvaṃ disvā vyākdasi*, seeing that his prayer or wish would be realized, made the following prediction (Dh. 136, comp. Jāt. 15). *Nemittā vyākarum tassā samodasaṃ migarājino*, fortune-tellers foretold her cohabitation with a lion (Mah. 43, comp. Att. 190). *Ete tayo pi Sīhalādīpe paṭhavissarā bhavissanti tattha nisinnānaṃ vyākdasi*, to them sitting there he predicted, "These three will all become Kings of Ceylon" (Att. 196). P.f.p. *vyākaraniyo*, that has to be answered (see *Pañho*). P.p.p. *vyākato*. *Andagāte Gotamo nāma Buddhō bhavissanti vyākato*, having been answered or predicted to, "Thou shalt one day become a Buddha" (Jāt. 26). *Mahāvīro tehi bodhāya vyākato*, the bodhisatta having been by them (the 24 Buddhas) forecast for Buddhahood (Mah. 2; B. Lot. 340). *Ydhi Laṅkam pasādetum Sambuddhendāsi vyākato*, go on your mission of conversion to Ceylon, you have been foredestined to it by the Buddha, i.e. Buddha had foretold the mission (Mah. 77).

**VYĀKHYĀ** (f.), A comment, gloss [व्याख्या].

**VYĀKULO** (adj.), Bewildered, agitated [व्याकुल]. Ab. 736; Att. 207.

**VYAMHĀM**, A celestial mansion = *vimāna*. Ab. 25.

**VYĀMISSO** (adj.), Mingled [व्यामिश्र]. Ab. 786.

**VYĀMO**, and **BYĀMO**, A fathom of about 6 feet, being the distance between the tips of the fingers of the two hands when the arms are extended [व्याम]. Ab. 269, 1042; B. Lot. 570 (these three

*vy-*). *Byāmapabbhā*, a halo or lustre which extended for a fathom around the Buddha (Dh. 315; Jāt. 12; Mah. 27; B. Lot. 609, all these *by-*).

**VYAÑJANAM**, and **BYAÑJANAM**, A consonant; a letter, syllable, word; the words or letter as opposed to the sense; sign, mark, characteristic; sauce, condiment, curry [व्याञ्जन]. Ab. 464, 879. *Sesā byañjand* (by attraction for -*nāni*), the rest (of the letters) are consonants (Alw. I. xvii). *Padāni vyañjanāni*, words and letters (Mah. 252). *Na hi Tathāgata ekavyañjanam pi niratthakam vadanti*, for the Buddhas speak not a single syllable in vain (see *Tīpiṭakam*). *Attham hi nātho saraṇam avoca na byañjanam*, for Buddha has declared salvation to be in the spirit (of his Word) and not the letter (Kh. 21, comp. B. Lot. 330). *Vyañjanacchāyāya . . attham vindsayum*, obscured the meaning under the shadow of the letter (Alw. I. 66). *Appam vā bahum vā bhāssu atthañ űeva me brūhi atthen' eva me attho kim kāhasi vyañjanam bahum*, whether you tell me little or much tell me the true sense, it is the sense that I want, why should you make much of the letter? (Dh. 123). *Atthavasena pūritum*, to expound according to the letter, literally (Alw. I. xxviii). *Purisavyañjanāni*, characteristics of a male, male organs of generation (B. Lot. 590). *Ohārayitvā gihivyañjanāni*, having abandoned the characteristics of a layman (such as a layman's dress, long hair, living in a house, etc., Khaggavisāpa S.). *Asitibyañjanajalo* (adj.), adorned with the 80 (minor) characteristics of a great man (Mah. 27, these are the *anuvyañjanas*). *Sāvavyañjanam*, sauce and curry (eaten with boiled rice, Dh. 401). Several sorts of curry are enumerated at Pāt. 81, *maccha-mamsa-sāka-phala-kallr-ādibyañjanam*, fish curry, meat curry, vegetable curry, fruit curry, coconut-cabbage curry, etc. *Bhātavyañjanam*, curry and rice (comp. Mah. 49). With affix *ञ्ज*, *byañjanaso*, according to the letter, literally (Kh. 29). With affix, *तस्* *vyañjanato*, according to the letter.

**VYAÑJİYATI** (pass.), To be expressed, indicated [pass. व्यञ्ज]. B. Lot. 331.

**VYANTIKAROTI**, and **BY-**, To abolish, remove, get rid of, destroy [वि-ञ्जति-कृ]. *Veram pajahati vinodeti byantikaroti anabhāvaṃ gameti* (Paramattha Jotikā). *Vineti nādhivāseti pajahati vinodeti vyantikaroti* (Ras. 87). *Ipamāḍāni v.*, to

extinguish or pay off debt (Sám. S.). Aor. *vyanti-*  
*akdsi* (ditto). Fut. *vyantikakhi* (Dh. 63).

VYĀPĀDO, and BY-, Wish to injure, malevolence,  
hatred, fury [व्यापाद]. Ab. 164; Dh. 359; Man.  
B. 410. See *Akusalahātu*, *Akusalasāṅkappo*, etc.

VYAPAGACCHATI, To depart, be dispelled [व्याप-  
यन्]. Att. 230. P.p. *vyapagato*, departed  
(Jāt. 17).

VYĀPAJJATI, and BY-, To be malevolent [व्या-  
पज्]. P.p. *vyāpanno*. *Vyāpannacitto* (adj.),  
having a malevolent spirit (*ime sattā kaṇṇāsu vā*  
*vijjhantū vā*).

VYĀPAKO, and BY- (adj.), Pervading [व्यापक].

VYĀPANAM, and BY-, Pervading, penetration  
[व्यापन]. Ab. 1173, 1175.

VYĀPANNO, see *Vyāpajjati*.

VYĀPĀRETI (caus.), To employ, suborn, incite  
[व्यापारयति].

VYĀPĀRO, and BY-, Occupation, business, pro-  
fession, exertion, action, work [व्यापार]. Ab.  
855; Att. 195; Alw. I. xxix. *Tato sīṇḍasamug-*  
*ghāte vyāpāre pariniṭṭhite*, then when the effort  
to invalidate the consecration was discontinued  
(Mah. 237). *Vyāpārāṇāṃ āpanno*, engaged in an  
occupation. With affix ता, *vyāpārātā* (Kh. 21).

VYĀPETI (caus.), To pervade, permeate, fill [व्या-  
पयति]. Ras. 87. *Vyāpīṇsu* at Att. 211 is the  
aor. pl. of the simple verb.

VYĀPI (adj.), Pervading, extending [व्यापिन्].  
Att. 192.

VYĀROSANĀ, and BY- (f.), Anger, hatred [fr.  
वि-आ-हृ]. Kh. 16, all MSS. *by-*.

VYASANAM, and BY-, Misfortune; unhappiness,  
destruction, loss; bad habit, sin; [व्यसन]. Ab.  
89, 890. *Vyasanappatto* (adj.), come to grief,  
ruined (F. Jāt. 15, comp. Dh. 361). *V. gato*,  
ruined, destroyed (F. Jāt. 18; Dh. 419). The five  
losses are *ñātivā*, *bhogavā*, *rogavā*, *śīlavā*, *diṭṭhivā*,  
loss of kinsmen, loss of wealth, sickness, loss of  
character, loss of faith.

VYASANĪ (adj.), Meeting with ruin, unfortunate  
[व्यसनिन्]. Att. 193.

VYĀSATTO, and BY- (p.p.), Attached to pleasure,  
covetous, etc. [व्यासत्त]. Dh. 9.

VYĀSO, Diffusion [व्यास]. Ab. 768.

VYATTAYO, Contrariety, opposition, reversal [व्य-  
त्तय]. Ab. 776.

VYATTO, and BYATTO (p.p.), Evident, mani-  
fest; perspicuous; wise, learned [व्यत्त]. Ab.

228, 716; Alw. I. xiv; Gog. Ev. 11; Pāt. xiv,  
26, 28.

VYAVADHĀNAM, Covering, screen [व्यवधान].  
Ab. 802.

VYAVANUJJA (ger.), Having dispelled [ger. वि-  
व्यव-नुज्].

VYĀVATO (p.p.), Covered, obstructed [व्यावृत].  
B. Lot. 649.

VYAVĀYO, Collision [व्यवाय]. Ab. 317.

VYAYO, and VAYO, Loss, perishing, decay; ex-  
penditure [व्यय]. Ab. 764, 1079. *Payadhammo*,  
and *-dhammī* (adj.), perishable (Att. clxxii). *Dha-*  
*nabbayo*, expenditure of treasure. *Udayavyayo*,  
rise and decay, birth and death (Dh. 21, 67, see  
*Udayo*).

VYŪHO, and BYŪHO, An array of troops; a host,  
multitude; a street closed at one end [व्यूह]. Ab.  
202 (street, *by-*), 381 (array, *vy-*), 631 (multitude,  
*by-*). *Senābyūho* and *-vyūho* (Pāt. 15; B. Lot. 466).  
At Pāt. 105 street (*by-*).

## Y.

YĀCAKO, and YĀCANAKO, A beggar [याचक,  
याचनक]. Ab. 740; Att. 72; Dh. 131; F. Jāt.  
11, 52.

YĀCANĀ (f.), Asking, begging [याचना]. Ab.  
759; F. Jāt. 11.

YĀCATI, To ask, beg, entreat [याच्]. *Jivitaṃ y.*,  
to beg for one's life (Ten J. 115). *Yācitvāna na-*  
*rissarūṇā*, having asked the king's permission  
(Mah. 109). With two acc. *Rājānaṃ ekaṃ goṇaṃ*  
*yācāhi*, ask the king for a bullock (F. Jāt. 9, comp.  
Dh. 126). P.pr.passive: *Punappuna yāciyamāno*,  
being repeatedly solicited (Dh. 263). P.p.pass.  
*yācīto*, requested (Dh. 177). Caus. *yāceti*, to ask,  
entreat (Mah. 50, 205).

YAD, see *Yo*.

YADĀ (adv.), When, whenever [यदा]. Kh. 13;  
Dh. 6, 49, 69. With verb in the pres. tense: *Yadā*  
*ca paccatī pāpaṃ*, but as soon as his sin ripens  
(Dh. 13); *Yadā Bhagavā . . dhammaṃ deseti*,  
whenever Buddha preaches the Law (B. Lot. 396).  
*Yadā te dārūhi attho*, whenever you want fuel (F.  
Jāt. 2). With foll. *tadā*: *Yadā viuddam āpannā*  
*tadā mahāvīṇasāṃ paṭṭā*, when they took to quar-  
relling, then they came to great grief.

YADĀSANNO (adj.), *Yaddasannaṃ kammaṃ* is one

of the eleven descriptions of Karma. The compound must be either यद्-वासन्न or यद्वा-वासन्न. In explanation of the term Hardy merely says, "The karma called Yadāsanna is received when at the point of death" (Man. B. 447, 489).

**YADI** (*indecl.*), If [यदि]. With verb in the pres. tense; *Yadi mañ saḥāyakaṃ nenti tumhākaṃ ettha kiṃ*, if my friends are carrying me along, what's that to you? (F. Jāt. 17); *Buddho asabbaññu yadi tassa pariyesandya sabbaññūtaññapaṃ hoti*, B. is not omniscient if omniscience comes to him by research (Gog. Ev. 2); *Yadi hattham me eti*, should he fall into my hands (Mah. 246). With opt. *Yadi hi garu bhaveyya* (Vuttodaya). *Gahito yadi sīho te*, if the lion is caught by you (Mah. 45). *Yañ hād eva parisaṃ upasaṃkamati yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ . .*, whatsoever company he enters, whether it be a company of khattiyas or a company of brahmins. *Yadi evaṃ, yañ evaṃ*, if so, in that case (Kh. 21). *Yadi evaṃ sādhu*, if that is the case, it is all right (Dh. 216, comp. 219). With foll. *vā*. *Gāme vā yadi v' āraññe*, whether in the village or the forest (Dh. 18, comp. 215); *Buddhe yadi va sāvake*, Buddhas or Arhats (Dh. 35).

**YADĪ** (*adj.*), Of which sort [यद्गुण]. Sen. K. 525.

**YADICCHĀ** (*f.*), Self-will, independence [यदुच्छा]. Ab. 760.

**YADICCHAKAṀ**, Whatever one wishes [यद् + इच्छक]. *Āvajjītvā y. jānāti*, by meditation he knows whatever he wishes (Gog. Ev. 2).

**YADICCHITO** (*adj.*), Whatever is desired [यद् + icchita]. *Tassa yadicchitaṃ sampajjati*, he gets whatever he wants (Dh. 78; Ras. 37).

**YADIDAM** (*adv.*), Namely, that is to say [यद् + इदम्]. *Apāyasaṃveattaniḥā ead mānava paṭipaddā yadidaṃ pāpātipatī hoti luddo*, this is a practice, young man, that leads to destruction, I mean that a man should be a life-destroyer, a hunter (Subha S.). *Sabbabhātānaṃ . . ekaṃ eva nīvaraṇaṃ vaddāmi y. avijjā*, I say that to all mortals there is one great hindrance, that is to say Error (Alw. I. 107). *Bhagavato sāvakaṃsaṅgho yadidaṃ cattāri purisayugāni*, the assembly of Buddha's disciples, even four pairs of individuals (Alw. I. 78). *Na kutoci bhayaṃ samanupassati y. paccatthikato*, sees no danger from any quarter, danger that is to say from an enemy (Sām. S.).

*Esa paccayo jarāmaraṇassa y. jāti*, this is the cause of decay and death, viz. birth (Mahānidāna S.). *Kammaṃ satte vibhajati y. kṇapapaṭṭatāya*, Karma allots mortals, viz. to misery or prosperity (Gog. Ev. 32). *Evaṃ mahiddhiyā ead y. puñña-sampaddā*, thus this is a thing of magical power, I mean the possession of merit (Kh. 14, 30).

**YĀDIKKHO** (*adj.*), Of what sort, like what or which [यद्गुण]. Sen. K. 525.

**YĀDISO** (*adj.*), Same meaning as last [यद्गुण]. Sen. K. 525.

**YADIVĀ**, see *Yadi*.

**YAGGHE** (*indecl.*), This is an interjection or exclamation used in addressing a person. It is called a padapūraṇa at Ab. 1150. I have always as yet found it in conjunction with *jāneyyāsi*. The foll. are examples. In Raṭṭhapāla S. a slave girl says to her mistress, *yagghe jāneyyāsi ayya-putto Raṭṭhapālo anuppatto*, please ma'am, do you know my young master Raṭṭhapāla has come back! Further on Raṭṭhapāla's mother says to her husband, *yagghe gahapati jāneyyāsi Raṭṭhapālo kira kulaputto anuppatto*, do you know, householder, they say our young R. has come back? In Sām. S. we have *taṃ ce te purisā evaṃ āroccayyūṃ, yagghe deva jāneyyāsi*. In another text, *yagghe mahārāja jāneyyāsi ahaṃ āgacchāmi puratthimāya disāya*, if it please your majesty, you must know that I come from the east quarter.

**YĀGO**, A sacrifice [यज्ञ]. Ab. 412. *Yāgavadho*, sacrificial slaughter (Alw. I. cxxiv). The four mahāyāgas or great sacrifices (Hindu, not Buddhist) are *assamedho*, *purisamedho*, *sammāpāso*, *vāja-peyyaṃ*.

**YĀGU** (*f.*), Rice gruel [यवानु]. Ab. 465; Att. cii. *Yāgutapāḍulā*, rice for making gruel. *Yāgukkhajjakam*, rice and cakes (Dh. 285, 324, 403, comp. *yāgukkhajjabhojjāni* at Mah. 82, 231).

**YAHIM** (*adv.*), Where, wherever (formed on the analogy of *kuhiṃ*, *kahaṃ*). Mah. 102 (*samāpajji yahiṃ tu*). *Yahiṃ thitā*, established in which (Alw. I. vii).

**YĀJAKO**, A sacrificing priest [यज्ञक]. Ab. 414; Sen. K. 511.

**YAJANAṀ**, Sacrifice [यजन]. Ab. 1104.

**YAJATI**, To sacrifice, make an offering (in a Hindu sense), to give alms [यज्]. Alw. I. 19. *Sahasena y.*, to give alms of the value of a thousand kaḥāpaṇas (Dh. 20, comment says *sahasapariṇeṭṭige-*

*na...lokiyamahājanassa dānaṃ dadeyya*). Pass. *ijjeti, yajjati* (Sen. K. 492; Alw. I. 39). P.p.p. *yittṭho* (Sen. K. 492, 508). Neut. *yittṭhaṃ*, sacrifice, almsgiving. The comment on Dh. v. 108 says *yittṭhaṃ ti yebbhuyyena maṅgalakiriyādivase dīna-dānaṃ*, alms generally given on festive days; but in a corresponding passage in Sām. S. it is explained by the mahāyāgas.

**YĀJI** (*m.*), An institutor of a sacrifice [यजि]. Alw. I. cxiv (pl. *yājayo*).

**YAJJEVAM**, see *Yadi*.

**YAJU** (*n.*), The Yajurveda [यजुस्]. Ab. 108.

**YAJUBBEDO**, The Yajurveda [यजुर्वेद]. Alw. I. cxiv.

**YAKANAM**, The liver [यकन]. Kh. 3. *Yaka-* in composition.

**YAKKHINĪ** (*f.*), A female yakkha [यक्खिनी]. Mah. 48, 64.

**YAKKHO**, Name of certain superhuman beings [यक्ख]. Ab. 13. Some of the yakkhas are attendants on Vessavaṇa, who is called *Yakkhādhipo*, lord of yakkhas (Ab. 32). The yakkhas are mostly enemies to man, but some of them are harmless creatures, and there are stories of many having been converted to Buddhism (Mah. 3, 48; Kh. 13; Man. B. 24, 44, 56). Vessavaṇa is himself called a yakkha (Ab. 969). *Yakkhadhipo*, resān (Ab. 304). Fem. *yakkhi*, comp. *Yakkhiṇī*.

**YAM**, see *Yo*.

**YĀMAKĀLIKO** (*adj.*), Lasting for a watch (?) [याम + काल + इक]. *Yamakālikam* is said to mean "drinkables taken by priests after midday," see Pāt. 89.

**YAMAKAM**, A pair, couple [यमक]. Ab. 628. *Yamakatelam*, two sorts of oils (Jāt. 25). *Yamakadānam antare*, between two Sal trees (B. Lot. 342). *Yamakam*, or *Yamakappakaraṇam*, is the name of one of the books of the Abhidhamma (see *Tīpiṭakam*). It contains ten divisions, the first of which is *mūlayamakam*. A passage from the *Cittayamaka* quoted at Mah. 32, affords a specimen of the contents of the book, and explains why it is called Yamaka; *yassa cittaṃ uppajjati na nirujjhati tassa cittaṃ nirujjhissati n' uppajjissati yassa vā pana cittaṃ nirujjhissati n' uppajjissati tassa cittaṃ uppajjati na nirujjhati*, he whose thought arises and perishes not, his thought shall perish and shall not be reborn; on the other hand he whose thought shall perish and not be

reborn, his thought springs into existence and does not perish.

**YAMAKO** (*adj.*), Double, twin [यमक]. *Yamake duve janesi*, gave birth to twins (Mah. 44). *Yamakam pāṭihariyam*, a double miracle (Mah. 107).

**YAMALAM**, A pair [यमल]. Ab. 628.

**YAMAM**, A pair [यम]. Ab. 628.

**YAMĀMASE**, 1st. pers. plur. imperat. atm. fr. यम्, with a fut. sense (comp. F. Jāt. 38). Dh. 2.

**YAMATAGGI** (*m.*), Name of a Rishi [यमदग्नि]. Ab. 109.

**YAMHĀ**, see *Yo*.

**YAMO**, Restraint, temperance, moral duty; a pair or couple; name of the sovereign of the infernal region [यम]. Ab. 44, 444, 768, 973. *Yamarājā*, Yama (Ab. 44). *Yamapurisā* (pl.), the attendants or ministers of Y. (Dh. 42). Yama is sometimes identified with *maccu* or Death (Dh. 368). *Yamaloko*, the realm of Y. (explained to be the four Apāyas).

**YĀMO**, Restraint; a watch of three hours; name of the inhabitants of one of the deva worlds [याम]. Ab. 768. The three yāmas or watches of the night are *paṭhamayāmo* or *pubbay.*, *majjhimay.* or *dutiyay.*, and *pacchimay.* or *carinay.*, the first watch, middle watch, and last watch (Dh. 83, 88, 118; Gog. Ev. 10; Mah. 129). At Dh. v. 157 the comment says *yāma* is applied metaphorically of one of the three vayas or ages of man's life. The *yāmadevaloko*, or *yāmaloko*, is the third of the *kāmadevalokas* (Man. B. 25; B. Int. 605).

**YAMUNĀ** (*f.*), The river Jumna [यमुना]. Ab. 682; Man. B. 17.

**YĀNAKAM**, A cart, carriage, car [यानक]. Dh. 193, 204, 300; Mah. 40.

**YĀNAM**, Going, proceeding; a conveyance, vehicle, carriage, car [यान]. Ab. 375, 1090; Dh. 57; Mah. 163. *Paṭichannay.*, a close carriage, a palanquin, palki (Dh. 240). *Haṭṭhiy.*, a riding elephant (Dh. 400). *Devayānam āruyha*, having mounted the chariot of the devas, i.e. ascended to the Brahma world (Alw. N. 121). Of the three North Buddhist yānas there is no trace in South Buddhism (B. Lot. 315).

**YĀÑCE**, see *Yo*.

**YĀNIKATO** (*adj.*), Used as a vehicle (?) [यान + क्त with a changed to t, and then shortened, as in *cittikata*, etc.].



YĀNKĀRANĀ (*adv.*), Because [यत्कारणतः].

Das. 45.

YĀÑÑĀDEVA, see *Yo*.

YĀÑÑĀNGO, The Glomerous fig-tree [यज्ञाङ्ग].

Ab. 551.

YĀÑÑO, A (brahminical) sacrifice [यज्ञ]. Ab.

412; Mah. 2.

YANNŪNA, see *Yo*.

YANTAM, Implements, appliance, machine, engine [यन्त्र].

*Guḷay.*, a sugar-mill (Mah. 208, also *ucchuy.*, Jāt. 25). *Yantayuttaggo*, an ox yoked to a mill. *Yantamuttam*, a weapon propelled by mechanical means, as an arrow (Ab. 387). *Uṭṭhāpetvāna yantehi julam Abhayavāpito*, having raised the water out of the A. tank by machinery (Mah. 211). *Yantahatthi*, an elephant worked by machinery, an automaton elephant (Dh. 158).

YĀPANAM, Living, maintenance [यापन].

*Y. labhati*, to get one's living. *Yāpanamattam ādāya*, receiving enough to support life (Dh. 372, comp. Jāt. 57). *Yāpanamatto dhāro*, food sufficient to support life (Dh. 287). Also *yāpanā* (Ab. 942).

YĀPETI, see *Yāti*.

YĀPYAYĀNAM, A palanquin [यापयान]. Ab. 373.

YASASSI (*adj.*), Famous [यशस्विन].

YASASSIVĀ (*adj.*), Surrounded by eminent men [यशस्विन + वत्]. *Yasassino parivāra jand assa atthi* y.

YASAVĀ (*adj.*), Famous [यशस् + वत्]. Sen. K. 400.

YASMĀ, see *Yo*.

YASO, Fame, renown, reputation, honour [यशस्].

Ab. 117; Dh. 191. Inst. *yasena* (F. Jāt. 10).

*Tassa rājā mahantaṃ yasaṃ dassati*, the king will confer great distinction on him (Ras. 32). In composition generally *yaso*: *Yasobhogasamappito* (Dh. 53).

YASODHARĀ (*f.*), Name of the wife of Siddhattha (Gotama) before he became Buddha [यशोधरा].

Ab. 336; E. Mon. 2; Man. B. 124, 152.

YĀTANĀ (*f.*), Torment [यातना]. Ab. 407.

YATATTO, see *Yato*.

YATHĀ (*adv.*), As, like, how, when [यथा]. Ab.

1142. *Kesā te na y. aññasam*, your hair is not like other people's (Trenckner). *Mātā y. niyam puttam . . anurakkhe* (opt.), as a mother would watch over her own son (Kh. 16). *Tam Bhagavā na ovadati y. Devadattaṃ, Kokāliyaṃ . . him*

Buddha does not admonish, any more than D. or K. (B. Lot. 305). *Y. parisam kko pana so Bhagavā sarena vīñāḍpeti*, when Buddha instructs the assembly with his voice (B. Lot. 566). *Nibbanti dhīrā yathā 'yam padīpo*, the righteous are extinguished like this lamp (Kh. 10; Dh. 36, 53). *Khippaṃ dhammaṃ vijānāti dabbī sūparasaṃ yathā*, he quickly knows the law as the spoon knows the taste of the broth (Dh. 12). *Opunāti y. bhūsaṃ*, winnows them like chaff (Dh. 45). In conjunction with *tathā*: *Yathā me dhanacchedo na hoti tathā karissāmi*, I'll manage so as to have no expense (Dh. 93, comp. F. Jāt. 12; Dh. 29; Jāt. 8); *Yathā maṃ na muñcati tathā kītuṃ vaṭṭati*, I must act in such a way that he does not dismiss me (Dh. 156); *Tath' attānaṃ niveseyya yathā bhārī pavāḍḍhati*, let him so establish himself that wisdom may increase (Dh. 50); *Yathā so lābhagappatto hoti tathā akāsi*, so acted that he became highly prosperous (Dh. 305, comp. Ten J. 42); *Kim pana tvaṃ pāpima tathā akāsi yathā 'haṃ piḍḍam na labheyyaṃ*, what, sinner, did you manage that I should receive no alms (Dh. 353); *Bhagavā tathā me dhammaṃ docetu yathā atthaṃ dīṇeyyāmi*, let the Blessed One so teach me the Law that I may understand the meaning (comp. Ten J. 118); *Karoti so tath' attānaṃ yathā maṃ icchaṃ dīso*, he makes himself such as his enemy wishes him to be (Dh. 29); *Yathā vā tathā vā hotu*, however that may be. With foll. *evam*: *Yathā sā accharāya pahaḍāya vassati . . evaṃ sikkhāpetvā*, having trained the bird so that it sang when he snapped his fingers (Ten J. 114); *Selo y. ekaghaṇo vātēna na samīrati evaṃ nīdapaśamsāsu na samīṇjanti paṇḍitā*, as the solid rock is not shaken by the wind, even so the wise are unmoved in praise and blame (Dh. 15, comp. 3); *Yathā passe* (opt.) *marīcikam evaṃ lokam avekkhantaṃ maccurūjā na passati*, the man who so looks upon the world as he would look upon a mirage (i.e. views it as unreal, as vanity), him the king of death sees not (Dh. 31). For *yathā tam* see art. *So* (2), p. 481 (a), line 25; for *tam yathā* see line 31 of the same column. With foll. *katham*: *Yathā katham*, how then? how? With foll. *nāma*: *Yathā nāma . . evam evam*, just as . . even so (Jāt. 16; Ab. 1142). With foll. *api*: *Yathā pi*, just as (Ab. 1142; Jāt. 24, followed by *tath' eva*; Dh. 60, followed by *evam pi*). With

fol. *hi*: *Yathā hi*, as (Ab. 1142, at Jāt. 20 *yathā hi* means "for as"). With foll. *eva*: *Yathā' eva*, *yathariva*, just as (Ab. 1142, 1143; with foll. *ta-thariva*, Sen. K. 211). *Y.* is sometimes repeated: *Yathā yathā 'haṃ . . dānāmi*, as far as I understand (Alw. I. 92); *Yathā yathā . . tathā tathā* (Att. 198).

**YATHĀBALAM** (*adv.*), According to one's power or means, to the best of one's ability [यथाबलम्]. Mah. 35 (as much as one can afford); Dh. 132, 240, 326.

**YATHĀBHIRANTAM** (*adv.*), As long as one likes [यथा + p.p.p. अभिरम्]. Dh. 231.

**YATHĀBHUCO** (*adj.*), Real (?) [यथाभूत + य]. Alw. I. cvii.

**YATHĀBHUTAM** (*adv.*), According to the reality, rightly, truly, correctly [यथाभूतम्]. Dh. 37. *Attha vatthāni y. jāmitvā* (Dh. 431).

**YATHĀBUDDHAM** (*adv.*), According to seniority [यथावृद्धम्].

**YATHĀDHAMMAM** (*adv.*), Equitably, legally, righteously [यथाधर्मम्]. Mah. lxxvii; Pāt. 16, 91.

**YATHĀDHAMMO**, Just award, righteous punishment [यथा + धर्म]. Pāt. 18.

**YATHĀDHOTO** (*adj.*), Washed, clean [यथा + धौत]. In the phrase *yathāddhotena pattena nik-khamati* or *dgaacchati*, to leave the village, or return home, with unsouled bowl, with bowl as clean as when the begging rounds began (of a monk who has failed to obtain alms on his begging rounds, Dh. 160, 161, 353).

**YATHĀGATO** (*adj.*), As contained in a book, as written [यथागत]. *Yathāgataṃ atthaṃ buj-jhītvā*, having understood the meaning as it is given (see *Āgato*).

**YATHĀHA**, As he has said [यथा + आह]. Dh. 105. *Yathā' dha Bhagavā*, as Buddha has said (Alw. I. 106).

**YATHĀHI**, see *Yathā*.

**YATHĀKĀLAM** (*adv.*), As long as possible [यथा-कालम्]. Mah. 35.

**YATHĀKAMMAM** (*adv.*), According to one's Karma or actions [यथा + कर्मन्]. *Yathākam-maṃ gacā*, went according to his deeds, viz. passed away (at death) to that state of existence (whether heaven or hell) which his merit or demerit had earned (Ras. 36; Mah. 238; F. Jāt. 8, 58; Faus-böll well renders it, "passed away and was re-

warded according to his deeds"). *Yathākamma-pago* (*adj.*), going according to his deeds, following the destiny of his deeds (Gog. Ev. 10; B. Lot. 866).

**YATHĀKARO** (*adj.*), Acting in which way [यथा + कर].

**YATHĀKKAMAM** (*adv.*), In due order, successively [यथाक्रमम्]. Mah. 19.

**YATHĀLAŅKATO** (*adj.*), All decorated as he was, without changing his state dress [यथा + लङ्कत]. Dh. 307.

**YATHĀMATO** (*adj.*), As if dead, like a dead man [यथा + मृत]. Dh. 5.

**YATHĀNĀMA**, see *Yathā*.

**YATHĀNĀYAM** (*adv.*), Rightly, fitly [यथाव्या-यम्].

**YATHĀNURŪPO** (*adj.*), Suitable, commensurate [यथा + अनु रूप]. Mah. 168.

**YATHĀNUSITTAM** (*adv.*), According to in-structions, in accordance with what has been taught [यथा + अनुसिद्ध]. Dh. 151.

**YATHĀPEMAM** (*adv.*), Out of love or affection [यथा + प्रेमन्].

**YATHĀPHĀSUKO** (*adj.*), According to comfort, pleasant [यथा + phāsu + क]. *Yathāphāsuka-tthānam*, a pleasant place, a comfortable lodging (Dh. 81).

**YATHĀPI**, see *Yathā*.

**YATHĀRAHAM** (*adv.*), According to worth or station; properly, satisfactorily, correctly, appropriately, duly [यथाहम्]. Mah. 13, 32, 53, 82, 122, 132, 164, 207.

**YATHARIVA**, see *Yathā*.

**YATHĀRUCIM** (*adv.*), According to one's pleasure or wish, as one likes, at will [comp. यथावृत्ति]. Mah. 18, 38, 39, 134, 170.

**YATHĀRUCITO** (*adj.*), As liked, pleasant [यथा + वृत्ति]. *Y. dāro*, food that he liked (Das. 38). *Yathārucitattthānam*, a convenient spot (Dh. 155).

**YATHĀRUCIYĀ** (*adv.*), As one likes, at pleasure [यथा + instr. वृत्ति]. Dh. 244; Ten J. 115.

**YATHĀRŪPO** (*adj.*), Of that kind which, such [यथारूप]. Pāt. 3.

**YATHĀSADDHAM** (*adv.*), According to faith, in faith [यथासङ्गम्]. Dh. 44.

**YATHĀSAKO** (*adj.*), Each his own, respective [यथास्व + क]. Dh. 222. *Diṭṭhiṃ vyākariṣsu yathāsakam*, expounded their respective creeds

(Mah. 42, perhaps however *y.* is here the adv. "individually, each for himself").

**YATHĀSĀṆKHYAṀ** (*adv.*), According to number or order, respectively [यथासंख्यम्].

**YATHĀSANTHATIKĀṆGAṀ**, This is the 12th Dhutaṅga precept, and according to Hardy enjoins, "taking any seat that may be provided" [यथा + संसृत + इव + चङ्ग]. E. Mon. 10; B. Int. 310.

**YATHĀSATTIṀ**, **YATHĀSATTIYĀ** (*adv.*), According to one's ability [यथा + शक्ति, यथाशक्त्या]. Dh. 122, 240.

**YATHĀSUKHAṀ** (*adv.*), As one likes, at pleasure, comfortably, at one's ease [यथासुखम्]. Dh. 58, 177; Ab. 179; Ten J. 115; Mah. 7.

**YATHĀTATHO** (*adj.*), Real, true [यथातथ]. Ab. 127. Adv. *yathādtathā*, truly, exactly (Ab. 1152; Pāt. 67; Att. 134).

**YATHATTĀṀ**, and (abl.) **YATHATTĀ** (*adv.*), Rightly, exactly [यथा + त्व]. Ab. 1152; Sen. K. 415.

**YATHĀTTHĀNAṀ**, and **-THĀNAṀ**, Former or original place [यथास्थान]. *Yathāttthānaṁ eva gataṁ*, went back to its place (Dh. 350, comp. Mah. 206). *Yathāttthāne thapeṣi*, replaced in its former position (Mah. 3, 206, 256). Adv. *yathāttthānaṁ*, according to rank, in due order (Mah. 170).

**YATHĀVAJJAṀ**, Mimicry of a person's defects [यथा + वर्ज्य]. *Yathāvajjaṁ nāma kāṇakūṇikkhaṇḍānaṁ yaṁ yaṁ vajjaṁ taṁ taṁ payojetvā dassanakkhīdā* (see *Payojeti*).

**YATHĀVEGAṀ**, As quickly as possible [यथा + वेग]. Dh. 322.

**YATHĀVIDHIṀ** (*adv.*), Duly, fitly [यथाविधि]. Mah. 53, 65.

**YATHĀVIHITO** (*adj.*), As appointed, regular [यथा + विहित]. Mah. 66.

**YATHĀVUTTO** (*adj.*), As above mentioned [यथा + उक्त]. Mah. 212; Att. 195.

**YATHAYIDAṀ**, and **YATHEDAṀ** (*adv.*), As; so that [यथा + इदम्]. See *Idaṁ* (2). Sen. K. 217. *Yathayidaṁ sāsanaṁ addhaniyam assa*, so that religion may be advanced (Br. J. S. A.). *Nāhaṁ bhikkhave aññaṁ ekasaddam pi samanupassāmi yo evaṁ purisassa cittaṁ pariyāddya tiṭṭhaṁ yathayidaṁ bhikkhave itthiṣādo*, I know no single other sound that can so captivate the mind of man as woman's voice (Dh. 85, this

example proves that *idaṁ* in this compound is the adverb इदम्). With foll. *tathā*: *Yathedaṁ Sāriputtassa suttaṁ therassa bhāsato tathā Mahindaṭṭherassa ahū devasamāgama*, just as for the therā S. when he preached the Sutta, so for the therā M. there was a great congregation of devas (Mah. 81).

**YATHEVA**, see *Yathā*.

**YATHICCHITAṀ** (*adv.*), To one's liking, to one's heart's content [यथेच्छितम्]. Ab. 469; Mah. 133; Jāt. 27. It is perhaps sometimes an adj. as at Mah. 48, *aññaṁ kiñci yathicchitaṁ*.

**YATI** (*m.*), A pious ascetic, a Buddhist monk [यति]. Ab. 434; Mah. 23, 150, 176. Dat. *yatinō* (Mah. 196).

**YATI** (*f.*), (In prosody) Cæsura [यति].

**YĀTI**, To go; to go away; to undergo [या]. For *yāti* at Dh. v. 179 see *Uyyāti*. *Dvāramāṇḍalaṁ yāmi*, I'm going to D. (Mah. 59). *Saggaṁ y.*, to go to heaven (Dh. 22). *Aniḥo yāti*, gets off scatheless (Dh. 52). *Pacchā yanto*, walking behind (Mah. 228). *Gāmagāmmaggā yāti*, walks along the road leading to the village (Mah. 24). *Haṭṭhina y.*, to ride on an elephant (Mah. 246). *Yānena y.*, to drive in a carriage (Pāt. 110). *Assavegena yantassā sāsāṁ chijji*, his head, as he passed at full speed, was severed (Mah. 134). *Pubbā yāti*, refers to what precedes. At Mah. 151 *disvāyantaṁ* is probably *disv' dyaṇtaṁ* = *disvā dyaṇtaṁ*. *Hitvā yāti*, leaves behind, distances (Dh. 6). *Madhuraṁ yāti*, undergoes sweetness, becomes sweet (Ras. 33). Imperat. *yātu* (Mah. 170). P.p.p. *yāto*, having gone to, attained. *Sapāṭavaṁ yāto*, having attained great skill (Alw. I. 112). Having fled (Mah. lxxxvii). Caus. *yāpeti*, to keep oneself going, maintain oneself (B. Lot. 354; Das. 8; Pāt. 88). *Phalāphaleṇa yāpeti*, to live on wild fruits (Das. 3, comp. 25; Kh. 11). *Samāpadhammo nāma sārīre yāpenti sakkā kattaṁ*, the duties of religion can be performed (only) as long as the body is maintained or kept alive (Dh. 82, comp. *Yāpanaṁ*).

**YATO** (*adv.*), From what, from whom; inasmuch as, since, because; from the time when [यतस्]. *Yato paṇitataro n' atthi*, than whom there is none greater. *Nāmalīgeṇa kosalāṁ . . yato mahabbalaṁ*, inasmuch as familiarity with nouns and genders is of great importance (Alw. I. vii; in the next verse read *nāmalīgānyāto*). In con-

junction with *tato* : *Yato bhayaṃ tato khemaṃ*, he drew safety from what caused his fear. *Rāpen'ummādayi nare diṭṭhamattā 'va sđ yato tato Um-māddacittā ti nāmaṃ sopapadaṃ labhī*, because she maddened men by her beauty as soon as she was seen, therefore she received the appropriate name of U. (Mah. 56). Repeated : *Yato yato sammāsati*, as soon as ever he grasps (Dh. 67). *Yato yato . . tato tato* (Dh. 70).

**YATO** (*p.p.*), Restrained, temperate [यत्]. Dh. 200. *Āhāre y.*, temperate in the matter of food. *Yatatto* (*adj.*), self-restrained (= yatātman). *Yatindriyo*, one whose senses are subdued (Ab. 434).

**YĀTO**, see *Yāti*.

**YATRA**, Since, inasmuch as; and **YATTHA** (*adv.*), where, in which place, wherein, whereon, whither [यच्च]. The older form *yatra* I have only met with in conjunction with *hi nāma*. *Nassati vata bho loko vinassati vata bho loko yatra hi nāma tathāgatassa . . apposukkatāya cittāṃ namati no dhammaḍesaṇāya*, the world is lost, the world is ruined, inasmuch as the heart of the Buddha is inclined to quiescence and not to preaching the Truth (Gog. Ev. 8). *Abbhutaṃ vata bho samapassa mahiddhikāṭā mahānubhāvāṭā yatra hi nāmaḍayaṃ Brahmāya brāhmaṇo ṇāto yasasā evarūpaṃ paramanipaccakkāraṃ karissati*, a wonderful thing indeed is the magic power and influence of a Ćramaṇa, insomuch that . . (Brahmāya 8.). *Yattha* is in very common use. *Te yanti accutaṃ phānaṃ yattha gantvā na socare*, they go to the everlasting place whither having gone they mourn no more (Dh. 40). *Yattha pphito*, standing whereon (Dh. 23). *Yatth'eva*, wherever (Dh. 405). *Atthi gāmo bhante Kalasigāmo nāma yatthāhaṃ jāto*, there's a village, Lord, called Kalasigāma, where I was born (Alw. I. xlii). *Yattha therassa kaniṭṭho vasati taṃ vithiṃ piṇḍāya pāvisinṇu*, entered for alms the street where the therā's younger brother lived (Dh. 85). With foll. *tattha* : *Yattha passitabbo tattha haṇṭabbo*, wherever he is to be seen there he is to be slain (Alw. I. 72, comp. Mah. 151). With foll. *ettha* : *Makutaṃ yattha mocayusā . . ettha sālā katā ahu* (Mah. 199). See *Kattha*. Repeated : *Yattha yattha paṇḍitasamaṇabrāhmaṇaḍ atthiṭi vadanti tattha tattha gantvā sikkacchaṃ karonti*, in whatever places people say that there are wise monks and brahmins, going to each of those places they converse with them (Dh.

121). As first part of a compound : *Yatthakāmaṃ* (*adv.*), wherever one likes, at will (Dh. 7, 58). In these forms we have an interesting case of differentiation, *yattha* meaning "where," and *yatra* "since, whereas" (comp. the use of *aññattha* and *aññatra*).

**YĀTRĀ** (*f.*), A march or expedition; livelihood [यात्रा]. Ab. 395, 1054.

**YATTAKO** (*adj.*), However much, of whatever size (comp. *ettako*, *kittako*). *Yattakā bhikkhū*, however many monks, whatever number of monks (Pāt. 2). *Bhittisū yattakena oloketuṃ sakkā hoti tattakam chiddam katvā*, having made holes in the walls big enough to look through, lit. by what sized (hole) in the walls it is possible to look, of that size having made a hole (Dh. 160). *Yattakam kalam taṃ vaḍḍhati tattakam itare vaḍḍhanti yeva*, for whatever length of time it increases, for the same length of time the others increase also (Dh. 288).

**YATTHA**, see *Yatra*.

**YATTHI** (*f.*), A staff, stick, pole; a stem, stalk; a measure of length = seven ratanas [यष्टि]. Ab. 190; Dh. 85. *Rathay.*, the pole of a chariot. Of the sticks on which a bird snare was mounted (Ten J. 51). *Veḷuy.*, a bamboo pole (Mah. 68). *Kūpay.*, the mast of a vessel (Mah. 120). *Yatthi-madhukā* (*f.*), liquorice (Ab. 587; Mah. 197). *Panasay.*, the stalk of a jak fruit (Mah. 167).

**YATVĀDHIKARAṆAṃ**, = *yato adhiharaṇam* (Sen. K. 319).

**YĀVA**, and **YĀVAṂ** (*adv.*), Until, while, as long as, in order that [यवत्]. *Yāva pāpaṃ na paccati*, as long as his sin is not punished (Dh. 13, 22). *Tvṛṭṭha tāta y. te yāgubhattam sampādemī*, stop a minute, my son, while I get you some gruel ready (Dh. 403). *Acchariyaṃ bho Raṭṭhapāla abbhutaṃ bho R. yāva subhāsitam idam tena Bhagavatā*, it is marvellous, Raṭṭhapāla, it is wonderful, how well this has been spoken by the Blessed One. *Y. dhammam supom' ahaṃ adhiyāsetha tāva*, wait while I listen to the Law (Mah. 198). *Yāvāhaṃ āgacchāmi tāv' ettha thokaṃ vissama*, rest awhile here till I return (Ras. 31). *Yāvam hi vanatho na chijjati . . paṭibaddhamano 'va tāva so*, for as long as lust is not extirpated, so long is his mind in bondage (Dh. 50, comp. 128, 140, 300). *Y. tassā pavattim na rūpāma tāva n' eva yuddham dassāma na rajjam*, as long as we

hear no news of her so long we decline either to go to war or to surrender the kingdom (Dh. 157). *Y. idam bandhanam na vadḍhati tāvad eva nam chindissāmi*, that this bond may not grow I will cut it off at once (Dh. 118). *Yāva bahukā honti tāva pāpikā eva*, the more there are the worse they will be (Dh. 285). *Na tāv' imam pallankam bhindissāmi y. me cittam vinuccati*, I will not rise from this couch until my soul is emancipated (Dh. 118, comp. Pāt. 17). *Apasakka tāva bhagini y. bhikkhū bhujjanti*, withdraw, sister, while the monks are eating (Pāt. 20). *Yāva* is also used prepositionally with acc. or abl. With acc. *Tuṣitapurato y. bodhimapaḍaṃ*, from T. to the Bodhimapaḍa (Mah. 182); *Y. koṭippakoṭim*, up to a koṭi of koṭis (Ras. 18). With abl. *Suriyatthagamā yāva*, until sunset (Mah. 118); *Yāv' ajjadvasā*, till the present day (Mah. 195); *Yāva pṭi-vegapassaddhiyā nidditā*, having sat until the subsidence of his joyous excitement (Alw. I. 80, comp. B. Lot. 335, Mah. 174, Gog. Ev. 15, Ten J. 34). With an adv. *yāv' ajja*, till to-day (Mah. 241). Sometimes the noun is in the nom., as at Ras. 65, *yāva paccuppannavatthukathā*; and at Jāt. 2 we have *yāva bodhimapaḍe sabbāññutappatti tāva pavatto kathāmaggo*, the course of narration continued up to the attainment of omniscience on the bodhimapaḍa (comp. Ras. 65). With foll. *eva*, *yāvād eva*, until; as soon as, whenever (Dh. 13); as long as, while, considering that (Pāt. 17). *Yāvād eva devo . . maṃ na plavayissati . . tāva na uṭṭhahissāmi*, so long as the clouds shall not lift me up (with floods of rain), so long I will not rise (Att. 210). The form *yāvade* corresponding to *tāvade* (see *Tāva*) sometimes occurs (Cl. Gr. 75). With foll. *ca idam*: *Yāvañ' c' idam* (*idam* is the adv.). *Aniccā bhikkhave saṅkhārā addhuvā bhikkhave saṅkhārā yāvañ' c' idam bhikkhave sabbasaṅkhāresu alam eva nibbinditum alam virajjitum*, life is fleeting and transitory, inasmuch that there is reason to feel loathing and disgust for life. *Yāva* forms the first part of many compound adjectives and adverbs. *Yāvamanibandham* (adv.), up to the wrist. *Yāvadoḍasamaṃ* (adj.) *vassam* is rendered by Turnour "every twelfth year" (Mah. 257). At Pāt. 10 there is a curious expression, *patto yāvabhedandya* (dat.) *dhāretabbo*, the bowl must be carried till it breaks.

**YĀVADATTHAM** (adv.), As much as required

[**यावदर्थम्**]. *Y. bhujjito*, having eaten his fill (Dh. 372). In phrases like *yāvadattham maṃsaṃ khadditvā* (Ten J. 13, comp. Dh. 228), we perhaps have an adj. *yāvadattho*, sufficient. With affix क्, *bhujjitvā yāvadatthakam* (Mah. 167).

**YĀVADE**, see *Yāva* (15 lines from end of art.).

**YĀVADICCHAKAM** (adv.), As much as desired [**यावत् + इच्छा + क्**].

**YĀVAJARĀ** (adv.), Until old age [**यावत् + जरा**]. Dh. v. 333 (Subh. says it is a *samāsa*, and separate from *silam*, so that Fausbøll has printed the passage rightly).

**YĀVAJIVAM** (adv.), As long as life lasts, all one's life [in S. **यावज्जीवम्**]. Mah. 162, 238; Dh. 12; B. Lot. 864.

**YĀVAJIVIKO** (adj.), Lasting one's whole life, life-long [in S. **यावज्जीविक**]. Pāt. 80.

**YĀVAKO**, Lac [**यावक्**]. Ab. 305.

**YĀVAMAHANTO** (adj.), However big [**यावत् + महत्**]. *Kīvamahantaṃ mama cakkaṃyugam harissasīti vatvā yāvamahantaṃ ākaṅkhasīti vutte*, having said, "How big will you make my pair of wheels?" and it having been answered, "As big as you like" (Dh. 96).

**YAVANAPUPPHAM**, Name of a perfume [**यवन + पुष्प**]. Ab. 147.

**YĀVAÑCIDAM**, see *Yāva*.

**YĀVANTO**, As many as [masc. plur. fr. **यावत्**]. Dh. v. 337.

**YAVASO**, Pasture, fodder [**यवस**]. Ab. 602; Das. 24.

**YĀVATĀ** (adv.), As far as, inasmuch as, because [**यावता**]. In conjunction with *tena*: *Na tena paṇḍito hoti yāvataṃ bahū bhāsati*, he is not on that account a wise man because he talks much (Dh. 46, comp. 47). *Yāvataṃ assa vigatamiddho*, as long as he is awake (Kh. 16). *Yāvataṃ . . tāvatā*, as long as . . till then, because . . therefore. There is a curious use of *y.* with a noun in the nom. case, of which I have met with the foll. examples: *Yāvataṃ paridāsi*, all the multitude that was there (Jāt. 26, here one would expect the adj. *yāvati*, fem. fr. **यावत्**). *Idam maraṇam nāma na ekasmiṃ yeva phāse na ca ekas' eva hoti yāvataṃ pana bhāvuppati nāma atthi sabbasattānaṃ hoti yeva*, this death is not confined to a single place or a single individual, but wherever there is existence and rebirth it is the destiny of all sentient beings (Dh. 359). *Yāvataṃ bhikkhave dhammā*

*asikkhatā vā asikkhatā vā virāgo tesam dhammānaṃ aggaṃ akkheyyati*, priests, whatsoever conditions there may be material or immaterial, of these conditions arhatahip is the chief (Dh. 382; Fausböll here offers the conjectural emendation *yāvanta*, nom. pl. from चावत्, but the reading of the text is correct, comp. *yāvata brāhmapagahapatikā Mithilāyaṃ paṭivasanti*).

**YĀVATAKO** (*adj.*), As long, as far, as much, as many (comp. *tāvatako*). *Yāvatako assa kāyo tāvatako assa vyāmo*, as long as his body is so long is the stretch of his arms (B. Lot. 570). Burnouf has misunderstood the meaning of this passage, which clearly is that the height of Buddha was equal to the distance between the tips of his fingers when his arms were stretched out. I have more than once been told that in well-proportioned men this is generally found to be the case. *Yāvatake . . ussahati ovaḍḍitum . . tāvatake upaṭṭhāpetum*, to provide as many (novices) as he is able to exhort (Pāt. xiv). Fem. *-ikā*: *Yāvatikā yānassa bhūmi yānena gantvā*, going in her carriage as far as there was room for a carriage, or as the ground permitted (Dh. 231, *y.* of course agrees with *bhūmi*). In one instance (Pāt. 2) I have met with a masc. form *yāvātiko*.

**YĀVATATIYAM** (*adv.*), Up to the third time [चावत् + तृतीय]. *Y. vāretvā*, having thrice endeavoured to prevent him (Dh. 172). *Tathā'esi y.*, this happened three times (Mah. 45). Pāt. 5, 95; Das. 4. With affix क्, *yāvataṭṭiyako*, a name of the last four Saṅghādisesa offences, because before the punishment is inflicted warning must have been thrice given (Pāt. 6).

**YĀVATĀYUKAM** (*adv.*), As long as life should last [चावता + आयुस् + क्]. In the phrase *y. tiṭṭhati*, to live out one's span of life, i.e. not have it shortened by evil karma acquired in the present or a previous existence. When used of a human being it means to live to a good old age; when used of a deva, to live the period allotted to devas of the devaloka in question (in some of the deva-lokas life is of enormous length, see Man. B. 26). F. Jāt. 8; Ten J. 52; Dh. 117, 252 (*y. puññaṃ katvā*), 288, 330 (line 4); Mah. 14 (read *-kaṇ*).

**YĀVATIHAM** (*adv.*), As many days as [some derivative of चावत् + अह्ण]. *Y. jānaṃ paṭicchādeti tāvatihaṃ . .*, for as many days as he knowingly conceals his sin, for so many days.. (Pāt. 6).

**YAVO**, Barley [यव]. Ab. 450; F. Jāt. 15.

**YĀYI** (*adj.*), Going [यायिन्]. *Sīghay.*, going quickly. *Nagaray.*, going to the city (Sen. K. 502).

**YEBHUYVASIKĀ** (*f.*), Name of one of the Adhikarapāsamathas. It is properly an *adj.* in agreement with *kiriya* understood. The second part of the compound is भूयस् + इका, while in *ye* I think we have the relative pronoun यद् (comp. *seyyathā = sa-yathā*). Vij. sends me the foll. explanation of this term, "It means putting to the vote and deciding by a majority; this is done by drawing tickets (*salākā*): a good orthodox priest must be selected as *salākagāhāpaka* or ticket-issuer, who should be careful to have the votes taken when there is a majority of the orthodox (*dhammavādi*)."  
He quotes, *yassā kiriyāya dhammavādinā bahutarā*, and *yebbhuyyadhammavādinā etassa yebbhuyyavārikā*.

**YEBHUYVATĀ** (*f.*), Abundance, preponderance [next + ता]. Ab. 786; Pāt. 62.

**YEBHUYYO** (*adj.*), Abundant, numerous [probably यद् + भूयस्]. Ab. 703 (I have never met with it elsewhere as an *adj.*). Instr. *yebbhuyyena* (*adv.*), generally, mostly, as a general rule, frequently, numerously, entirely (Dh. 180, 277, 288, 395). *Te there caṅkamaṇṇe yebbhuyyena vipajjimsu*, these (insects) as the priest walked up and down perished in great numbers (Dh. 88, comp. Mah. 181). *Tesu yebbhuyyena pabbajitesu*, these having nearly all taken orders (Dh. 139). *Yebbhuyyena ṭhapetvā dve*, all except two (Brahmāyū S.). *Yebbhuyyena ekato vicaranti*, always went about together (Dh. 416).

**YENA**, see *Yo*.

**YENAKĀMAM** (*adv.*), Wherever one likes, at will [येन + काम]. Ten J. 38. Compounded with गम, *yenakāmaṅgamo* (*adj.*), going wherever one likes.

**YENAKAMMAM** (*adv.*), Where one's Karma leads [येन + कर्मण]. *Yenakammaṃ gacchati* is equivalent to *yathākammaṃ gacchati*.

**YENICCHAKAM** (*adv.*), Wherever one likes [येन + इच्छा + क्]. Dh. 58.

**YEVA**, see *Eva*.

**YITTHO**, see *Yajati*.

**YO** (*pron.*), Who, what, which; he who; whoever [यद्]. Declined like *sabbo*. Acc. *yam*. Instr. *yena*. Dat. and gen. *yassa*. Abl. *yasmā*, *yamhā* (Dh. 70). Loc. *yasmiṃ*, *yamhi* (Dh. 46). Fem.



*yá*. Inst. *yáya* (Dh. 72). Gen. dat. *yassá, yáya* (Dh. 118, *yassá 'yam* = *yassá ayam*). Loc. *yassam*, *yáyam*. Neut. *yam*, rest like masc. Plur. *ye*. Instr. abl. *yehi* (F. Ját. 10). Gen. dat. *yessam*. Loc. *yessu*. Fem. pl. *yá, yáyo*. Instr. abl. *yáhi*. Gen. dat. *yásam*. Neut. pl. *yáni*. *Hoti kko yo bhikkh-ave samayo . . devo na vassati*, the time will come, priests, when there will be no rain (Gog. Ev. 14). *Abhayam yo sabbabhútesu deti*, he who gives protection to all beings (Ten J. 116). *Yo pana bhikkhu evam vadeyya*, now if any priest say thus (Pát. 16). *Tuṭṭhi sukhdá yá itaritaréna*, blessed is joy which springs from whatever cause (Dh. 59). *Yasmim pana tháne nāiditvā mañ khāditum ārabhissati tatra nañ saddam katvā palāpessāmi*, but in whatever place he alights and begins to eat me, there I will drive him away by shouting (Dh. 155). *Yassa . . n'atthi dukkatañ*, he who has no sin (Dh. 70). *Devaloke yá rati*, every delight in the celestial world (Kh. 11). *Puriso koci lokasmiñ vijjati yo*, is there any man in the world who? (Dh. 26). *Yam pana etam brúsi nāmarūpañ*, now about this nāmarūpa you tell me of (Gog. Ev. 43). *Yam balam ahuvamhase*, (according to) what power we had (F. Ját. 13). *Yam ce viññu passam-santi*, him whom perchance the wise commend (Dh. 41).

In conjunction with *so*. *Yam icchasi tam vadehi nayidam pañcakāmaguṇāsevine padam*, you may say what you like, but this is not the footprint of one who is devoted to the five pleasures of sense (Dh. 163). *Yo muttāhāram passati tassa rājā mahantam yasmā dassati*, whoever finds the necklace, upon him the king will confer great distinction (Ras. 32). *Rājejitassa yam pānam jayapānam ti tam matam*, the drink of a victorious warrior is called jayapāna (Ab. 398). *Yo 'haikāro 'āhamāñhassa sá 'hamahamikā*, that pride which is felt by one towards another is called āhamahamikā (Ab. 397, this example is interesting on account of the change of gender, *so* being changed to *sá* by attraction to *āhamahamikā*, see a similar instance at Ab. 307). *Yo pi mañ yācati tattha so pi me manaso piyo*, when any one begged of me then was he dear to my soul. *Yam hoti tam hotu*, be it as it may (F. Ját. 9). *Yam vā tam vā vatvā*, having said so and so. *Yam vā tam vā hotu*, be it this or that, anyhow, in any case. *Yam vā tam vā rukkhatacāddim ācikkhanti*, tell him of such and

such a bark or other drug (Dh. 93). *Yam ki kiccam tad āpaviddham*, for what should be done is left undone (Dh. 52). *Yamhi saccañ ca dhammo ca so sukhi*, he is blest in whom dwells truth and righteousness (Dh. 70). *Yamhā dhammam vijāneyya . . sakkaccam tam namasseyya*, he from whom he may learn the Truth, him let him assiduously honour (Dh. 70).

In conjunction with *koci*. *Yo koci*, whoever, any one. *Āñño vā yo koci*, or any one else (F. Ját. 19). *Yam kiñci*, whatsoever, anything (Dh. 20, 35). *Yam kiñci katvā*, by some means or other, lit. having done something or other (Dh. 156, 298). Pl. *Ye keci* (Kh. 15; Gog. Ev. 15). *Yāni kānici bhayāni*, whatever dangers. *Yassa kassaci santike*, in the presence of anybody whatever (F. Ját. 10). *Yena kenaci upāyena*, by any means whatever (Ras. 87).

*So, ayam, eso*, and the personal pronouns, are sometimes used more or less pleonastically in conjunction with *yo*: *Yā 'yam Mahāmahindena therena vasitā guhā*, the rock-cell inhabited by M. (Mah. 123). *Yā tā kunnadiyo kussubbhā tā ussanti*, all the streams and pools are dried up (Gog. Ev. 15). *Yān' imāni apatthāni . . aññāni tāni disvā*, having seen the bones which are scattered (Dh. 27). *Ye 'me antarāyikā dhammā vuttā Bhagavatā*, the conditions which were said by Buddha to be hindrances (Pát. 16). *Disso dissañ yon tam kayirā*, whatever an enemy would do to an enemy (Dh. 8). *Yon tam karāpiyam*, this is what should be done (Kh. 15). *Yam tena tassā dinnam cakkhumā tena cakkhumā cakkhumā*, the eye given by him to these people by that eye he is cakkhumā, i.e. by reason of the eye which he gave to these people he is cakkhumā (Ten J. 47). *Yāyam . . samvappito mettajjhānavāhāro*, this commended state of metta jhāna (Paramattha Jotikā). *Kathan nu bhante assāso mama hessati yena me akkhohinimāhāseṇāghāto kārapito*, Lord, how shall there be consolation for me, I by whom the slaughter of a whole army has been effected? (*me* is instr., it is just possible that *yena* may be the adv. "since, inasmuch as"). *Yessam no n' atthi kiñcamam*, we who have nothing (Dh. 36). *Na kko pan' etam patirūpañ yodham sekho samāno sannipitā gaccheyyam*, it is not right that I being a sekha should go to the synod (Br. J. S. A.).

Repeated: *Yam yam gāmañ upeti*, whatever

village he approaches, viz. all the villages he approaches (Mah. 45). *Yañ ñad eva bhājjanavikatiñ ākañkheyya tañ tad eva kareyya*, should make whatever sort of vessel he requires (Sām. S.). Neut. *Yam yad eva* and *yañ ñad eva*, whatsoever. *Yam yañ pabbajitānañ upakārdya samvaññati tañ sabbam mapetvā*, whatsoever conduces to the advantage of ascetics having created it all (Jāt. 8). *Yo yo pañhamam amatañ adhi-gacchati so drocetu*, whichever of us first attains amata let him announce it (Dh. 123). *Yam yañ padesañ bhajati tattha tatth' eva pūjito*, whatever country he dwells in therein he is honoured (Dh. 53). *Yena yen' ākārena icchati*, in whatever way he wishes (Ten J. 39). Sometimes the second *yo* is used in the sense of "any one, some one:" *Yo nāma yassa attano santike vasañ na roceti tena yāhiti niharitabbo*, he who does not like the presence near him of anybody, by him he (the interloper) should be dismissed with the words, "Be off" (Ten J. 38).

The neut. sing. *yam* is used adverbially with the meanings "that, as, because, seeing that, since, if, when" (Ab. 1145). *Taṃ bahum yaṃ pi jīvasi*, it's a wonder that you are alive (F. Jāt. 13). *Yam satta vassāni mamānubandhiñ (mam anubandhi?)*, considering that you have hunted me for seven years (Ten J. 116). *Andham tamañ tadā hoti yañ rūgo sahaṭe narañ*, thick darkness is the result when lust overcomes a man (Alw. I. 107). *Hoti kho so bhikkhave samayo yañ*, the time will come, priests, when . . . (Gog. Ev. 15, 20). *Thānañ kho pañ' etañ vijjati yañ*, this is a reason why . . . (Dh. 143). *Anacchariyañ kho pañ' etañ yañ . . . samena aṭṭam vinicchineyyātha*, it is not wonderful that you should judge a cause justly (Ten J. 1). *Lābhā vata me yañ mama santikañ sammasambuddho . . . pahisi*, it is fortunate for me that Buddha sent to me (Dh. 434). In the phrase *yañ tañ ariyā ācikkhanti* I think we have the adverbs *yañ* and *tañ*, if so it would mean "as the saints point out." With foll. *ce*: *Yañ ce*, than if, even if. *Seyyo ayoguḷo bhutto tatto . . . yañ ce bhūñjeyya*, better a red-hot iron ball swallowed than that he should eat (Dh. 54, comp. 20, 329); *Yañ ce sotena sañghaṭṭitamatte yeva*, even if at the moment of contact with the ear (Alw. I. cviii). For *yañ ce* at Dh. v. 229, see p. 602, line 25. With foll. *nāna*: *Yan nāndhañ imañ bhikkhuñ upa-*

*sankamitvā puccheyyañ*, what if I were to go to this monk and question him (Dh. 122, comp. 104, 231, Ten J. 37); *Yan nāndhañ Ādassa Kāḍḍassa pañhamam dhammañ daseyyañ*, let me first preach the Law to Ā. K. (Gog. Ev. 11). With fut. *Yan nāndhañ tassa santike dhammañ supisa-sāmi*, come, I will hear the Law from him, or "perhaps I shall hear the Law from him" (Ras. 21).

The instr. *yena* is used adverbially with the meanings "for which, whereby, because, by the way that, in the place where." *Yena vīññū . . . upavadeyyañ*, for which wise men would blame him (Kh. 15). *Na tena hoti dhammaṭṭho yen' atthañ sahaṭ nayo*, a man is not just because he decides a cause arbitrarily (Dh. 46, 48, 380). *Yena Bhagavā ten' upasaṅkami*, went to Buddha, lit. when B. was there approached (Kh. 4; Dh. 106; Alw. I. 92). *Yena Pārileyyakañ tad avasari*, went to P. (Dh. 105). *Yena Bhagavā ten' añjaliñ paṇḍamevā*, bending his clasped hands towards B. (Gog. Ev. 8). *Yena yen' eva pakkamati*, whichever way he goes, wherever he goes. *Yena vā tena vā pakkamanti*, go this way or that, "go their respective ways" (Trenckner).

The abl. *yasmā* is used adverbially with the meaning "because." *Pacchā pasannā ca jaṇḍa yasmā lābhañ pavattayañ pahīnaḍḍhasakkāraḍḍhiyā lābhakāraṇā sayam kāsāyaṃ dāya vasiṃsa saha bhikkhuhi*, and later on, because religious men kept up these gains (of the priesthood), the heretical devotees, who found themselves deprived of gain and honour, for the sake of gain themselves assumed the yellow robe and lived among the Buddhist monks (Mah. 38). *Yasmā . . . tasmā*, because . . . therefore (Ras. 7). *Haṭṭhiṇḍ Nandamitto tu yasmā yattha ayujjhi so tasmā tattha kato gāmo Haṭṭhiporo ti vuccati*, because N. fought in that place with the elephant, therefore the village built there was called H. (Mah. 151).

Instances of sandhi are, *yvāyañ = yo ayañ*, *yvāhañ = yo ahañ*, *yañ ce = yañ ce*, *yañ tañ = yañ tañ*, *yañ nāna = yañ nāna*, *yañ ñad eva = yañ yañ eva*. In the neut. the original *d* of the Sanskrit is sometimes restored for euphony before a vowel, as *yad āyasañ* (Dh. 62), *yañ ñad eva*, anything whatever. Sometimes we have this *d* by false analogy when *yañ* is (acc.) masc. or fem., as

In the example above given *yañ ñad eva bhājanavikatiṃ*, where *yañ* is fem.

**YOBANAM**, Youth [यौवन]. Ab. 250; Dh. 233; B. Lot. 410, 863. Loc. *yobbane*, in one's youth (Dh. 28).

**YOBANĀM**, Youth [यौवन + य or युवन् + ञ]. Ab. 250.

**YODHI** (m.), A warrior [योधिन्].

**YODHO**, A warrior, soldier [योध]. Ab. 376; Mah. 61, 150. *Aggay*., a chief warrior, champion (Mah. 133).

**YOGAKKHEMO**, Security; Nirvāṇa [योगकेम]. Ab. 9 (Nirvāṇa). *Yogakkhemāvaho* (adj.), bringing safety, secure (Att. 195). I think that as a name of Nirvāṇa *y.* means simply "security," and should be classed with the Nirvāṇa epithets *khemam*, *anītikam*, *tānam*, etc. (see art. *Nibbānam*, p. 273, a, line 12). The comment on Dh. v. 23 says that Nirvāṇa is so called because it is secure from the four Yogas, an etymology of course purely fanciful, though harmonising well with the Buddhist application of a Hindu technical term current in Gautama's time.

**YOGGĀ** (f.), Training, practice [योग्या]. *Yoggaṃ karoti*, to perfect oneself, practise (F. Jāt. 11). *Tumhe yoggaṃ kāressāmi*, I'll train you, lit. I will cause you to perfect yourself (F. Jāt. 9).

**YOGGAM**, A conveyance, carriage [योगम्]. Ab. 375, 1073; Mah. 98, 150.

**YOGGO** (adj.), Worthy, proper, fit, adapted [योग्य]. Ab. 1073. *Mahesibhāvayoggā kaññā*, a damsel worthy to be my queen (Mah. 62, comp. 154, Dh. 196).

**YOGI** (m.), An ascetic [योगिन्]. Cl. Gr. 111. I have not met with this word in a text, but Vij. uses it of a Buddhist priest practising Jhāna.

**YOGO**, Junction, union; method, means, plan, device; application, endeavour, diligence, devotion, mental concentration; connexion, attachment; relation, order, series; in gram. a rule, aphorism (Alw. I. 104) [योग]. Ab. 858. *Pubbayoge*, in connexion with the word *pubba* (Sen. K. 322). *Cittassa niggaṇṇhane yogo karāṇīyo*, you must strive to restrain your thoughts, lit. exertion must be made in restraint of thought (Dh. 405). *Yuttayogo bhikkhu*, a devout or earnest monk, one by whom devotion to his duties has been entered on (Jāt. 65). *Tena yogena*, in that order, i.e. in the

order of the *sarapāgamana*, the *paṇḍasāla*, the *dasasāla*, etc. (Vij., Jāt. 28). *Mānusakko yogo*, contact with the world (Dh. 74, the comment says *hitvā mānusakam yogan ti mānusakam dyañ c'eva pañca kāmagaṇe ca*, Subh.). *Yogā ve jayati bhāri ayogā bhārisaṅkhayo*, from application springs wisdom, from indifference the decay of wisdom (Dh. 50, comp. 38). *Yathāyogaṃ* (adv.), suitably, properly (Mah. 256). *Saddhāddinekaḡayogaratim kareyya*, let him take delight in devotion to faith and many other virtues (Mah. 174). *Sadattayogo* (adj.), devoted to one's own spiritual good (Att. 215). The four yogas or attachments are *kāmayogo*, *bhāvayogo*, *ditthiyogo*, *avijjāyogo*, attachment to sensual pleasure, to existence, to false doctrine, to ignorance (Dh. 180; see Ab. 858, English margin). Vij. uses the term *yogāvaccaro* for one practising Jhāna, I have not met with it elsewhere.

**YOJANAM**, Junction, union; a measure of length, four gāvutas [योजन]. Ab. 196; Dh. 81, 195; Man. B. 11. I look upon the *yojana* as about equivalent to 12 miles. It contains 44,800 aratnis. *Yojane yojane* (loc.), at intervals of a *yojana*, every twelve miles (Dh. 265; Mah. 22, 35, 201, *yojana-yojane*). *Thāne yojanayojane* (adj.), at places a *y.* distant from each other (Mah. 123). *Purā* (abl.) *yojanamhi*, at the distance of a *y.* from the town (Mah. 166). *Samantā yojane tassa*, at a *y.*'s distance all round it (Mah. 258, comp. 155, 169). *Yojanam digho*, a *y.* long. *Yojanam vasaṇṇāji*, a ride in a forest for the distance of a *y.* *Tiyojanam*, *yojanattayam*, three *yojanas* (Mah. 166). The assumed distance of twelve miles suits the context in almost every instance that I have met with (e.g. at Alw. I. xlii *Sāgalā* is said to be twelve *yojanas* from Kashmir). At Dh. v. 60 we have *digham santassa yojanam*, and if we translate it "a *yojana* seems long to a weary man" one would expect the *yojana* to mean rather a furlong than twelve miles. Unfortunately Fausbøll has not printed the comment, but I am disposed to render the passage "the (day's journey of) twelve miles seems long when the traveller has got wearied."

**YOJANIKO** (adj.), A *yojana* in extent [योजनिक]. B. Lot. 313; Dh. 95, 350. *Timsayojaniko*, thirty *yojanas* deep (Dh. 191, at line 8 *yoniko* is clearly an error for *yojaniko*). At Dh. 94, line 11, read *Tāvatisabbhavane timsayojanike kanakavimāne*,

in the Tāvātimsa heaven, in a golden mansion thirty yojanas high.

**YOJANIYO** (*adj.*), A yojana in length or height [योजन + य]. Jāt. 65.

**YOJETI**, see *Yujjati*.

**YONAKO**, see *Yono*.

**YONI** (*f.*), The womb; the vagina; source, origin, material, cause; a class of beings; form of birth or existence; knowledge, wisdom [योनि]. Ab. 153, 273, 848. *Phala-ttaca-kimī-romā t' etā vat-thassa yoniyo*, fruit, bark, worms, wool, these are the sources, i.e. materials, of cloth (Ab. 297). *Sattā kammayoni*, beings have karma for their origin (Gog. Ev. 32). One of the names for an antelope is *ajinayoni*, "origin or source of a skin or hide" (Ab. 617, comp. 620). *Tiracchānayoni*, the class of animals, the brute creation. *Jāto devayoniyani*, born in the deva class, born as a deva (Ras. 28, comp. *niḍḍatto yakkhayoniya*, born as a yakkha, Mah. 65). *Devayoniyo*, classes of devas (Ab. 13). *Nāgayoniyani abhīramasi*, do you delight in the Nāga existence? (said to a Nāgarāja). *Sīhayoniyani niḍḍattitvā*, having been born in the lion class, born as a lion (F. Jāt. 46). The four yonis, or classes of birth or existence, are *aṇḍajā yoni*, *jalā-bu-yoni*, *samsedajā yoni*, *opapātikā yoni*, oviparous existence, viviparous existence, moisture-sprung existence (see *Sedajo*), and apparitional existence.

**YONIJO** (*adj.*), Born from the womb, born of a mother [योनिक]. Dh. 71.

**YONISO** (*adv.*), Causally, really; wisely [योन + ञ्स]. Sārasaṅgaha says that *yoni* in the phrase *yoniso a bhūmi jalaphalassa adhiḡamāya* means "cause" (*kāraṇa*): I do not know where the citation occurs, and cannot translate it. *Cittam . . niggaheṣṣāmi yoniso*, I will restrain my thoughts wisely (Dh. 58). *Eko saṅkhāro pi nicco nāma n'atthi tasmā "marāṇadhammaṃ mataṃ bhijja-nadhammaṃ bhinnam" ti yoniso paccavekkhita-bbaṃ na socitabbam*, no one element of existence is permanent, accordingly death should be looked upon philosophically and without mourning, we should merely say, "That which is subject to death is dead, that which is subject to dissolution is broken up." *Yonisomanasikāro*, enlightened or philosophic attention or devotion of the mind (Dh. 102, 110, 358, 405). At Ab. 153 *yoni* is given as a synonym of *paññā*, *vijjā*, *ñāṇa*, etc. Sārasaṅgaha says, *yonisomanasikāro ti ādisu ñāṇe*, in phrases

like *yonisomanasikāro* the word *yoni* is used in the sense of "knowledge."

**YONO**, and **YAVANO**, and (with aff. क्) **YONAKO** (*adj.*), Foreign, barbarian; Ionian, Greek [यवन, यवनक]. *Yonarattṭham*, *Yonakarattṭham*, the Yona country. *Yonaloko*, the Yona people (Mah. 71). *Yonakabhāṣā*, the Yona language (Alw. I. cvii). *Yonā* and *Yonakā* (pl.), the Yona people (Alw. I. xlv). The Yonas of Milindapañha were unquestionably Greeks (Man. B. 516). Milinda is the historical king Menander, and Trenckner has shown that three or four of his courtiers who are mentioned by name have Greek names in a Sanskrit dress (e.g. *Devamuntīyo* = Demetrius, see Man. B. 515, line 28, where the Sinhalese version has *Devamantriya*). The Yona priest Mahādhammarakkhita who came to Ceylon B.C. 157 from "the Yona city Alasanda" was doubtless also a Greek (Mah. 171, read *Yonagardā-sandā Yonamahādhammarakkhito*). At Mah. 71 we are told that in B.C. 307 the Yona priest Dhammarakkhita was sent as a missionary to Aparanta, while the priest Mahārakkhita was sent to the Yona country: after a careful perusal of the attṭh. and of Sāsana-vansa I feel doubtful what country is intended. At the present day the name Yona is applied by the Sinhalese to the "Moormen" or Arabs settled in Ceylon. Some of these Arab families have been settled for centuries in Ceylon, and their villages are found even in the mountain districts of the interior. They retain their religion, and universally wear the fez or skull-cap, but speak Tamil. The date palm is called by the Sinhalese *Yōn-iḍḍī* (*Yona-sindī*).

**YOTTAM**, The tie of the yoke of a plough [योत्त]. Ab. 448; Jāt. 57.

**YUDDHAM**, see *Yujjati*.

**YUGALAM**, A pair, couple [युगल]. Ab. 628.

**YUGAM**, A pair, couple; a generation; an age of the world [युग]. Ab. 628, 882. *Cakkay.*, a pair of wheels (Dh. 95). *Vatthay.*, a couple of cloths (Mah. 175). *Bhadday.*, an auspicious pair (Dh. 124, said by Buddha of Kolita and Upatissa). *Cattāri yugāni*, four couples (of men, Alw. I. 78, Kh. 7, of the eight Ariyapuggalas). In Brah-māyū S. we are told that Buddha when walking *yugamattaṃ pekkhati*, which Hardy renders, "does not look before him further than the

distance of a plough or nine spans" (Man. B. 371, *yuga* would seem therefore to be a measure of length). An Antarakappa is a vast period or cycle of time during which man's age increases from ten years to an asankheyya, and then decreases again to ten years (see *Kappo*). It is subdivided into eight yugas, as follows, 1st a *kaliyugam*, 2nd a *dodparay.*, 3rd a *tetty.*, 4th a *katay.*, 5th a *katay.*, 6th a *tetty.*, 7th a *dodparay.*, 8th a *kaliyugam* (Man. B. 7, I owe the Pali names to Yátr.). See *Yugo*.

YUGANDHARO, see *Kuldālo*.

YUGANTO, The end of a kappa, = *kappakkhayo* [युगान्त]. Ab. 82. *Yugantavāto*, the great wind by which the destruction of the world is sometimes effected at the end of a kappa (see Man. B. 5).

YUGAPATTO, Mountain ebony [युगपत्त]. Ab. 552.

YUGO, and YUGAM, The yoke of a carriage or plough [युग]. Ab. 882; Dh. 91. Comp. *Yugam*.

YUJJATI, see *Yujjati*.

YUJJHATI, To fight, make war [युज्ज]. *Ajāta-sattund saddhim yujjhanto*, being at war with A. (Dh. 353, comp. 202). With instr. *Na yujjhissāma Damiṣhi*, we will not war with the Tamils (Mah. 136, 203). With dat. (Mah. 255). Metaphorically of conflict with evil passions (Dh. 291). Aor. *yujjhi*, *yujjhittha* (Mah. 203, 255), pl. *yujjhiṃsu*, *ayujjhum* (Mah. 151, 154). P.pr. *yujjhamāno* (Mah. 154), *yujjhanto* (Dh. 202). P.p.p. neut. *yuddham*, war, battle (Ab. 399). *Yuddhāya* (dat.) *pāvisi*, rushed into the fray (Mah. 64). *Yuddhāy'āgato*, come "with hostile intent" (Mah. 153). *Yuddhāya abhisamyutā*, equipped for battle (Mah. 217). *Yuddhattham upāgamam*, advanced for the purpose of attacking him (Mah. 62). *Yuddhamahā*, battle-field (Mah. 62). *Yuddham yujjhati*, to fight a battle (Mah. 194). *Macoy.*, conflict with death (Ditto). *Y. deti*, to offer or give battle (F. Jāt. 5). The reading *yujjhāya* (where we should expect *yuddhāya*) at Mah. 155, 217, is supported by four MSS. which I have collated. It may possibly be a dat. from *युज्ज*.

YUÑJATI, To turn one's attention to, be zealous, active, devote oneself to [युञ्ज]. Dh. 281. With loc. *yujjati Buddhasāne*, devotes himself to the commandment of B. (Dh. 68; B. Lot. 530, comp. Dh. 38). Pass. *yujjati* (Pāt. 77). P.f.p. *yujjaniyo* (Sen. K. 477). P.p.p. *yutto*. Caus. *yojjeti*, to fix,

apply, devote; to unite, mix; to try, adopt, use, prepare; to yoke, harness; to appoint, commission, employ; to furnish, provide; to urge, induce. *Yojetha Māraṃ paññāyodhena*, let him grapple Māra with the weapon of wisdom (Dh. 8). *Attānaṃ yogasmim* (loc.) *ayojeyam*, not devoting himself to zeal (Dh. 38). *Yojayi rathe*, bound them to his chariot (Mah. 218). *Sappimadhu-sakkhardhi yojetvā*, having mixed it with ghee, honey and sugar (Dh. 126). *Vissam phaleṣu yojetvā*, having applied poison to the fruit (Mah. 229). *Handdham viriyasamatham yojemi*, let me adopt, or try, the calming of my zeal (Br. J. S. A.). *Bahū manussa yojetvā*, having engaged a number of men (to make bricks, Mah. 107). *Ākarathā yojesuṃ*, ordered them to bring them, lit. commissioned them, saying, Bring ye them (Mah. 179). *Ambaṃ visesa yojetvā*, having poisoned a mango, lit. furnished it with poison (Mah. 130). *Pāde upanādhāhi yojetvā*, having fitted his feet with slippers (Mah. 177). *Mahāvihāraṃ nācetum yojesi*, incited or induced him to destroy the M. (Mah. 235). P.p.p. caus. *yojīyati*. *Naṅgalassa-hassam yojīyati*, a thousand ploughs are yoked (Jāt. 57). P.p.p. *yojito*. Also caus. *yojēpeti*. *Pañca sakaṭasatāni yojāpetvā*, having caused 500 carts to be yoked (Dh. 265).

YÜNO (*adj.*), Young. This anomalous form is due to the false analogy of some of the oblique cases of युवत्, as युना, युनस्, युने. Or it may be formed back from the fem. युनी, which looks as if it pointed to a masc. युव.

YÜPO, A pillar, column; a sacrificial post; a pāsāda [यूप]. Ab. 208, 419, 1101; Mah. 165 (*silya*, a stone column), 169.

YÜSO, and YÜSAM, Juice [यूष, यूष]. Of the juice of a mango (F. Jāt. 7). Of the juice of a jak fruit (Mah. 167).

YÜTHIKĀ (*f.*), A sort of jasmine [युथिका]. Ab. 576.

YÜTHO, and YÜTHAM, A herd of animals [यूथ]. Ab. 632. A herd of elephants (Dh. 106). *Migay.*, a herd of wild beasts (Att. 213). *Yūthajēttho, yūthapati, yūthapo*, the leader of a herd of elephants (Ab. 360; Dh. 114).

YUTO (*p.p.*), Furnished or fitted with; yoked, harnessed [युत]. *Ekakūṭayuto* (*adj.*), furnished with a single peak (Ab. 210, comp. 140, Att. 192). Metaphorically: *Bhikkhū gandhadhure yutā*,

monks harnessed in the yoke of study, i.e. engaged in study (Mah. 213).

**YUTTAKO** (*adj.*), Worthy, proper, right [युत + क्त]. *Sotabbay.*, worth hearing of (Alw. I. 80), that ought to be heard (Ten J. 33). *Kattabbay.*, that ought to be done (Dh. 84, comp. 186). *Āpucchitabbā ti yuttako ñāti*, a kinsman worthy (of your saying) "I must ask his leave" (Dh. 79).

**YUTTI** (*f.*), Use, application; aptness, fitness, propriety; an emblem [युति]. Alw. I. viii; Ab. 858. *Tassā vacanayuttiyā* (instr.), in accordance with her advice (Mah. 64).

**YUTTO** (*p.p. yuñjati*), Yoked, joined, connected, attached; right, fitting; possessing; used, adopted, performed; engaged in, devoted to, versed [युत]. Ab. 352. *Nāga naigale yuttā*, elephants yoked to the plough (Mah. 99, comp. 218, *gopā rathe yuttā*). *Dhuray.*, harnessed to the yoke (Dh. 91). *Sabbasetasindhavayutto rathe*, a chariot yoked with milk-white horses (F. Jāt. 10; Dh. 309). *Yuttarūpo, yuttānulomo* (*adj.*), right, proper (Ras. 16). *Yuttam eṣa vadati*, he says rightly, he is right (Dh. 96). *Yuttaṭṭhāne* (*loc.*), in the right place (Dh. 120). *Vattum yuttakāle*, at the right time for speaking (F. Jāt. 50). *Yuttavasena*, according to fitness, according to one's deserts (Ten J. 34, 35). *Na c'etaṃ yuttam*, and this is

not right (Ras. 19). *Iddā' eva goṇe yācitum na yuttam*, it would not be proper to ask for oxen just now (F. Jāt. 9). *Yuttam evarūpaṃ mittam kātum*, it is well to make a friend of such a man as that (Alw. I. 75). *Saddhāy.*, faithful, believing (Ab. 733). *Anekabbhutay.*, endowed with many miraculous powers. *Gopuraṭṭālay.*, furnished with gates and towers (of a city). *Maccheravinaye yutto*, devoted to the getting rid of selfishness (Dh. 186). *Yuttā Buddhavacane bhikkhū*, monks versed in the scriptures (Mah. 221). *Ayoge yutto*, given up to indifference, worldly, sinful (Dh. 187, comp. *Yogo*).

**YUVĀ** (*adj.*), Young [युवत्]. Ab. 253; Dh. 49. Acc. *yuvam*, *yuvānam*. Instr. abl. *yuvānā*. Gen. *yuvassa* (Mah. 112). Loc. *yuve*, *yuvasmim*. Pl. *yuvāno*. Loc. pl. *yuvāsu*, *yuvesu*. Fem. *yuvatī*, a girl, maiden (Ab. 231). See *Yāno*, and next.

**YUVĀNO** (*adj.*), Young. An anomalous form (declined like *Buddho*) due to the false analogy of oblique cases like युवान (comp. *Yāno*). Sen. K. 530. Gen. *yuvānassa*.

**YUVARĀJĀ** (*m.*), A royal prince, a crown prince associated with the king in the government [युवराजन्]. Mah. lxxxvi; Dh. 391; Man. B. 127.

**YUVATĪ**, see *Yuvā*.

**YVĀHAM**, **YVĀYAM**, see *Yo*.



# ADDENDA.

## NEW WORDS.

**ABBHĀHATO** (*p.p.*), Afflicted [abhyāhata].

Das. 35. See *Nijjhāmataphiko*.

**ABHIDHĀRETI** (*caus.*), To hold up, raise aloft [abhidhārayati]. Jāt. 34.

**ABHIDOSIKO** (*adj.*), Belonging to the evening [abhidosa + ika]. *Abh. pūtikummdso*, rancid gruel of the previous evening, viz. gruel that had turned bad by being kept all night (Raṭṭhapāla S.).

**ABHIJANETI** (*caus.*) To call into existence, produce [*caus.* abhijan]. Jāt. 21.

**ABHINHASO** (*adv.*), Frequently [abhiśaṅgaśas]. *Dullabham dassanam hoti sambuddhānam abhinhaso* (Sela S.).

**ABHINIBBUTO** (*p.p.*), Calmed [abhi-nivṛta]. *Abhinibbutatto* (*adj.*), whose soul is tranquillized (Das. 26 *atta* = *ātman*).

**ABHIPPAKINÑO** (*p.p.*), Completely strewn or spread [abhi-prakīrpa]. Jāt. 62.

**ABHIPPASANNO** (*p.p.*), Greatly pleased [abhi-prasanna]. With loc. (*brāhmaṇesu a.*).

**ABHIRAVATI**, To sound loudly [abhi-ru]. Jāt. 18.

**ABHISAMBHAVO**, Meeting with, finding, getting [fr. abhisambhū]. Jāt. 8.

**ABHISAMBUJJHANAM**, Attaining Buddhahood. Jāt. 59.

**ABHISANDATI**, To trickle, flow [abhi + syand].

**ABHISSAJJANĀ** (*f.*), Being angry.

**ABHITTHUNATI**, To praise, laud [abbistu]. Aor. *abhitthuni* (Jāt. 17). Opt. *abhitthaveyya*.

**ABHITUNNO** (*p.p.*), Struck down [abbhitunna]. Jāt. 67.

**ABHIVASSATI**, To pour down [abhivṛṣi]. Jāt. 18.

**ABHIVIJINATI**, To conquer [abhi-vi-ji].

**ĀBHUJANAM, ĀBHUJO**, Bending, turning [fr. ābhuj]. *Pallaṅkābhujanam*, sitting cross-legged (Jāt. 17).

**ABHŪMI** (*f.*), Wrong place [abhūmi]. Ten J. 56.

**ACIRATTHĀYI** (*adj.*), Of short duration [acira + sthāyin]. Mah. 28.

**ADDHUVO** (*adj.*), Impermanent [a + dhruva].

**ĀDHĀRAKAM**, A seat, stool [ādhāraka]. Jāt. 33.

**ADHIPĀTETI** (*caus.*), To knock off, remove [*caus.* adhi-pat]. Ten J. 115.

**ADHIVĀHANO** (*adj.*), Carrying or conveying to [adhi-vāh + ana].

**ADHOKATO** (*adj.*), Knocked down, upset [adhaḥ-kṛta]. Jāt. 20.

**ADHOSIRO** (*adj.*), Head-downwards [adhaḥciras]. Ten J. 117.

**ADISSAMĀNO** (*adj.*), Invisible [a + *p.pr.pass.* dṛiṣ].

**ĀGAMANĪYO** (*p.f.p. āgacchati*), That should be attained. *Āgamanīyasaddhā* is the faith which sustains a Bodhisatta when he has resolved to become a Buddha, and upholds him through all the trials of his probation. *Āgamanīyasaddhā sabbāññubodhisattānam hoti* (Par. S. A.). Also called *āgamanasaddhā*. Vj. quotes, *sabbāññubodhisattānam saddhā abhinīhārato paṭṭhāya āgattā āgamanasaddhā nāma*.

**AGĀRĪ** (*m.*), A householder [agāra + in].

**AGGAYHA**, Ger. fr. *ágrah* (Trenckner).

**AHETUKO**, One who does not believe in the Cause (i.e. Karma), an infidel [ahetuka]. Ten J. 117.

**ĀHUTI** (*f.*), Offering, oblation [āhuti]. Jāt. 17.

**ĀHŪYA** (*ger.*), Having summoned [āhūya]. Mah. 129.

**AJAPĀLO**, A goatherd [ajapāla]. *Ajapālanigro-*

- dho*, name of a banyan-tree under which Buddha once sat (Man. B. 167, 182).
- AJARĀMARO** (*adj.*), Free from decay and death [a + jarā + mara]. Ten J. 114, where it means immortal; Ras. 29, where it is an epithet of Nirvāṇa.
- AJJHĀYAKO** (*adj.*), Engaged in study [ādhyāya + ka]. Alw. N. 121.
- AJJHOGAHEṬI**, To plunge into, to enter [adhi-ava-gāh]. Jāt. 7.
- AKĀMAKO** (*adj.*), Unwilling [akāma + ka].
- AKKHITTO** (*adj.*), Not blamed, not reviled, blameless [a + kshipta]. Jāt. 2.
- AKKUTTHO** (*p.p.* *akkosati*), Reviled, cursed [ākruṣṭa].
- ĀKOTṬETI**, To beat, knock [ā + kuṭṭ].
- ALĀṆKAMMANIYO** (*adj.*), Suitable for coition [from *kṛi* with *alam*]. Pāt. 75.
- AMAMO** (*adj.*), Uncovetous, unselfish [amama]. Das. 26.
- ĀMANTANĀ** (*f.*), Taking leave [āmantrapā].
- ĀMODITO** (*p.p.*), Pleased, delighted [from ā-mud]. Jāt. 17.
- AMOGHO** (*adj.*), Unfailing, unerring [amogha]. Jāt. 19.
- ANABHIJJHITO** (*adj.*), "Not coveted" [from *abhidhyai* with *a*]. Khaggavisāṇa S.
- ANABHISSARO** (*adj.*), Not a master, powerless [a + abhi + śvara]. See *Uddeso*.
- ANAGĀRĪ** (*f.*), = *anagāriyā* (Dhammika S.).
- ĀNAÑJĀBHISANĀKHĀRO**, see p. 454 (b).
- ANANÑĀTO** (*adj.*), Undistinguished, unrecognized [a + ājñāta]. Das. 34.
- ANAPEKKHO** (*adj.*), Indifferent [anapeksha]. Jāt. 9.
- ANARAHĀ** (*m.*), One who is not an Arhat [a + arhat]. Alw. N. 121.
- ANĀVAṬO** (*adj.*), Unobstructed, unlimited [anāvṛita].
- ANĀVATTI** (*f.*), Non-return [a + āvṛitti]. *Andavattidhammo tasmā lokā*, not liable to return from that world (Par. S.).
- ANITṬHO** (*adj.*), Unpleasant [anishṭa]. Jāt. 18.
- ANÑĀTĀ** (*m.*), One who learns or understands [ājñātrī]. Gog. Ev. 8.
- ANÑATTHATTAM**, Variation, contrariety [anyathāva]. Mah. 252; Jāt. 19; Alw. N. 132.
- ANOVĀDAKO** (*adj.*), Not listening to admonition, untutored [a + avavāda + ka]. Das. 22.
- ANTAKAM**, Extremity, border [antaka]. Ten J. 56 (*gāmantaḥkāni*).
- ANTARĀPAṆATO**, From a shop, from the bazaar [antar + āpapa + tas]. Jāt. 55.
- ANTIKO** (*adj.*), Last, final [antika]. Ras. 67.
- ANTOGATO**, = *antaggato*. With gen. *Pattassa a.*, contained in a bowl.
- ANTORUKKHATĀ** (*f.*), Being among trees [antar + vṛiksha + tā]. Jāt. 7.
- ANTOVISATI**, To enter [antar + viç]. Mah. 52.
- ANUBUDDHO** (*p.p.*), Learnt [*p.p.* *anubudh*].
- ANUCANĀKAMATI**, To walk about [anu + caṅkram]. Alw. N. 103.
- ANUCINṆO** (*p.p.* *anucarati*), Pursued, practised. Jāt. 20.
- ĀNULOMIKO** (*adj.*), Suitable [ānulomika].
- ANUPAKKUTTHO** (*adj.*), Not censured [a + *p.p.* *upakruç*]. Jāt. 2.
- ANUPARIPPHUṬO** (*p.p.*), Filled or pervaded in every part [anu-pari-sphuṭa]. Vij.
- ANUPAVAJJO** (*adj.*), Not censurable [a + *p.f.p.* *upavad*].
- ANUPAVATTETI** (*caus.*), To set on foot after another, or in imitation of another [anu-pravartayati]. Dh. 134.
- ANUPPAVECCHE** (*opt.*), Should enter [from *anu* + *pra* + *viç*]. Muni S.
- ANUSANĀCARATI**, To traverse, drive up and down [anusañcar]. Ten J. 55.
- ANUSARATI**, To follow [anusarī].
- ANUTIRE** (*loc.*), On the bank (of a river) [*loc.* *anutira*].
- ANUVATTETI** (*caus.*), To carry on after another [anu-vartayati].
- ANVAGU**, At Das. 36, aor. from *anvi*. It is I think the 3rd pl. *anvaguḥ* (*anuttahunanto* might be a plur.). Two MSS. read *-gā*.
- APACĀYANAM**, Reverence (fr. *apacāyati*).
- APAGABBHO** (*adj.*), Free from rebirth [apa + garbha]. Alw. N. 34.
- APAKASSATI**, To remove [apakarish].
- APATU** (*adj.*), Awkward [apaṭu]. Ab. 892.
- APAYĀTI**, To depart [apayā]. Ten J. 49.
- APPAGGHO** (*adj.*), Of little value, cheap [alpa + argha]. Jāt. 9.
- APPAHINO** (*adj.*), Not destroyed, not got rid of [a + prahīṇa].
- APPĀNAKO** (*adj.*), Free from insects [a + prāpaka].
- APPANṆO** (*adj.*), Unwise, foolish [alpajña]. Das. 32.

APPATIGHO (*adj.*), Free from anger [a + pratigha].  
 APPATIPUGGALO, Without a rival or equal [a + prati-puggala]. Dh. 314.  
 APPAVATTI (*f.*), Non-existence [a + pravṛitti].  
 See p. 273 (b).  
 APPAVATTO (*adj.*), Non-existent [a + pravṛitta].  
 APPEKADĀ, Now one day, = *app ekadā* = *api ekadā* (comp. *app ekacce*).  
 ĀRODANAM, Lamentation [fr. ā-rud]. Jāt. 34.  
 ĀROGO (*adj.*), Healthy, well [either formed back from *drogya*, or *aroga* with lengthened *a*, as in *ānubhāva*, *pāvacaṇa*, etc.].  
 ASAKKO (*adj.*), Unable (see *Sakko*, 2).  
 ASITO (*adj.*), Not resting upon, not clinging [aṣṛita].  
 Das. 37.  
 ATAKKĀVACARO (*adj.*), Beyond the range of thought, unthinkable [a + tarka + avacara].  
 Gog. Ev. 6.  
 ATAPPO (*adj.*), Inaccessible to suffering [a + tapya]. The *atappā devā* are the inhabitants of the 13th Brahma heaven (see *Brahmaloko*).  
 ATICIRAM (*adv.*), Too long [ati + ciram]. Ten J. 38.  
 ATIPĀTETI (*caus.*), To cause to fly, to shoot (an arrow) [atipātayati].  
 ATITARATI, To excel [atitṛi].  
 ATITULO (*adj.*), Unrivalled [ati + tulā].  
 ĀṬO, Name of a bird (Ab. 637). Comp. Sansk. āṭi.  
 ĀTTADITṬHI (*f.*), Same meaning as *attavādo*.  
 ATTĀNO (*adj.*), Unprotected [a + trāpa].  
 ATTHACARO (*adj.*), Acting for a person's benefit, benevolent [artha + cara]. Ten J. 89.  
 ATTHADDHO (*adj.*), Not stupid, sensible, wise [astabdhā].  
 ATTHAPACCATTHIKĀ (*pl.*), Friends and foes, lit. seeking your advantage and disadvantage. The term. belongs to the whole compound.  
 ATṬHAPADATṬHAPANAM, A mode of dressing the hair [asṭhapada + sthāpana]. Ten J. 6. In Raṭṭh. S. *aṭṭhapadakatā kesa*.  
 ATTHAVANĀNĀ (*f.*), Explanation of meaning, a commentary [artha + varṇanā]. Jāt. 1.  
 AVABHĀSĪ (*adj.*), Shining [avabhāsin]. Mah. 8.  
 AVAGGAHO, A drought [avagraha].  
 AVAKUJJO (*adj.*), Lying on one's face, prone [ava + kujja]. Jāt. 13.  
 AVAMĀNANAM, Contempt [avamānana]. Jāt. 22.  
 AVĀPURATI, To open [ava-ā-vṛi]. Alw. N. 133;

Ten J. 29. Pass. *avāpurīyati* (Jāt. 63). Comp. *pāpurati*.  
 AVASSABHĀVĪ (*adj.*), Inevitable [avaṣya + bhāvin]. Jāt. 19.  
 AVATTHU (*n.*), A wrong object [avastu]. Ten J. 7.  
 AVELĀYA (*instr.*), At a wrong time [*instr.* a + velā]. Jāt. 10; Ten J. 20.  
 AVHETI, To challenge [āhvayati]. Ten J. 14.  
 ĀVUTTHO (*p.p. āvasati*), Inhabited.  
 AYABBAYO, Gain and loss [aya + vyaya].  
 AYAPOTTHAKAM, Account book, ledger [aya + pustaka]. Jāt. 2.  
 ĀYASAKYAM, Dishonour [fr. ayaṣas + ka]. Ten J. 46.  
 AYYAPUTTO, Young master [āryaputra]. Designation by a servant or retainer of the eldest son of the master of the house. Also of a husband by his wife.  
 BĀHUJANŌ (*adj.*), Having many adherents, extended to many people [fr. bahujana].  
 BHAKKHO, Food [bhaksha]. Ten J. 19 (pl.).  
 BHANŌAM, Preaching [bhāpa + ya]. See *Patti*.  
 BHIMSANAKO (*adj.*), Alarming [bhīṣanaka].  
 BRAHMADAṆḌO, One of the punishments to which monks are subject for certain ecclesiastical offences [brahmadanḍa].  
 BRAHMO (*adj.*), see *Brahmā*.  
 BUDDHAGUṆO, Quality, attribute, virtue of a Buddha [buddha + guṇa]. Ten J. 49.  
 CAPUCAPUKĀRAKAM, Making the sound *capu*, smacking the lips (Pāt. 22).  
 CĀTUDDISO (*adj.*), Rendered by Coomaraswamy "possessing the four appamāṇas (appamaññas)." *Caturguṇa*.  
 CATUGGUṆO (*adj.*), Quadruple [caturguṇa].  
 CATUPPADO, and -DIKO (*adj.*), Having four Pādas (of a gāthā) [catuṣpada, and catuṣpada + ika].  
 CATUPPAKĀRO (*adj.*), Of four sorts [catur + prakāra]. Jāt. 57.  
 CHAKKAM, A set or group of six [ṣaṭka].  
 CHĀYO, If the reading at Ten J. 111 is correct this is an interesting dialectic variety of *chāpo*.  
 CHETṬĀ (*m.*), One who breaks or cuts [chettṛi].  
 CITICITĀYATI, To hiss, bubble.  
 CĪNAKAM, Panicum Miliaceum [cīnaka].  
 DAKAJO (*adj.*), Aquatic [daka + ja]. Jāt. 18.  
 DASADDHAVIDHO (*adj.*), Of five sorts [daṣṭardha + vidha]. Mah. 161.  
 DASO (*adj.*), Seeing, understanding (only at the end

- of a compound) [driṣa]. *Paṭiccasamuppādadaso*. (Alw. N. 108).
- DATTO** (*p.p.p.*), Given. This is the Sanskrit *p.p.p.* from *dā*, I have only met with it Muni S. (*paradattupajīvī*, living on the gifts of others). The usual *p.p.p.* is *dinno*, which I take to be *dad* with term. *na* instead of *ta* (*dadna*, *danna*, *dinna*), for the vowel change comp. *nisinna*.
- DESI** (*adj.*), Showing [deṣin]. *Maggaḍesi*, showing the way.
- DEVAÑÑATARO**, A comment quoted by Subhūti says, *nāmagottādhī pākaṇo devo devo nāma, nāmagottādhī apākaṇo devo devaṇṇatara nāma*.
- DHAMMAÑÑŪ** (*adj.*), Knowing the Law [dharma-ñña].
- DHAMMOKKĀ** (*f.*), The torch of the Law [dharma + ulkā]. Jāt. 34.
- DHENUPO**, A calf [dhenu + pa].
- DĪPARUKKHO**, A candlestick [dīpavṛkkaḥ].
- DITṬHIJJUKAMMAṂ**, see *Puñño*.
- DIVĀDIVASSA**, Rendered by Coomaraswamy in one place "at noon," in another "at an unusual hour." A comparison with Ten J. 1 shows that the latter is doubtless the right interpretation. I take it to be the gen. of a compound *diva-diva* with lengthened *a*, like *phalāphala*.
- DUBBINICCHAYO** (*adj.*), Difficult to decide (of a law case) [dus + viniṣaya]. Ten J. 1.
- DŪBHĪ** (*adj.*), Treacherous, mischievous. We generally have *mittadūbhī*, but I have once met with *dūbhī* standing alone.
- DŪBHO**, Treachery, perfidy [droha]. *Adūbhātthāya*, to prevent treachery (Mah. 49).
- DUJJAYO** (*adj.*), Difficult to subdue [durjaya].
- DUKKARAKĀRIKĀ** (*f.*), Austerities, self-mortification by fasting, etc. Jāt. 67. Also *dukkarakāriyaṃ*, and *-kiriya*.
- EKABĪJĪ** (*m.*), The first degree of Sotāpatti [eka + vija + in]. The meaning is obscure, Vij. quotes *ekam eva bhavaṃ nibbattetvā dukkhass' antaṃ karoṇi ayaṃ ekabījī*.
- EKANDHAKĀRO** (*adj.*), Entirely obscured [eka + andhakāra]. Jāt. 34.
- EKAṆGAṆO** (*adj.*), In the phrase *anekaṇi cakka-vālasahasāni ekaṇgaṇāni ahesuṃ*, many thousands of worlds were opened out to view, became like one great open court (Jāt. 53).
- EKANTARIKO** (*adj.*), Taking turns, acting alternately (Vij.) [eka + antara + ika]. *Manussa yeva* *pana parivisitum nāsakkhimsu devā pi ekantarikā hutvā parivisimsu*, men alone were unable to wait upon (this multitude of guests), but the angels, taking turns with them, helped to wait (Jāt. 33).
- EKARĀJĀ** (*m.*), A universal king [ekarāja]. Jāt. 47 (of the sun).
- EKIKĀ**, Fem. from *ekako*.
- ERETI**, To speak [er]. Comp. *īreti*.
- EVAMVĀDO** (*adj.*), Saying thus, holding this doctrine [evam + vāda]. Ten J. 118.
- GĀLHO** (*p.p.p.*), Close, fast, tight [gāḍha]. Jāt. 62.
- GARIYO** (*adj.*), Very heavy [gariyaṃ]. Dh. 245.
- GAYĀ** (*f.*), Name of a river [gayā]. Man. B. 191.
- GAYĀSISAM**, Name of a mountain (?) near Gayā [gayāśirsha]. Dh. 119, 145; Ten J. 53.
- GEHĀSITO** (*adj.*), Lay, profane [geha + ācṛita].
- GHATAKO**, The capital (lit. pot) of a column, [ghaṭa + ka]. Jāt. 32.
- GOPIKO**, An owner of cattle [gopa + ika].
- GOṬAVIYO**, Part of a ship, = *pacchābandho* (Ab. 666). Mr. Trenckner tells me the reading of Ab. should be *-yo*, not *-so*.
- HESATI**, To neigh [hesh]. Jāt. 51.
- HĪRAHĪRAM** (*adv.*), In the phrase *hīrahīram karoṇi*, to cut to pieces, chop up (Dh. 176; Jāt. 9).
- HIRIMANO** (*adj.*), Modest [hri + manas].
- HŪHUM** (*indecl.*), Sho! sho! a noise made to frighten away a bird.
- IDDHO**, *p.p.p.* *ijjhati*.
- INJANĀ** (*f.*), Motion (fr. *ijjati*).
- JAGGANAM**, Waking, watching. Jāt. 10.
- JALLAM**, see *Rajovajallam*.
- JANAKĀYO**, Body of people, assembly [jana + kāya]. Jāt. 23.
- JINATRAJO**, Son of Buddha, metaphorically of an apostle of Buddha [jina + ātmaja].
- KĀKACCHATI**, This verb seems to be a frequentative from *kath*, and would naturally mean "to chatter," but Hardy appears to render it "to yawn" (Jāt. 61; Man. B. 157).
- KĀKAPEYYO** (*adj.*), Brimming full (of a river), so full that a crow standing on the bank can drink from it [kākapeya].
- KĀLAÑÑŪ** (*adj.*), Knowing the time or season [kālañña].
- KARAJAKĀYO**, Impure body (Dh. 385, Jāt. 5). Subh. quotes, *kucchito kilesarajo assa kāyassa atthitāya karajakāyo*, thus making *karaja* a compound of *kad* and *rajas*. Jāt. 5.

- KASAṬO** (*adj.*), Insipid (?). Dh. 271, line 1; Ten J. 108.
- KERĀṬIKO**, and **KEṬUBHĪ** (*m.*), A hypocrite, charlatan, humbug (Vij.).
- KHUṢSANAM**, Reviling, scorn.
- KHUṢSITO** (*p.p.*), Reviled, scorned, snubbed. Dh. 263.
- KILISSANAM**, Getting dirty. Jāt. 8.
- KIMATTHĀYA** (*adv.*), For what purpose [kim + arthāya]. Ten J. 37.
- KIMATTHIYO** (*adj.*), Having what object [kim + artha + ya]. *Evam viheṭṭhanam kimatthiyam*, what is the good of this sort of persecution? (Ten J. 38).
- KIMIṆO** (*adj.*), Full of worms [kṛimīṇa].
- KIMSĪLO** (*adj.*), Practising what Sīla [kim + çīla].
- KĪṆĪ**, A word framed to represent the sound of the ring or clang of a metal rod when struck. *Ayasa-lakkāya kīṇi ti saddam sutvā* (Dh. 211).
- KINTIKARO** (*adj.*), Doing what [kinti + kara]. Ten J. 118.
- KOLAṆKOLO**, Name of one of the three classes of Sotāpannas (see *Puggalo*). It is a curious derivative of *kulam-kula*, and means "going from birth to birth." Vij. quotes, *dve vā tīpi vā kulāni sandhāvitvā saṃsāritvā dukkhass' antam karoti ayaṃ kolaṅkolo, kulam ti ettha bhavo*. The aṭṭh. adds, "although it is said two or three transmigrations, there may be even six."
- KUHLIKĀ** (*f.*), = kuḥlī (Att. 216).
- LĀLAKO**, A fool. Ten J. 118.
- MAHĀHANU** (*adj.*), Large-jawed, gigantic [mahāhanu]. Jāt. 28.
- MAHĀSĀLO**, A great Sal-tree [mahā + çāla]. Jāt. 26.
- MAHĀTALAM**, The earth [mahātala]. Jāt. 61.
- MAHĪMĀSAKO**, = Mahīçāsaka. Jāt. 1.
- MANACCHATṬHO** (*adj.*), Of which mind is the sixth [manas + shashṭha]. *Manacchaṭṭhāni indriyāni*.
- MAṆKUṆO**, A bug or flea [matkūṇa]. Jāt. 10.
- MARANANTIKO** (*adj.*), Bordering upon death [marañāntika]. *Marañāntikā vedanā* means suffering or illness so severe as to be nearly fatal, and also the suffering or illness that precedes death, the last agony (Dh. 214).
- MEDURO** (*adj.*), Smooth [medura]. Att. 191.
- MIGI** (*m.*), King of beasts, a lion [mṛiga + in]. Ten J. 38, 39 (*migā assa atthīti migā*).
- MOHETI** (*caus.*), To bewilder, mislead [mohayati].
- MUNḍIYAM**, Baldness [munḍa + ya].
- NADANAM**, Roaring [nad + ana]. Jāt. 19.
- NĀGABALO** (*adj.*), Having the strength of an elephant [nāgabala]. Ten J. 115.
- NAGGIYAM**, Nudity [nagna + ya].
- NAMASSANAM**, Veneration. Jāt. 1.
- NĀTAKAM**, A play, act, drama [nāṭaka]. Jāt. 59.
- NATTHIKADITṬHI** (*adj.*), Holding the nihilist heresy [nāstika + dṛisṭi].
- NAYANŌ** (*adj.*), Skilled, wise [nayañña]. At Jāt. 1 Vij. says it means "knowing the four nayas or modes of interpretation, which are *suttam*, *suttānulomo*, *dcariyavādo*, and *attano mati* or *ekattanayo*."
- NETTO**, A guide [netra]. Ten J. 110.
- NIBBĀHĀPETI** (*caus.*), To cause to be removed [*fr.* nirvāḥ].
- NIBBĪSESO** (*adj.*), Similar, identical [nirviçesha]. Ten J. 45.
- NIDDĀNAM**, Digging up weeds [comp. nirdātṭi].
- NIKKĀRAṆO** (*adj.*), Disinterested [niskārāṇa].
- OGAHANAM**, Diving, bathing [avagāh + ana].
- OPĀTETI** (*caus.*), To let fall [avapātayati].
- OPĪLĀPETI** (*caus.*), To press down [*fr.* avapīḍ].
- OSATO** (*p.p.* *osarati*), Engaged in; settled [avagṛita]. Subh. quotes from Mil. P. *sācchā oṣaḍā bahū*, and from a commentary *osaṭam vatthum*, a matter that has been settled.
- PABBĀJANIYAKAMMAM**, Name of one of the Saṅghakammas. Vij. says it is held for the purpose of placing a monk under censure and restraint.
- PABBĀJANIYO** (*p.f.p.*), That has to be ordained [*fr.* pabbājeti]. Mah. 111.
- PAÑCAṆGULAKAM**, The five fingers [pañcan + aṅgula + ka]. Mah. 193.
- PAÑCAṆGULIKAM**, A measure of five finger-breadths [pañcan + aṅguli + ka]. F. Jāt. 6.
- SAMUTRĀSANAM**, Frightening [*fr.* caus. samuttras]. Comp. *Utrasto*.
- USSITO** (*p.p.*), Lifted, hoisted; prosperous; born, produced [ucchṛita]. Ab. 892.

## ADDITIONAL MATTER.

**A**—*Patthanam alabhim*, I have not obtained my wish (Ten J. 113).

**Abbhanumodanam**—Also -*modan* (f.). *Yena kenaci dinnassa puññassa aññassa cittena paṭiggahapaṃ abbhanumodan*, a. is the reception by the heart of any person of merit transferred to him by any one (comment quoted by Subh., see *Puñño*).

**Abbhuggacchati**—*Atha tesam avapṇo abbhuggacchati*, an ill report of them goes forth (Par. S. Aṭṭh.). *Dasadussasahasāni abbhuggacchimsu*, ten thousand cloths were taken up (to make the turban, Ját. 60). Ját. 27.

**Abbhīhāsati**—P.p. *abbhīhāsito*.

**Abhigacchati**—*Yācīto abhigantvāna*, personally requested, lit. requested by him after he had come to me (Ját. 1).

**Abhigīto**—*Gathābhigītaṃ me abhojaneyyam*, what has been obtained by reciting stanzas should not be partaken of by me (Kasibhāradvāja S.).

**Abhijānāti**—Aor. *abbhāññasi*.

**Abhijātiko**—*Kaṇhābhijātiko*, a low-caste man, out-caste, pariah (Sela S.).

**Abhimukho**—*Nekkhammābhimukho hohi*, turn your attention to N., devote yourself to it (Ját. 21).

**Abhiramatī**—Caus. *abhiramāpeti*, to give pleasure to (Ját. 61).

**Abhisambuddho**—*Abhisambuddho hutvā*, after he became Buddha (Ten J. 49). *Abhisambuddhagāthā*, a stanza pronounced by Gotama after he became Buddha, as opposed to one pronounced when he was a Bodhisatta (Das. 29).

**Abhisankhato**—Ját. 33 has *madhusakkharacūṇṇasapphi abhisankatābhojanam*, food prepared with honey, etc. (observe the ṭ).

**Abhisanno**—*Abhisanno* at Ját. 17.

**Ācaratī**—*Na ca gandham ācare*, let him not use perfumes (Dhammika S.).

**Accharā** (p. 9)—*Accharaṃ paharati*, to snap the fingers in sign of displeasure or contempt (Das. 2, 22; Ten J. 114). *Accharāsaddo*, the noise made by snapping the fingers (Ten J. 51).

**Acchati**—Fut. *acchissati* (Ten J. 115).

**Ādaro**—*Rājā ādaraṃ na karissati* means, I think, "the king will not be pleased" (Ten J. 113).

**Addho**—*Āḍḍhabhutto*, having only half finished his meal. *Āḍḍharatti* at Gog. Ev. 23 seems to mean 6 P.M. *Āḍḍharattasamayo*, midnight (Ját. 63).

**Āḍḍho**—Not I think *ṛiddha*, which becomes *iddha*.

**Addito**—*Dukhaddito* (Ját. 21).

**Adhimuccati**—*Adhimuccassu*, be reassured, have confidence or faith (Sela S.).

**Adhipateyyam**—see *Puggalo*.

**Adum**—see *Daddti*.

**Agamā**—see *Gacchati*.

**Āgameti**—*Thokaṃ āgametvā*, having waited awhile (Ját. 8). *Bhikkhūcāvelaṃ āgamayamāno nisīdi*, awaiting the time to go on his begging rounds—sat down (Par. S. A.). *Kathūpariyosānam me bhonto āgamentu* (Sela S.).

**Agatī**—*Cattāri agatigamanāni = catasso agatī* (Ten J. 2). At Ten J. 1, read *ekam agatigataṃ dubbhi-nicchayaṃ aṭṭam*, a cause difficult to judge because it was influenced by the agatis (Vij.).

**Āgato**—*Amhākaṃ lakkaṇamanteru āgataṃ*, it is stated in our Mantras (Ten J. 113, comp. Ját. 2, 58).

**Aggamahesī**—As kings are sometimes represented as having several, perhaps the term applies to a king's lawful wives as opposed to concubines; and we might reserve the term "queen-consort" for *jeṭṭhikā aggamahesī* (Das. 1).

**Aggo**—*Aggamaggo*, the highest Path, Arhatship (Vij.). *Laṭṭhi-agge* (loc.), at the end of a pole (Ten J. 144). *Lābhaggayasaggappattā*, having attained the height of prosperity and fame (Ját. 51). See *Khāyiko*.

**Agocarō**—*Imaṃ thānaṃ tava agocarō*, this is no place for you, this place is too good for you (Ten J. 55).

**Agūṇo**—*Agūṇavāddi*, one who tells you your faults (Ten J. 2).

**Āharatī**—*Suñkaṃ dharāpeti*, to extort taxes.

**Ābāro**—*Vanamūlaphalādhāro* (adj.), living on wild roots and fruits (Ten J. 107). See *Upacchedo*.

**Ājánāmi**—Fut. *ājānissati* (Gog. Ev. 11).



**Ajja**—*Ajja aji' eva*, to-day, this very day (Ten J. 114).  
**Ajjatano**—Dat. *ajjatandya* (scil. *divasya*), for to-day.  
**Ajjhobarati**—Weber rightly points out that the corresponding word (not the equivalent) in Sanskrit is *abhyavahṛi*.  
**Ajjhottharati**—To strew about (Ját. 61).  
**Ākaḍḍhati**—*Mahāpathe solasa lekha ākaḍḍhamāno*, drawing seven lines on the road (Das. 24). Ger. *ākaḍḍhitvā* (Ját. 64, dragging along).  
**Ākaṁsu**—see *Karoti*.  
**Ākappo**—*Ākappasampanno* (adj.), "with perfect decorum" (Vij. Ját. 30; Ten J. 120).  
**Ākāso**—Also neut. *dkāsam*.  
**Ākiṇṇo**—*Ākiṇṇamanusso* (adj.), populous.  
**Akkharam**—*Akkharāni chinditvā*, having carved an inscription (on a wooden wall, Ját. 8). *Paṭṭe akkharāni disvā*, seeing the inscription on the plate (Ten J. 114).  
**Akkhāti**—Imperat. *dkkhāhi me*, tell me (Ten J. 118).  
**Akkodho**—Also adj. "free from wrath."  
**Ākulo**—*Sīmā dkulā*, a disputed boundary.  
**Ālaṁ**—*Ālaṁ alaṁ ti vārentānaṁ*, though they tried to stop her saying enough! enough! (Dh. 238). *Ālaṁ gahapati katam me ajja bhattakiccāṁ*, nay, householder, I have already dined (Raṭṭh. S.). *Ālaṁ vaṭ idāṁ . . padhāndya*, this is a suitable place for making the exertion (Ját. 56).  
**Ālambanaṁ**—*Rañño dāmbananaṁgalaṁ*, the plough the king drove, lit. leant upon (Ját. 57). See *Phalakaṁ*.  
**Ālaṅkaroti**—P.pr. *alaṅkurumāno* (Par. A.).  
**Ālasandā**—It should perhaps be *Ālasando*, or -*dam*, unless we suppose *Ālasandā* at Mah. 171 to be an apocopated abl. for *Ālasandāya*.  
**Ālayo**—*Gehālayo*, residence in a house (Ját. 10).  
**Allo**—Vij. says that *allahattho*, at Ten J. 1, means "with my hands hardly dry"; I am not sure whether it implies that he came away from his meal before he had washed his hands, or whether after washing his hands as usual after the meal he had not waited to dry them. *Alla* is the Sansk. *ārdra*.  
**Āloko**—Also enlightenment, knowledge (Gog. Ev. 1).  
**Ālojeti**—We have also *ālujeti*, to puzzle, perplex, agitate. To perplex with questions (Ten J. 12). To agitate (the mind) with love (Ten J. 45). At Ten J. 111 we have *ālojissati*, which is perhaps an error for *ālojessati*.  
**Āmaḱo**—see *Susānaṁ*.

**Anāḍaro**—With loc. *puññesu anāḍaro*, indifferent to or neglectful of good works (Das. 25).  
**Anāgāriyo**—*Anag-* at Ten J. 118.  
**Ānantariyo**—see *Pañcānantariyakammaṁ*.  
**Ānāpānaṁ**—Ját. 58, see *Kammaṭṭhānaṁ*.  
**Anāsakā**—With affix *tva*, *n'andsakattāṁ* in *Āma-gandha S*. But perhaps we should read with Fausbøll *na ndsakā* at Dh. 25, and *na ndsakattāṁ*.  
**Aññadatthu**—Compare *anyadārtha*, the *d* may be euphonic or perhaps represent *ñ* of *aññam atthā*.  
**Aññamañño**—*Aññamaññaṁ paṭvā*, when they met, lit. having reached each other (Ten J. 43). *Aññamaññaṁ paharantāni*, knocking one against the other (Ját. 26). Mr. Trenckner tells me that *a* in the plural means "various" (Dh. 240).  
**Aññataro**—*Mahisavārapādisu aññatarāṁ vadhitvā*, having slain some buffalo or elephant or other animal, lit. having slain some one of buffaloes, elephants, etc. (Ten J. 13, comp. Ját. 26).  
**Añño**—*Aññāni dvādasavassāni*, another twelve years, twelve years more (Das. 2). *Aññaṁ ekadvīpasāṁ*, some other day (Ten J. 13).  
**Antarā**—*Parisantarā uṭṭhāya*, leaving the assembly (Ten J. 12).  
**Antarantarena**—Also "from time to time" (Ten J. 6).  
**Anto (1)**—*Ubbosso anteso*, at both ends (of a perambulation hall, Ját. 8, comp. Das. 35).  
**Anto (2)**—*Tassa anto*, within it (Ját. 50). *Antosāpito*, from behind the curtain (Ját. 58).  
**Anugacchati**—P.pr. pass. *anugammamāno* (Ját. 53).  
**Anujānāti**—With acc. and dat. *Anujānātha maṁ agāramā anagāriyaṁ pabbajjāya* (Raṭṭh. S.). Fut. *anujānissati*.  
**Anukiriyaṁ**—*Mama anukiriyaṁ karonto*, imitating me (Ten J. 53).  
**Anupabbajati**—*Ahaṁ taṁ purisaṁ anupabbajissāmi* (Ját. 56).  
**Anupagamma**—See *Upagacchati*.  
**Anussati**—See *Kammaṭṭhānaṁ*.  
**Apānaṁ**—See *Ānāpānaṁ*.  
**Apappako**—Weber makes it = a-praṇa-ka.  
**Āpanno**—*Idaṁ ndma tvaṁ āpannapubbo*, you fell into this sin before (Vij.). *Āpannasattā* (f.), a pregnant woman.  
**Āpapo**—Also *āpapaṁ* (Mah. 213).  
**Aparagoyānaṁ**—At Gog. Ev. 23 *Goydnadesso*.  
**Aparo**—Instr. *aparena*, subsequent to. *Koṇḍaññaṁ aparena*, after Koṇḍañña (Ját. 34).  
**Api**—With ce: *Api ce dubbalo mitto*, a friend, even

if a weak one (Ten J. 40). *Api ca kho*, but, anyhow (Ját. 26). Sandhi: *pi 'ssa = pi assa* (Dh. 95, 258; F. Ját. 7, 52), *p' aṅgena* (B. Lot. 654), *p' ime* (B. Lot. 836), *pāyaṃ = pi ayaṃ*.  
**Āpo**—Declined generally like *Buddho*, acc. *āpaṃ*, instr. *āpena*, etc.  
**Appanā**—See *Samādhi*.  
**Appatito**—Also *appatito*.  
**Arahā**—See *Samatho*.  
**Ārakkho**—*Thapite ārakkhe*, a watch having been set (Das 23).  
**Ārammaṇaṃ**—*Buddhārammaṇaṃ pīti*, joy of which Buddha was the cause or object (Ját. 11).  
**Ārāmo**—At the end of a compound “delighting in.”  
**Āsaṅkati**—P.f.p. *saṅkaniyo*, apprehensive (Das. 8).  
**Asaṅkheyyo**—See *Kappo*.  
**Asubho**—See *Kammaṭṭhānaṃ*.  
**Asuci**—Fem. *asuci*, filth (Ját. 22).  
**Atikkanto**—Also “having escaped from” (Ten J. 48). Ger. *atikkamma* (Ten J. 46).  
**Ativattati**—*Dhammaṃ a.*, to pervert justice (Vij.). P.p.p. *ativatto*. *Sesaruḁkhānaṃ chāyā ativattā*, the rest of the shadows slanted (Ját. 58).  
**Ativiya**—With a verb: *Ativiya paridevati*, mourns exceedingly (Ten J. 114, comp. Ját. 8).  
**Attā**—*Attānaṃ upatāpaye*, should vex his own soul (Das. 5). *Attano paṃāṇaṃ na jāṇesi*, you don't know your own measure (Ten J. 5).  
**Atthāya**—*Taṃ yuddhatthāya avhayanto*, challenging him to single combat (Ten J. 14).  
**Atthi**—*Na santi devā*, there are no gods (Ten J. 116). *Isayo n'atthi me samā*, there are no sages equal to me (Ját. 17). *Sace na labhāmi jīvitaṃ me n'atthi*, if I don't get it, life's not worth having, lit. I shall have no life (Ten. J. 113).  
**Attho**—*Sace me gatena koci attho bhavissati*, if there is any good in my going.  
**Avajānāti**—Also “to deny” (Vij.).  
**Āvajjeti**—*Āvajjeti*, as well as *āvajjati*, means “to reflect, meditate,” see Ten J. 49, 105, Ját. 9, 74. But *āvajjati* is far more commonly used in this sense, see Gog. Ev. 2, Das. 23, 30, Ját. 54, 72. Another instance of *āvajjeti* meaning “to upset” will be found at Ját. 69.  
**Avatāṃso**—And with affix *ka*, *avatāṃsako* (Ab. 308).  
**Avattharati**—Aor. *avatthāsi*.  
**Āvaṭṭo**—Also *dvatto*, whirlpool (Ját. 70). I have once met with *dakkhivatto*. *Nāgdvaṭṭo*, a whirl or turmoil caused by Nāgas (Ját. 26).

**Avecca**—It certainly means “knowing, understanding,” as in Sanskrit.  
**Bādhati**—*Sakuṇe b.*, to snare birds (Ten J. 116, 121).  
**Bāhiro**—*Bāhirabhaṇḍaṃ*, property, opposed to *ajjhattikabhaṇḍaṃ*, limbs and life.  
**Bahujjano**—Also *bahujano*, which indeed is the usual form, *bahujjano* being metri causā (Das. 6). *Bahujano* is also an adj. meaning “populous.”  
**Bajjhati**—Also “to be caught, snared” (Ten J. 113).  
**Bandhati**—Also “to catch, snare” (Ten J. 113). Also “to construct verses, compose” (Ten J. 46).  
**Bhagini**—*Bhagini*, sister! is the usual address of a monk to a nun.  
**Bhāgo**—*Ācariyabhāgo*, teacher's allotment, fee, reward (Ját. 61).  
**Bhājanaṃ**—*Samānabhājanaṃ*, receptacle of veneration (of the Saṅgha, Ját. 1).  
**Bhaṇḍakaṃ**—*Assab.*, horse-furniture, saddle and harness, etc. (Ját. 62).  
**Bhavanetti**—This is properly an adj., an epithet of *taṇhā* or human passion. In Sanskrit it would be *bhavanetrī*, and it means leading or conducting to rebirth.  
**Bhavo**—*Bhavapariyante ṭhito*, standing on the extreme verge of existence, viz. about to attain Nirvāṇa or annihilation (Ten J. 119).  
**Bhāyati**—Imperat. 2nd pl. *bhātha* (Ját. 26).  
**Bhimsano**—With affix *-ka*, *bhimsanako*, terrible, dangerous (Ját. 8).  
**Bhojaniyo**—Also *Bhojaneyyo*.  
**Bhummaṭṭho**—This is an instance of doubling the consonant and shortening the vowel, like *jaṇṇu*, *gunṇaṃ*, *thulla*, *khiḍḍā*, etc. In Sanskrit it would be *bhūma-stha*.  
**Bilālo**—Ját. 120.  
**Bilaṃ** (1)—*Bilāsayo* (adj.), living in holes or caves (Ját. 18).  
**Bodhimāṇḍo**—Also called *bodhitāṇaṃ* (Ten J. 48).  
**Brahmakāyiko**—See *Sattaloko*.  
**Brāhmaṇo**—See *Samapo*. There is no trace of a dialectic form *brahmaṇa*, in the rare instances in which I have met with this spelling it is simply a copyist's blunder.  
**Brahmuno**—See *Brahmā*.  
**Buddho**—See *Kappo*.  
**Cakkhu**—*Cakkhūni paṭilabbhīsu*, regained their sight (Ját. 51).  
**Candanam**—*Candanastro*, choice sandal (Ját. 53).

Carati—Also “to conduct oneself well, to live a pious life.”

Cáro—*Pamādacāram carati*, to live a slothful life (Ját. 9).

Catujjātigandho—At Ját. 55, *catujjātikagandhehi*, where we have an adj. *catujjātikā*.

Ceto—*Atha kho Bhagavā āyasmanto Raṭṭhapāssa cetasā cetoparivitakkam manasikkāsi*, then Buddha with his mind knew the thoughts of the mind of the venerable R. (Raṭṭh. S.).

Chando (1)—*Chandādi-vasena agantvā*, not influenced by partiality and the other Agatis (Ten J. 2).

Chāto—Vij. quotes Abhidhānappadīpikā Tīkā as referring *chāto* to *chā-bhakkhane*. At Mah. 195 we have *aggakkhāyikacchātake*, in the famine in which people ate sprouts. Kern identifies *chāto* with the Sanskrit *chāta*, “cut, divided, thin, emaciated,” but it must be remembered that the Pali *chāto* means simply hungry, without any idea of wasting through hunger (see Ten J. 18).

Chavi—*Chavivappo sarīracammassa vappo* (Subh.).

Chejjo—*Chejjabhejjaṃ*, execution of a criminal, maiming and putting to death.

Chiggalam—See *Tālo*.

Dāro—*Sehi dārehi santuṭṭho*, contented with his own wife.

Dāyako—*Jivitādāyako*, one who saves a person's life (Ten J. 40, “this is my preserver”).

Devarāja—An archangel, see *Sakko*.

Dhammacakkam—In Sela S. occurs the phrase *dhammena cakkam vattāmi cakkam appaṭivattiyam*, which Coomaraswamy renders “I exercise rule by means of doctrine, a rule which is irresistible.”

Dhuro—See end of art. *Puggalo*. Mr. Trenckner points out to me that *dhura* according to Ab. 1004 means also *antika* “near,” and he renders *dhuravihāro* at Dh. 240, line 20, by “neighbouring monastery.” See also Ját. 8, *dhuragāmo*, an adjacent village.

Disā—Sometimes at the beginning of a compound means “foreign,” e.g. *disākkāko*, a foreign crow, one belonging to a foreign country.

Diṭṭhanto—Subh. quotes from Vis. M., *diṭṭhantaṃ patto ti diṭṭhippatto* (see *Puggalo*); and from a Tīkā, *diṭṭhantaṃ patto ti dassanasāṅkhātassa sotāpattimaggañāyassa anantaram patto ti vuttam hoti, paṭhamaphalato paṭṭhāya yāva aggamaggā diṭṭhippatto, diṭṭhantaṃ patto ti vā pāṭho catusac-*

*cadassanasāṅkhātāya diṭṭhiyā nirodham patto ti attho*. Vij. thus renders the latter, “*diṭṭhantaṃ patto* is the epithet given to one who is in the state between the sotāpattimagga and the arahattamagga: *diṭṭhantaṃ patto* is also a reading, in which case it means one who has attained nirodha by the four truths.”

Dussam—In Sanskrit *dūshya*.

Dutiyo—Also *dutiyakā*, a wife.

Dvāram—*Dvāragāmaṃ*, a village outside the gates of a city, a suburban village (Ten J. 3).

Ekako—Fem. *ekakā*.

Eko—Fem. instr. *ekāya* (Ten J. 7). *Ekamālmāli* (adj.), one mass of garlands (Ját. 51). *Ekaphāli-phullo* (adj.), one mass of blossoms (Ját. 52). *Ekajjhāsaya* (adj.), unanimous (Ten J. 16).

Eva—*Ciram eva jīva*, may you live a very long while (Ten J. 19). *Satthāra ticivaram eva anuññātam*, three robes only were allowed by Buddha (Ten J. 33). *Allahatto 'va*, with hands still wet from his meal (Ten J. 1). *Manussa yeva parivisitum nāsakkhimsu*, men alone, or unassisted, were unable to wait on them (Ját. 33). *Devalokam eva gato*, went back to heaven (Ját. 8).

Evam—*Evaṃcittena*, with such an intention, with this thought (Par. S. A.).

Gāmanto—Also *gāmantaṃ* (Ten J. 56).

Gaphāti—Also used in the sense of taking up views, contracting false doctrine, e.g. see Ten J. 117, line 6, and compare *diṭṭhigahapaṃ*, contracting heretical views.

Gaṇo—The expression *gaṇarājakulāni* at Dh. 219 seems to mean “the associated (Licchavi) princes.” Subh. quotes, *te paṭipāṭiyā varena vāram rajjā-karapato gaṇarājāno*.

Garu—*Garubhāvo*, venerableness (Ten J. 18).

Gūtham—With affix *ka-*, *akkhigūthako*, rheum, *kaṇṇagūthako*.

Hetu—See p. 530 (a), line 6.

Hīno—*Hīnājacco*, a low-caste man.

Hurāburam—Dh. 59. Kern ingeniously identifies *huram* with *aparam*, and *hurdhuram* with *aparaparam* (comp. *aparāparam*). He is perhaps right, though the difficulties in the way of this identification are great.

Indo—See *Sakko*.

Jannutaggho—Sansk. *jānudaghna*.

Jaṭā—*Jaṭamaṇḍalam*, a roll of matted hair worn by

a jaṭila ascetic, it is wound upon his head like a huge turban.

Jātassaro—Ten J. 112.

Je—In Raṭṭh. S. a lady says to a slave girl, *sace jē saccam vadasi addā bhavasi*, look here, if you speak the truth you are no slave.

Kabaro—Comp. Sansk. karvara.

Kaccho (2)—*Kacche rūḥhatipe caranti gāvo*, the cows walk on the grass-grown river banks (Dhaniya S.).

Kammañ—Vij. says that *kammakiriyadassano* (adj.) at Jāt. 45 means "the same as *kammavaddi* and *kiriyavaddi*, believing in retribution and merit and demerit." He adds that *akiriyavaddi* means denial of the difference between merit and demerit.

Kampanaṃ—*Puthavik.*, an earthquake (Jāt. 26).

Kapikāro—Jāt. 34, 46, 111.

Kapaṇi—We have both *kapaṇiddhika*- and *kapaṇ-addhika*-. The former is *kṛipaṇa* + *addhika*, the latter *kṛipaṇin* + *addhika*.

Kappanaṃ—Ab. 954.

Kappeti—Also "to caparison" (Jāt. 62, *assaṃ k.*).

Kappo—*Kappātito*, one who has got beyond thought, who has ceased to think.

Kāraṇaṃ—Trenckner says it also means a trick that an animal is trained to perform (see Dh. 399, 400).

Karaviko—Kern's identification of this word with the Sansk. *karāyikā* is out of the question. No one doubts that *y* and *v* are interchangeable, but this would give us not *karavika* but *kardvikā*. Besides which the birds are totally different.

Kasambu—It is in all probability the Vedic *kaśambu*.

Katañjali—Also *kaṭaṇjali* (Jāt. 17).

Katāvi—I have met with the expression *assasmiṃ katāvi*, which seems to mean "experienced in horses."

Kato—*Akataṇ c'eva kataṇ ca*, both wrought and unwrought (of gold). *Tuccho kato*, made empty, emptied (Ten J. 118).

Kattaro—*Kattaradaṇḍo* = *kattarayattṭhi* (Jāt. 9).

Kaṭṭho (2)—*Evam esā kaṭṭhā*, thus this ploughing is done (Kasibhāradvāja S.).

Kāyo—line 32, after 'see Dh. 378,' add 'and comp. Dh. 273, line 1.'

Khādāti—*Dante k.*, to grind the teeth (Jāt. 61).

Khamo—*Pavivekakkhamo assamo*, a hermitage favourable to seclusion (Jāt. 8).

Khipati—*Cittaṃ khipati*, to upset a person's mind,

drive him mad. *Daḥsaṃ daḥassa khipati*, against the strong he uses strength (Ten J. 4).

Kukkulo—It occurs at Jāt. 73, where the reading of two MSS. is *kukkuja*.

Kulūpako—*Kulūp-* is I think the more correct form, see Jāt. 54; Ten J. 117.

Kusalo—Subh. tells me that the ten Kusalas are refraining from *pāṇātipāto*, *adinnādānaṃ*, *kāmesu micchādāro*, *musāvādo*, *pesuṇṇaṃ*, *pharusavādo*, *samphappalāpo*, *abhijjhā*, *vyāpādo*.

Kutettha—Used like *kuto*. *Tumhehi sadiṣo añño n'atthi ku' ettha uttaritaro*, there is no one your equal, much less your superior (Jāt. 53).

Labhati—Impersonally: *Vinipātetum na labhati*, it is not allowable to destroy . . (Ten J. 34).

Lagito—*Laggito* (Jāt. 9, hanging up).

Lājo—There is also a neut. pl. *lājāni*. Roads were sometimes prepared for great personages by scattering them with flowers and *lājāni* (Jāt. 11, 50), the latter being I think fried grain, but possibly roots of *Andropogon Muricatus*.

Līṅgaṃ—*Gihiliṅgaṃ pabbajitaliṅgaṃ*, characteristics of a layman, characteristics of a monk (as the shaven head, yellow robe, Ten J. 120). *Tena liṅgena jānāma*, by this sign we know it (Jāt. 18).

Mahā—*Mahā kho Keniya bhikkhusaṅgho* (Sela S., one of the oldest Pali texts). *Jambudīpo nāma mahā* (Jāt. 49). *Ambassa sakkāro mahā ahoṣi* (E. Jāt. 6).

Mahiccho—Opposed to *appiccho* (Jāt. 8, line 2 fr. bottom, and 9, line 9).

Mañcako—Prof. Cowell points out to me that *bida-lamañcuko* appears to mean a "wicker bed" (Dh. 140; Jāt. 9).

Maṇḍanaṃ—With affix -ka, *maṇḍanaka jātiko*, fond of gay dress, a fop (Jāt. 5).

Maṅgalo—*Maṅgalaṃ* means also an omen. I learn from Louis de Zoysa that *etaṃ maṅgalaṃ uttamaṃ* should be rendered "this is the best omen."

Maññati—The phrase *yassa dāni*, etc., is also a polite formula of dismissal: *atha kho Bhagavā dyasmantaṃ Raṭṭhapālaṃ etad avoca yassa dāni tvam Raṭṭhapāla kīlaṃ maññasīti*, whereupon R. goes away.

Māsako—Subh. tells me it is the Sinhalese *masa*, a coin worth rather more than three pence.

Mittadu—In *Āmagandha* S. I find *mittaduho*.

Moneyyaṃ—It means simply "conduct worthy of a muni," and it has the threefold division because all

conduct is divisible into acts, words and thoughts.  
 Subh. quotes *munibhāvakaṃ moneyyaṃ*, moneyya is that which constitutes muniship.  
 Muṭṭhassati—*Muṭṭha* is Sanskrit *mushṭa*, a p.p.p. from *mush*, comp. *pamussati*.  
 Nahutaṃ—Kern identifies it with *nayuta*, and he is probably right, but I suspect that both words are corruptions of an older form.  
 Nakkhattaṃ—*Nakkhattaṃ kīṭati*, to keep a holiday, hold a fête (Jāt. 50).  
 Nandanaṃ—Also *nandana*.  
 Nátho—*Nāthānāthā* (pl.), rich and poor (Jāt. 6).  
 Neḷo—Trenckner says the best MSS. have *neḷa*, and he refers the word to *narya*. If so the transition would, I suppose, be *nariya*, *nayira*, *nayīḷa*, *neḷa*.  
 Nibbahaṭi—Caus. *nibbāhāpeti*.  
 Nibbānaṃ—p. 268 (a), line 12, see *Upadhi*. P. 269, line 24, after 'further on' add 'p. 273 (2).'  
 Nibbāti—Also "to become calm" (Jāt. 27).  
 Nibbematiko—See *Vematiko*.  
 Nimanteti—*Ajjatanāya n.*, to invite for to-day; *avātanāya n.*, to invite for to-morrow.  
 Nippījeti—Also "to press."  
 Niyāmo—Also "rule, law, necessity," and "restraint of mind" (comp. *niyama* in Sanskrit).  
 Okkamati—Also to "overstep, exceed."  
 Pahānaṃ—See *Samuccheda*.  
 Pamāṇaṃ—*Āyuppamaṇaṃ*, duration of life.  
 Paṭhamo—*Paṭhamapattika* is a name for those of the *Saṅghādisesadhammā* in which punishment is incurred by the first offence (Pāt. 6). For *paṭhamabbhinibbatto* see *Sattvādo*.  
 Pāṭihāriyaṃ—Vij. writes, "the Pāṭihāriyapakkha includes three periods, 1st three months during which the pious Buddhist observes the aṭṭhanga-

*sīla* without intermission, 2nd the month immediately following the Vassa, called the *Civaramāsa*, during which the aṭṭhangaśīla is observed, 3rd fifteen days of this same month during which the aṭṭhangaśīla is observed; it may be rendered, Extraordinary Lent."

Paṭisandhi—See end of art. *Vīṇāḍaṇaṃ*.

Phusito—*Phusitaṃ*, a drop of water (Sansk. *prishat*).

Samādhi—line 32, of the four samādhis Vijjesinha says, "Samādhi is divided into four kinds as regards its permanence and results, viz. declining, stationary, distinctive (or leading to various supernatural powers), and leading to Nirvāṇa."

Samphappalāpo—In Hemavata S. I find the phrase *kacci samphaṃ na bhāsati*, which is a pretty sure proof that *pralāpa* is after all the latter part of the compound.

Saṅkhāro—p. 454 (b), line 20, Vij. quotes from Vis. M., *puññābhisaṅkhāro dānāṭṭādivasena pavattā aṭṭha kāmāvacarakusalacetanā bhāvānvāsen' eva pavattā pañca rūpāvacarakusalacetanā cāti terasa cetanā honti: appuññābhisaṅkhāro pāpātipātādivasena pavattā dvādasā akusalacetanā: ānañjābhisaṅkhāro bhāvānvāsen' eva pavattā catasso arūpāvacarakusalacetanā ti; tayo pi saṅkhārā ekānatikāsa cetanā honti* (see art. *Vīṇāḍaṇaṃ*). P. 455 (b), line 12, add 'See *Vīṇāḍaṇaṃ* p. 578 (a).'

Sannirumhati—*Nirumhati* also occurs.

Taphā—See *Vibhavo* (2).

Ubbillāpito—Fausbøll tells me he has met with an adj. *anubillo*.

Utu—Vij. informs me that the phrase *Sarīraṃ utuṃ gāhāpeti*, lit. "to cause the body to take season," means to refresh or cool the body by sleep, washing, etc. (Jāt. 9, 53).

# CORRIGENDA.

## MISPRINTS.

Abhidoso—for 'abhidosha' read 'abhi + dosha.'  
Abhiññā—line 5, read *ppabhedo*.  
Abhisajjati—delete bracket before 'with,' and insert it before 'abhi.'  
Ābhujati—for 'bhūj' read 'bhuj.'  
Acceti—line 3, read *maccuñ*.  
Adhikarapaṇaṃ—line 34, read *vivaddādhikarapaṇaṃ*.  
Adhikarapaṇasamatho—line 7 read *ññāta-*.  
Adhiko—line 5, read 'in Rājagaha.'  
Aggi—last line but one, read *vyādhi*.  
Āha—line 9, read *dhīra*; line 10, read *porāṇa*.  
Ājánāmi—read *Ājānāti*.  
Ākāsi—read *Akāsi*.  
Akāso—read *Ākāso*.  
Amajjapo—before 'total' insert 'practising.'  
Amataṃ—line 6, read *Amatābhisekasaddiso*.  
Anagho—read *Anaggho*.  
Antara—line 4, read *antaravassana*.  
Anuggahito—for 'anumpihita' read 'anugpihita.'  
Āramapaṇaṃ—line 20, for *nān* read *nān*; line 5 from end, read *Ālambanaṃ*.  
Avasanno—for '= d' read '= sad.'  
Avatippo—read *Avatippo*.  
Āyaṃ—read *Ayaṃ*.  
Bādhati—line 5, for BADH read BĀDH.  
Bhakkho—for 'bhashya' read 'bhakshya.'  
Bheri—for 'ribhe' read 'bheri.'  
Bodhanneyo—read *Bodhaneyyo*.  
Brāhmaṇamaḥāsalo—read *-sālo*.  
Cāturato—for '481' read '581.'  
Chattadharo—for 'cattrā' read 'chattrā.'  
Cittāṃ—line 28 for 'cittān' read 'cittāni.'  
Dāro—line 2, read *dārena*.

Dassi—for 'Dassitha' read 'Dassittha.'  
Gadati—for 'gadā' read 'gad.'  
Gandhakuṭi—read *Gandhakuṭi*.  
Iti—line 10 from bottom read *pākārañ*.  
Jigimsati—for 'to wish, to take' read 'to wish to take.'  
Kacci—line 5, for 'sirs' read 'sir.'  
Kālo—line 8, read *Paṭha-*.  
Kamuko—for 'kamuka' read 'kramuka.'  
Kappo—line 24, read 'Mahākappa.'  
Kāraṇaṃ—read *Kāraṇaṃ*.  
Kasiṇo—for 'all entire' read 'all, entire.'  
Kilā—line 7, for *-kiḷā* read *-kiḷā*.  
Mahāpariccāgo—read *Pariccāgo*.  
Muñchati—p. 252 (a), line 14, read *Ābaddhā*.  
Nibbānaṃ—p. 269 (b), line 28, read 'island which.'  
P. 271 (b), line 17 from bottom, read *anupādi-*.  
P. 273 (b), line 21, for '85' read '23.'  
Nihāro—line 2, read *Gā-*.  
Nijjhāmataphiko—line 14, after 'diminishes' read a comma instead of a full stop.  
Obhāso—line 18, read *Bhagavantāṃ*.  
Okāro—for 'kpi' read 'kpi.'  
Pāli—p. 322 (a), line 14 from bottom, read 'Alaṅkāra.'  
Palibodho—line 11, read 'as *dhovana* of dhāvana.'  
Pañho—line 33, for 'What is the eye?' read 'What! is the eye?'  
Pānigho—read *Pānigho*.  
Parāmattho—line 15, read '-mattha.'  
Paribhogo—line 17, read *Ñāti-*.  
Parigaṇhāti—line 5, read 'parigrah.'  
Pariphandati—read *Paripphandati*.  
Paripphuṭo—for 'last' read *parippharati*.



Parivaccham—Dh. 167, 237. Vij. says 'delay for the purpose of preparation.'

Paro (2)—line 5, for 'hundred' read 'thousand.'

Pasádo—p. 352 (b), line 20, read *cittapasádena*.

Paṭipáṭi—line 10, read *phitá*.

Paṭisandhiko—line 2, read *appaṭisandhiko*.

Paṭiṭṭhāti—p. 370 (a), line 5 fr. bot., read *sásanam*.

Paṭiṭṭhitattam—read 'pratishṭhita.'

Patti—line 9, read *pattipattabbaká*.

Pavatteti—line 1, for 'last' read *pavattati*.

Pavaṭṭeti—line 3, read *roditvā*.

Pīleṭi—line 3, read *pīlayitvā*.

Pīti—line 7, read *ubbegapīti, pharaṇa-*.

Poṅkhánupoṅkham—line 2, for 'feather' read 'feathered.'

Puggaliko—read 'pudgala.'

Saṃyojanam—line 8, read *-parámdso*.

Saṃyutto—for 'saṃyutka' read 'saṃyukta.'

Sattávāso—line 15, read . . *sattávāso; sant'* . .

Sekhiyo—line 2, for 'seventy' read 'seventy-five.'

Sikkhati—p. 475 (b), line 15, read *sambuddhasá-sanam*.

So—p. 480 (a), line 9 from bottom, read 'pronoun, *tassa*.'

Suttam—line 12, for 'Treasures' read 'Treasury.'

Tattako—line 11, read *Yattako*.

Tintiṇi—read *dehani*.

Tipṭakam—p. 507 (a), line 26, read 'Paṭisambbhidá.'

Titthiyo—p. 511 (b), line 15, read *amard-*.

Udánam—p. 517 (b), line 7, read *somanassa-*.

Upaṭṭhāti—p. 534 (a), line 11, read 'Pát. xiv.'

Uṭṭhánam—p. 540 (b), line 4, read *ápatti-*.

Vaddhaki—line 4, read '*Uuv.*, a fletcher. Dh. 188; Mah. 236.'

Yagghe—line 12, for 'back?' read 'back!'

Yathá—line 2, read *aññesam*. Line 16 from bottom, read *nindá-*.

## ERRORS.

A—(17) This is not an example, for I find that the Ind. Off. MS. reads *sa n'ágami*.

Abhinimminam—This should be *Abhinimminam*.

Abhisankháro—See end of art. *Saṅkháro*.

Acinteyyo—line 7, for 'doctrines' read 'attributes.'

Adhipateyyam—read '*Adhipateyyam*.'

Āgahito—omit this art., Mr. Trenckner points out to me that the reading should be *ath' assa gahita-sākhā pi*.

Aggaheti—omit this art. see *Gaheti*.

Agghanako—read *Agghanako* (Trenckner).

Aggo—p. 18, line 20, dele the example beginning *sirisobhaggo* (see *Sobhaggaṃ*).

Ahudeva—for *ahu-d eva* read *ahud eva*. For 'the d is euphonic' read 'Sansk. abhút + eva, see *Bhavati*.'

Ajjatagge—I think Weber is right in making it = *ajjato agge*.

Akkamanam—read *Akkamanam*.

Ammamam—line 3, for 'four Karísas' read 'a quarter of a Karísas.'

Anamattaggo—I think I must give up my explanation of this term. Vij. renders it "(transmigration) whose beginning and end are unapparent or unknown" (comp. *pubbá koṭi na paññádyati*). He quotes several glosses which make it out to be *anu + a-mata* (fr. *man*) + *agra* (*anvamatágra*). The foll. is the most important, *anamataggo 'yam yuttassa paṭhame anamataggo ti anu-amataggo, vassasataṃ vā vassasahassaṃ vā ṇāpēna anugantvā pi amataggo aviditaggo, nāssa sakkā ito vā etto vā aggaṃ jānitum, aparicchinnaṃ pubbāparakoṭiko ti attho*. Weber's explanation, *a + āmṛita + agra*, is quite untenable.

Andhakiyo—From Sen. K. 394 it appears to be a derivative of *andha*, 'blind.'

Āṅgīraso—As a name of Buddha the Sanskrit equivalent is probably, as Weber says, *āṅgīrasa*.

Aññamañño—For *aññamaññi* read *aññamaññā* (Trenckner).

Anto (2)—p. 40 (a), line 15, read *antopokkharapi*.

Anumatto—Read *Apumatto*, and 'anu + mátrá.'

Anurakkhaṇā—Read *-nd* and *-nam*.

Apaṇṇattiko—Weber rightly refers it to *a + prajñapti + ka*.

Apphuto—Read *Apphuṭo*, and dele 'The MSS. also read *apphuṭo*.'

Atisúratá—for 'súra' read 'cúra.'

Avasissanam—for 'áva + çish + ana' read 'from *avaçishyate*.'

Āvelá—read *Āvelo* (masc.). It is Sansk. *ápīḍa*.

Avhayo—read 'Medhañkara.'

Āvito—for 'MSS.' read 'editions.'

Baddho—line 3, Trenckner says that at Dh. 202 the reading should be *kaṭṭhakhaṇḍam*.

Báhiro—I supposed this word to be the Vedic *báhya*, the transition being *báhiya*, *báhira*, but Dr. P. Goldschmidt points out to me that it is rather *vahis + a* with *vriḍḍhi*.

Bhesamo—By an inadvertence I have read *bhesamo* for *bhesmo*, which is the reading of Ab. 167. Mr. Trenckner points out to me that it is the Sansk. *bhīṣma*.

Buddhataro—dele 'and *Buddhataro*.'

Calati—see *Kammaṃ* on next page.

Cittam—The correct translation of the phrase *sa-dhiviháriko*. etc., will be found under *Upaṭṭhāti*.

Dáthá—for 'canine tooth' read 'eye tooth.'

Dhammo—p. 120 (a), line 9, see *Vināyanaṃ*, p. 577 (a), line 17.

Eti—Dr. Paul Goldschmidt thinks that in the sense of "to come" it represents the Sansk. *áyāti*.

Gabbhāvakkanti—line 7, read *kucchin*.

Gaheti—In this article I have fallen into a serious blunder, which was pointed out to me by Mr. Trenckner when the first part of this work was published. He wrote to me, "*Gáheti* is right, only it is always causative, and never means to take; but there is no present *gaheti*, and observe that such forms as *gahento* or *gahayamāno*, *gahēyya*, *gahetu*, etc., never occur. *Gahessati*, *gahetum*, *gahetvā*, *gahesi* or *aggahesi*, *gahetabbo*, never have a caus. sense, but belong to *gaṇhāti*. The *e* of these forms represents the Sanskrit *i* of *gra-*

hishyati, agraśham, etc., and certainly resulted in the main from the analogy of the 10th conjugation, but at the same time some faint idea of the irregular length of the connective *i* seems to have survived, and to have contributed to the change." I entirely concur in these remarks. The aor. *aggahesi* will be found at Ten J. 111, Mah. 23, Dh. 291.

Gandho—I am now of opinion that *gandha* for *gantha* is a dialectic form.

Gapo—line 27, for 'five' read 'two.'

Garu—line 3, read *lokagaru*.

Gharagolikā—read *-golikā* (Ját. 10).

Gimhānaṁ—This should I think be *gimhāno*, comp. *vassāno*. The examples at Pát. 11, 15, are wrong, since *gimhānaṁ* here is the gen. from *gimhā* (pl.), the hot season. Also at Kh. 9 we ought clearly to read, *gimhāna* 'māse paṭhamasmiṁ gimhe', in the first hot month of the hot season, the final *m* of *gimhānaṁ* (gen. pl.) being elided.

Gocarō—see p. 270 (b), line 11.

Kaliṅgaro—Trenckner reads *kaḷiṅgaro*, and identifies it with the Tamil *kaḷaṅgara*.

Kambojā—dele '(Cambodia).'

Kammaṇi—p. 179 (a), line 15 (*Ath' assā*, etc.), I have ascertained beyond a doubt that the phrase means "her travail began," though how it comes to mean this I have failed to discover (see Ját. 55).

Kāpuriso—Rather "a contemptible man, a caitiff, coward."

Kathāvattupakaraṇaṁ—See correction of this blunder at p. 507, line 3.

Khāṇu—The spelling should be always *khāṇu*, *khāṇuko*. In his edition of Hala Weber has shown that *khāṇu* is the Sanskrit *sthāṇu*.

Khīrodakaṁ—Trenckner points out to me that it means simply "milk and water."

Kiñcanaṁ—dele 'I have also met with a masc. *kiñcano*.'

Kīva—line 2, for 'however much' read 'and as long as.'

Lenanī—Mr. Trenckner tells me it should be *leṇa* (see Dh. 325).

Majjhimadeso—line 9, read *Mahāsālo* (Ját. 49).

Nakkhattaṁ—line 9, read *Savano*.

Náná—Last example, for 'what a difference there is' read 'what difference is there?'

Ñāpadassanaṁ—line 6, read *paccavekkhaṇa*.

Nidānaṁ—p. 278 (b), line 6. I have made a serious mistake here: the introduction is called *Nidāna Kathā*, and merely means "the narrative of the (three) *Nidānas* or Epochs."

Nikāyo—line 30, read *Khuddakanikāya*.

Nikkāsāvo—line 2, read *anikkāsāvo*.

Nikujjati—p. 284, line 2, Vj. tells me that 'This is useless' should be 'This is deliverance.'

Nimittaṁ—p. 285, line 21, see *Uggaho*.

Nirumhati—read *Nirumhati*, *Sannirumhati*.

Parammukho—read 'parāṇmukha.'

Samatittiko—This is wrong, see *Tittiko*.

Telbhūmako—This is wrong, see *Vattati*, p. 558 (a).

Uddhāro—Gogerly has led me here into a serious error. Dickson writes to me that *ubbhātasmiṁ kaṭhina* means "when the period during which the *kaṭhina* was in force had expired." He adds, "Ordinarily a priest can only use the three robes, but during the vassa season when he expects a *kaṭhina* he is exempted from this law, and can acquire any number of robes, or cloth suitable for robes; the rooting up (*uddhāra*, *ubbhāra*) of the *kaṭhina* means the expiration of the term during which the privileges of using or acquiring extra robes can be exercised, and this period lasts for four or sometimes five months."

#### SUPPLEMENTARY.

P. 620, line 1, remove 'Parivacchaṁ, etc.' from the Corrigenda and place it among the Addenda.—Under art. *Nelo* at p. 618 read *nela*, *nayila*, *nela*.—P. 371, line 3, read comp. *divaḍḍha*, *tivaṅṅika*.—P. 169 (b), line 13, read *adukkhaṁ*.—P. 493 (b), line 16, read *vadanti*.—P. 408, line 7 from bottom, for 'truth, act' read 'truth act'.—P. 254, line 17, read *na eso*.—Appābādho, see Preface, p. xiv, note.—Kiñcikkhaṁ is *kiñcid* + *ka*.—Abbhāti, line 3, read *abbāḷho*.

## MY CRITICS.

I WENT to Ceylon as a member of the Civil Service at the end of 1860, and for three years was private secretary to the then Governor, Sir C. MacCarthy. In 1863 I received an appointment in the Civil Service, but after a few months' work my health broke down, and I returned to Europe in March, 1864. During my stay in Ceylon I enjoyed the friendship of that gifted Frenchman, the late M. Paul Grimblot, who first drew my attention to the importance and interest of Buddhist literature. Shortly before my health failed I made an effort to learn Pali under a native paṇḍit, but met with indifferent success, and I did no more until the autumn of 1868, when Dr. Rost induced me to take up the study of Pali in earnest. I am conscious of many imperfections in this dictionary, but the fact that it contains more than thirteen thousand words, and nearly forty thousand references and quotations, and that seven years ago I hardly knew a word either of Pali or Sanskrit, entitles me, I think, to be treated tenderly by my critics. At the end of 1869 Mr. Trübner liberally offered to publish my dictionary at his own expense, and the first part (pp. 1-276) appeared with a temporary preface in October, 1872. During the course of the next few months it received most friendly and favourable reviews—for which I beg to return my sincere thanks—from Dr. Kern in the *Bijdragen tot de Taal-Land . . Ned. Indië* for 1873; from M. Léon Feer in the *Revue Critique* (Dec. 7, 1872); from Mr. Pincott in the *Oriental* (Sept. 1873); from Mr. J. F. Dickson in the *Ceylon Times* (Jan. 6, 1873), and from unknown reviewers in the *Church Missionary Intelligencer*, the *Homeward Mail*, and (oddly enough) the *Derby Mercury*. In reply to one of M. Feer's friendly criticisms, I would point out that he quotes me incorrectly as saying that "*le commun des Bouddhistes aspire non au néant comme but supreme, mais au svarga.*" What I said was that Buddhists who are not Arhats look *immediately* to svarga as the reward of a virtuous life. I ought perhaps to have added then, and I add now explicitly, that all true Buddhists "*aspire*" to Nirvāṇa as an ultimate reward, though of course only Arhats expect Nirvāṇa immediately after death and without further transmigration.

In the *Revue Bibliographique*, for June 15, 1874, M. Foucaux published an article of four pages, in which he takes up a position of strong antagonism to my view of Nirvāṇa as expressed in my article *Nibbānaṃ*. His criticisms are expressed in temperate and courteous language, and I have read them with the attention which they merit as coming from a scholar of M. Foucaux' eminence; but I am bound to say that they do not in the slightest degree shake my confidence in my own view. How little common ground of discussion there is between us may be seen at the outset, where M. Foucaux quotes against me the *Lalita Vistara*, and calls it a "*canonical text*"!\* However, the passage quoted is not irreconcilable with orthodox Buddhism, and I am very willing to accept it. But when M. Foucaux says, "*Et comme il faut, pour arriver au Nirvāṇa, se délivrer de tout composé, la comparaison de la lampe qui s'éteint ne nous montre que la disparition d'un composé, et nullement l'annihilation de l'esprit,*" it is clear that he is under the belief that mind is not a saṃskāra. I venture therefore to refer him to my article *Saṃkhāro*, which will show him that mind is a most important saṃskāra, and afford a complete answer to his argument. Further, M. Foucaux brings against me the eight Vimutti's. Had his reading not been limited to North Buddhist texts, he would have known that the Vimutti's belong to the ecstatic meditation, and are not "*degrees of perfection to which a saint may attain.*" For an answer to his argument I must refer him to my article *Vīññāṇācāyatanam* (also *Ākāśaṇācāyatanam*, etc.), from which he will see that Burnouf has absurdly mistranslated the Pali text. Vijnāna exists just as much in the eighth Vimutti as in the fourth or fifth, only it is in a state of trance (see art. *Nirodho*).

\* See Preface, p. 12.

I shall make no attempt to reply at full length to Dr. A. Weber's criticisms upon me in the Centralblatt of Feb. 8, 1873. In the first place, a considerable portion of his critique is directed against the form or plan of my work as being unscientific; and I may reply generally, first that I purposely adopted an unscientific form to suit the convenience of non-Sanskritists (who prove to be about two-thirds of my subscribers); secondly that, in a first edition at least, I have a right to be judged by the matter and not the form of my work; and thirdly that Dr. Weber has really put himself out of court in this matter by bestowing, in this identical number of the Centralblatt, the warmest praise upon Monier Williams' Sanskrit Dictionary, which is also on an unscientific plan. Dr. Weber thinks Professor Williams' plan "convenient": exactly so, and that is the advantage I claim for mine. Dr. Weber complains that I have not brought under the simple root the various compounds of the root with prepositions. It is easy to see that had I done so I could not have begun to print until the whole dictionary was finished, in other words I should have been delayed about two years.\* Another section of Dr. Weber's criticisms deals with the deficiencies of my dictionary, and here again I am not careful to answer him, the mere size of the work being a sufficient answer, not to speak of the Addenda. Dr. Weber has made no allowance for the exceptional difficulties I have had to deal with, as the total absence of previous dictionaries, or even the merest vocabulary, to guide me, and the incredible blunders with which almost all the texts I had to incorporate abounded. The remainder of Dr. Weber's paper is taken up with philological criticisms. I have to thank him for three or four slight corrections, which I have adopted, but some of his criticisms simply show how ill even the best Sanskrit scholarship qualifies one to lay down the law about Pali. I shall give only one example. I said that *appamaññā* represents the Sanskrit *apramāṇa* + *ya*, and Dr. Weber summarily brushes away this etymology with the words "appamañña Demuth, Bescheidenheit, aus alpamanyā." To prove that I was right, and that the word has nothing to do with "humility," I will here print the text of the first *appamaññā*: *Idh' avuso bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena APPAMĀṆENA averena ariyāpajjhena pharitvā viharati.* I trust that Dr. Weber will forgive me if I have proved restive under his somewhat heavy lash, and will believe me when I say that I entertain towards him unaltered feelings of friendship and respect.

\* For the benefit of Sanskritists I propose to compile a work on the plan of Westergaard's Radices, giving the Sanskrit roots in the Nāgarī character, and grouping around them all the Pali verbal derivatives.

THE END.









